THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME IX.

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TO THE

R. W. REV. PAUL DEAN,

PAST GRAND MASTER

OF THE

M. W. GRAND LODGE OF MASSACHUSETTS,

AND PAST GRAND HIGH PRIEST

OF THE

GENERAL GRAND CHAPTER OF THE UNITED STATES,

AS A

Well-Tried and Faithful Mason,

THIS VOLUME OF

THE FREEMASONS' MONTHLY MAGAZINE,

IS

RESPECTFULLY DEDICATED,

BY

HIS FRIEND AND BROTHER,

THE EDITOR.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. IX.] BOSTON, NOVEMBER 1, 1849. [No. 1.

INTRODUCTION TO VOLUME NINE.

In presenting to our readers the first number of a new volume of this Magazine, we avail of the occasion to make our acknowledgments for past favors, and to repledge our best efforts to render the forthcoming volume acceptable to the friends of the work, and worthy of the high character of the important interests to which it is devoted.

The Magazine has now been before the Masonic Fraternity for eight years; and, although it may not be proper for us to speak of its character, we may be permitted to say, that it has acquired for itself a world-wide circulation; and that, as a medium of Masonic communication, it is known and recognized by Brethren of every tongue and nation, where Masonry has erected its altars. It takes upon its pages the proceedings of our own Grand Lodges, the names of their officers, the public transactions of the Fraternity, and whatever else that may tend to illustrate the progressive history of the Order in this country, and carries them to the four quarters of the habitable globe. In return, it takes up such of the proceedings of our foreign Brethren, as may be supposed to be interesting to the American Mason, or that may be essential to a correct knowledge of the current history of the Craft in other and distant portions of the world, and scatters them with a free hand over the length and breadth of our own continent.

The effect of this free interchange of knowledge and opinions, is to *concentrate the Institution*. If, in reading the transactions of our foreign Brethren, we realize the *universality* of the Order, we also realize that it is a *unity*—that its principles and forms, its ceremonies and objects and mystic language, are one and indivisible—the same wherever the talismanic word and sign are recognized. The *sentiment of Brotherhood*,—the strong bond of our union,—is thus strengthened and rendered more effectually available.

Our attachment to a virtuous object increases with our knowledge of it. Our interest in the prosperity and happiness of our foreign Brethren, our sympathy with them, and our love for them, are increased and strengthened as we become familiar with their transactions and peculiarities. This is the operation of a fixed law of our nature. Among Masons it should be cherished and cultivated, for it tends to the attainment of the great object of their Institution—*love and unity of sentiment among "those who are of the household of faith."* It is not arrogating too much to say, that this can be effectually done only through periodicals devoted to the spread of Masonic intelligence, principles and laws, among the great body of the Fraternity. Official and individual correspondence, however active, is inefficient for the purpose. It is necessarily limited in its extent and influence. It does not find its way among the masses. To the great majority of the Brethren it is wholly unavailable.

There are but few Masons among us who know any thing of what their Brethren in other States are doing, except through the periodicals devoted to their improvement. Much less do they know of the transactions and condition of the Institution in foreign countries, exclusive of the knowledge acquired through these channels. Let every Brother inquire of himself in these respects, and he will be better able to appreciate the value and usefulness of such publications. *It may be, that he will be more ready to extend to them the aid and encouragement necessary to their support.*

The Masonic association was originally formed for the intellectual and moral improvement of its members. Embodying in itself the moral and physical sciences, it became the instructress of the world,—the source from which, through long ages of mental darkness, flowed perennial streams of science and morals. It was then an intellectual association. Its members were scientific men. They were eminent among the learned of the age in which they lived. Verbal proficiency in the formula of their Craft, was not enough to satisfy their desire for knowledge. *They* had not learned that this alone was adequate to all the useful purposes of their association,—all that was required to render them accomplished and skilful Craftsmen. *This* discovery was held in reserve for the achievement of modern times. They believed that there were principles to be studied, truths to be developed, and duties to be performed. This belief made them intellectual Masons. They studied to improve themselves and benefit mankind. *And this is a legitimate purpose of the Masonic Institution.* Whether this purpose is at this day best subserved without study, without research, without inquiry into the principles embodied in its symbols and ceremonies, and the great truths they are designed to teach, is a matter we need not discuss.

Initiation may entitle a Brother to the privileges of the Institution; *but it does not make the Mason.* The possession of the telescope does not make the astronomer. He must study his science, or the instrument will be of little value to him. The Mason must study the principles, the laws, usages and purposes of his Craft, or he must be content to remain the possessor of the telescope, without the requisite knowledge to qualify him to use it. The moral and intellectual improvement it affords to his more scientific Brother, he cannot realize. *Sed, verborum jam satis est.*

SUSPENSION AND RESTORATION OF MEMBERS.

Monroe, Ind., Sept. 12, 1849.

Will Br. Moore confer a favor on several Master Masons, by answering the following in his excellent Magazine?

1st. A Brother is suspended indefinitely from the rights and privileges of Masonry, and a notice of the same has been given to the Grand Secretary and the Subordinate Lodges. Has the Lodge that suspended him, the right to reinstate him to the rights and privileges of Masonry, without the concurrence of the Grand Lodge? And if so, does it require the unanimous vote of the Lodge, or will a majority do?

2d. Does the suspension by a Lodge of Master Masons, operate also as a suspension from a Chapter, to which he may belong? There are no regulations by the Grand Lodge on the above questions.

Fraternally yours,

Benjamin Carter.

1. If our correspondent is correct in saying, that there is no provision in the Constitution of the Grand Lodge of the State, regulating the suspension of the members of the Lodges under its jurisdiction, then the whole subject is within the control of the Lodges; and they may suspend or reinstate a member, without the concurrent action of the Grand Lodge. Suspension is the punishment awarded for minor offences; and this degree of punishment may, perhaps, be safely left to the determination of the Lodges; reserving to the delinquent Brother the right of appeal to the Grand Lodge. Expulsion is a higher and more serious penalty, and the exercise of it should be kept within the control of the Grand Lodge. We presume this to be the practice of the Grand Lodge of Indiana; though we do not find any provision in its Constitution, reserving to itself the final right to confirm in cases of expulsion. It however retains the "exclusive power to restore expelled Masons, upon such representation from the subordinate Lodge as may be satisfactory;" and, as the power to expel and the power to restore are cognate powers, we take it for granted that they are not separated in the practice of that body. The only provision we find in the Constitution, in relation to suspended members, provides, that suspension shall operate as a deprivation of all Masonic privileges

within the State, until the delinquent "shall be reinstated to full communion with *the Lodge* from which he was originally suspended." There being no provision to the contrary, this would seem to imply a power in the Lodge itself to restore suspended members. We accordingly infer that such power is recognized by the Grand Lodge. It is nowhere prohibited, nor has the Grand Lodge assumed it, by any Constitutional regulation. It must exist somewhere. In Indiana, we think it is in the Lodges. In this Commonwealth, the confirmation of the Grand Lodge is required to complete the action of the Lodge. Both practices have the sanction of usage. There is no ancient general regulation on the subject. The restoration is governed by local regulations. If none exist, the majority rules.

2. If the suspension be from all the rights and privileges of Masonry, for immoral or unmasonic conduct, it would doubtlessly affect the standing of the delinquent in the Chapter. If, on the contrary, it be for the neglect of some local regulation of the Lodge, not affecting the moral character of the party, it would not, probably, operate as a suspension from the Chapter. But so much, in a case of this kind, depends upon the nature of the offence, and the circumstances attending it, that an opinion cannot be safely given without a full knowledge of both.

ROYAL ARCH MASONRY IN LOUISIANA.

Wilmington, Arkansas, Sept. 10, 1849.

BR. MOORE—I wish to call your attention to an error in your note to the proceedings of the Grand Chapter of Indiana, that there was no Grand Chapter recognized by the G. G. Chapter, in Louisiana. After the G. G. Chapter decided the old Grand Chapter, that seems to be in connexion with the old Grand Lodge, to be clandestine, and interdicted her, Holland Chapter, No. 1, New Era, No. 2, Red River, No. 3, and Clinton, No. 4,—all holding Charters from the G. G. Chapter of the United States,—met in Convention, in May 1848, in New Orleans, and with a special authority from Comp. W. G. STEWART, of Louisville, Ky., the G. G .Scribe, constitutionally organized a Grand Chapter. Since then that Grand Chapter has chartered the following Chapters, to wit: Louisiana, No. 5; Washington, No. 7; and the D. F. Reeda R. A. Chapter, No. 6, at Farmerville, La.; and I presume it is this new Grand Chapter that the G. Chapter of Indiana speaks of.

But the old clandestine Chapter still keeps up its meetings—has four subordinate Chapters under it—to wit: Concord, Polar Star, Perseverance, and the Disciples of the Masonic Synod, all at New Orleans.

The annual printed proceedings of the old Grand Lodge, call this irregular body the "Sovereign Grand R. A. Chapter of Louisiana, supreme head of regular Royal Arch Masonry in Louisiana, annexed to the Grand Lodge." Lucien Herman, the Grand Master of the Grand Lodge, is the Grand High Priest, and if you will notice these same annual proceedings, you will see that the old Grand Lodge takes part with this clandestine Grand Chapter; and, in fact, from their own showing, the two bodies stand together, as the officers of the G. Lodge are *ex-officio* officers of the spurious Grand Chapter. I refer you to a protest published in the August number of the Masonic Review, where this is clearly set forth, a copy of which was sent to you for publication and comments, but it appears you did not notice it. I think you should do so; the Royal Arch Masons of this county ought to know the high handed stand the old Grand Lodge has taken in favor of the clandestine Grand Chapter of Louisiana, against the Gen. Grand Chapter;—writing even to European Chapters, as her own annual statement for 1848 shows, to rail out with her against the righteous decision of the General Grand Chapter. What has a Grand Lodge to do with a Grand Chapter? Nothing. I with all other persons interested in Royal Arch Masonry in this and the adjoining States, think you should give this matter some notice, as the state of the case is not generally known. The daring of the officers of the old Grand Lodge of Louisiana, in keeping up, in open defiance of the Gen. Grand Chapter, this clandestine body, and publishing a statement of it with her proceedings, and openly acknowledging it to be annexed to the Grand Lodge, with the Grand Master *ex-officio* G. H. Priest, is a little too much. H.

We very cheerfully comply with the request of our correspondent and publish his statement. The irregularities of which he complains undoubtedly exist; and are, and have long been, a great and lamentable source of unhappiness among the Fraternity in Louisiana, as well as an injury to the Institution in that State. His condemnation of the course of the Grand Lodge, in sustaining the irregular Grand Chapter, is just, and has our entire concurrence. The discredited body, styling itself the Grand Chapter of Louisiana, was formed by the Grand Officers and under the auspices of the Grand Lodge of that State, in an irregular and unauthorized manner. It was formed also within the proper jurisdiction of the General Grand Chapter, without the sanction or authority of that or any other acknowledged body of Royal Arch Masons. It stands, therefore, in this respect, in the precise position occupied by the *new* Grand Lodge of Louisiana; (against the encroachments of which the *old* Grand Lodge of Louisiana is now earnestly protesting); except that the *new* Grand Lodge was formed by the Constitutional number of Lodges, deriving their authority from a regular and Constitutional source; while the *old* Grand Chapter, now and heretofore identified with and sustained by the *old* Grand Lodge, was formed without a single lawfully constituted subordinate Chapter to offer as an apology for the proceeding! If the Grand Lodge of Mississippi were wrong in aiding in the formation of a Grand Lodge within the jurisdiction of the Grand Lodge of Louisiana, how does this latter body stand in respect to the Gen. Grand Chapter? It surely ought not to complain that its own example has been followed? "First cast out the *beam* out of thine own eye; and then shalt thou see clearly to cast out the *mote* out of thy Brother's eye."

We thank our correspondent for reminding us of the error into which we had inadvertently fallen, in relation to the organization of the new Grand Chapter of Louisiana. We were aware of the circumstance at the time of its occurrence, and published a brief account of the proceedings, from the pen of a correspondent; but it had entirely escaped our recollection at the time we appended the note to the proceedings of the Grand Chapter of Indiana. It is proper to say, however, that there has been no adjustment of difficulties, as stated in the report to which our remark was appended. The officers of the regular Grand Chapter of Louisiana, are Companions Thomas H. Lewis, G. H. P., F. D. Reeder, D. G. H. P., Thomas L. Hotchkiss, G. K., W. H. Howard, G. S., and Comp. Daniel Blair, Grand Secretary.

The Protest referred to by him we have no recollection of, and probably never received it.

REJECTION OF CANDIDATES.

Near Raymond, Miss.. Sept. 5, 1849.

Br. C. W. Moore:—The last communication I sent you was upon the subject of a person being entered, passed and raised in a Lodge under whose jurisdiction he did not live. The present information is sought, somewhat upon the same subject. It is as follows:

A petition for Initiation to a regularly constituted Lodge, with all the requisites of such petition, is made. It is called up in the regular way, and the ballot is taken, and the result announced by the W. M., all in due form, and the petition is rejected. The petitioner waits the legal time of twelve months. He again has his petition regularly made, signed in the proper way and presented to the same Lodge. The ballot is again taken in the legal way and announced as before, and the result is found to be the same. The petition lies over another twelve months and is presented as before, and the same action had upon it, with the same result. Now, the question is—can the petitioner ever legally become a Mason, where these facts *are* known? Your Magazine is looked upon here, as the best authority in the country. Therefore please answer.

Respectfully and fraternally yours,

Robert L. Scott.

The petitioner can never properly "become a Mason where these facts are" *not* known. A Lodge, located in any other than his present place of residence, would be derelict in duty to receive him, without first ascertaining, by a direct examination, or in some other convenient way, that he had not previously applied for admission elsewhere, and been rejected. This is a matter too much neglected, however, by the Lodges at the present day; when, perhaps, there was never greater necessity for its rigid enforcement. It is an ancient conservative custom, designed for the security of the Lodges, and cannot with safety be laid aside,—particularly while the dangerous practice of initiating sojourners is tolerated. The publication of rejections does not afford the necessary security. Besides, this practice is objectionable. Petitioners of the purest moral character may be rejected from individual pique or dislike; and, when so rejected, there is neither justice nor propriety in holding them up to the

suspicion or condemnation of the Masonic community. But this is not the point of inquiry presented by our correspondent.

"Can the petitioner legally become a Mason, where the fact of his rejection is known?" He can. The Lodge by which he was rejected, may receive him at any time, when the objecting members shall become satisfied that the cause of his rejection was unfounded, has been removed, or atoned for. The fact of having been rejected three times is not an insuperable bar to final success; though it certainly renders such success extremely problematical.

The "legal time of twelve months," during which a rejected petition must lie over before it can be renewed, is a local regulation, which every Grand Lodge has undoubted authority to make; and when so made, the Lodges under the jurisdiction are bound to observe it. We however cannot satisfy ourselves that it is a wise regulation. Suppose a petitioner be rejected under a misapprehension as to his connection with a particular transaction, and it shall on the following day appear that he was in no way implicated. Would it be just to require that he should rest for a whole year under the imputation thus wrongfully, though perhaps innocently, cast upon his character? His innocence of the only offence alleged against him, having been established, the Lodge should, we think, avail itself of the earliest occasion to relieve him from the false position in which the rejection has placed him. We incline to the opinion, that the subject would be better disposed of, if left with the Lodges, without any specific rule. They are amply competent to determine the fitness of candidates and the time when it is proper to receive their petitions for Initiation.

THE NEW YORK DIFFICULTIES.

The Committee on foreign correspondence in the Grand Lodge of Kentucky, at the annual communication of that body, on the 30th August last, submitted their report; in which, after giving, in some detail, the unfortunate proceedings in the Grand Lodge of New York, on the 5th of June, they hold the following language:

"Assuming the facts here stated to be true, and we have no reason to doubt them, on the contrary, we are assured that but half the story of the outrages and wrongs of the rioters is told, we cannot find language sufficiently strong in which to clothe our feelings of scorn and contempt for those who have thus, with premeditation, sought to bring our Order into disrepute. It is not necessary to go back to the question of the power of a Grand Lodge to amend its Constitution. No sane man will deny that power, and no argument adduced in the controversy so clearly and satisfactorily establishes the propriety and justice of such amendments in New York, as that offered by the Past Masters themselves in their late riotous, disorderly and shameful disregard of all Masonic duty and precept.

"We congratulate the Grand Lodge of New York, not only upon the adoption of what we deem a salutary constitutional amendment, but upon the *first fruits* of that amendment, and we trust and believe, they will be sustained in their course, and will receive the approving smiles and good wishes of every true Mason in the land. It will afford us pleasure to continue our correspondence with them—we cannot, as at present advised, hold any further correspondence with *the* Grand Lodge which had its origin in the riotous proceedings of the 5th of June, 1849, and of which Isaac Philips is now reported as W. G. M."

The report was adopted by the Grand Lodge.

NORTH MUNSTER (IRELAND) PROVINCIAL GRAND LODGE.

We are indebted to our attentive Irish correspondent for a copy of the "Rules and Regulations" of the Provincial Grand Lodge for North Munster, from which we extract as follows:

I. That the North Munster Provincial Grand Lodge do meet the first Saturday in February, May, August, November, on the 24th of June, and 27th of December, and at all times and places in the district, when specially summoned by the Right Worshipful Provincial Grand Master. That it consists of the R. W. the Provincial Grand Master, the R. W. the Deputy Provincial Grand Master, the R. W. Provincial Grand Wardens, the V. W. the Provincial Grand Chaplain, the V. W. the Provincial Grand Secretary, together with the Master and Wardens, for the time being of each regular Lodge within the Masonic Province, and they shall attend the same when duly summoned or depute Brethren properly qualified (*by being past Officers of the station they represent)* to fill their places as proxies; in default of which they shall incur such penalty as the P. G. Lodge shall impose.

V. That the Masters and Wardens, or their proxies, representing Lodges, shall take their places in the Provincial Grand Lodge with their jewels, which must be silver, and pendant from blue Collars, (the Provincial Grand Officers being entitled to wear them of gold,) but all other Members to appear in *white* aprons, bordered with *sky blue, and no other color*, and the Provincial Grand Master may permit any Master Mason to be present, but who shall not address the Chair unless by permission, nor in any case be allowed to vote; and every Master and Warden at his first attendance at Provincial Grand Lodge, shall stand such *examination* as the Provincial Grand Master or his Representative on the throne, shall appoint, and if found incompetent, shall not be received as a Member of the Provincial Grand Lodge.

VIII. That no topic shall be ever introduced of either a political or sectarian character, which could produce a collision of opinions, and that every Brother addressing the Chair, shall arise and remain standing, nor shall any person interrupt him, unless by a special motion to order, or that the Provincial Grand Mastar shall call him to order, and no Brother shall speak more than once on the same subject, unless in explanation, or when called upon by the Provincial Grand Master, and if guilty of un-masonic demeanor, shall be punished accordingly.

X. That all the Lodges of the district are bound to observe the same usages and customs as sanctioned by the Right Worshipful the Grand Lodge of Ireland, and any deviation from authorized working is perfectly unwarrantable, and cannot be justified or over-looked.

It will be seen that the first regulation requires that *Proxies* shall be of the grade of the officers they represent. This is right. They ought also to be members of the Lodge they represent.

The fifth authorizes an examination of any Master or Warden who may be returned as representative, as to his fitness for the office he holds. The effect of this is to make competent working-officers.

PRESENTATION OF A JEWEL TO R. W. GILES F. YATES.

Schenectady, October 15, 1849.

Dear Sir:—I enclose you a copy of a letter lately addressed to Br. Giles F. Yates, by a committee of St. George's Lodge, on the occasion of the presentation, in behalf of the Lodge, of a Past Master's Jewel, with the request that you will give it a place in the columns of your Magazine. By so doing you will confer a favor on the members of our Lodge, who feel themselves under many obligations to Br. Yates for his successful management of a suit concerning a house and lot belonging to them, in which they have been engaged for twelve years past. I am, very respectfully, yours fraternally,

C. W. Moore, Esq., Boston, Mass. L. H. Willard.

Schenectady, June 1, 1849.

At a regular communication of St. George's Lodge, No. 6, of Ancient York Masons, held Feb. 6, A. L. 5849, the following resolution was unanimously adopted in open Lodge:

Resolved, That a committee be appointed to procure and present to the Worshipful Brother, Giles F. Yates, on the part of St. George's Lodge, a suitable Past Master's Jewel, as a testimony of the appreciation in which his Masonic attainments are held, as well as a public token of our gratitude for his distinguished services in behalf of this Lodge."

The undersigned having been designated by the Worshipful Master as a committee to carry the foregoing resolution into effect, have the honor to present you with the accompanying gold jewel, which they beg you to accept as a slight mark of the respect and esteem entertained for you by the members of St. George's Lodge.

Your long connection with the Institution, and the high official stations you have been called upon to fill in its councils, would, in themselves, point you out a fitting recipient of this honor, even had you no stronger claims upon us as a Lodge, for long and faithful service, rendered at great personal risk and sacrifice, and without any expectation of pecuniary reward. To your unwearied exertions in our behalf during the last twelve years, are we indebted for our existence as a Lodge at this time; and no words of ours can adequately express the sentiments of gratitude we entertain towards you for your past labors—labors that have ultimately been crowned with the most complete success. The proud consciousness of having faithfully and fearlessly performed *your* whole duty must prove a deeper and more lasting source of gratification to you than any thing we could say or do, and your own conscience will tell you most eloquently what we lack words to express.

It gives us great pleasure, Worshipful Sir, to be made the instruments for conveying to you this mark of the estimation in which your talents and services are held by your Brethren, and we cannot conclude without tendering to you our warm personal regards, and our sincere wishes for your continued health and prosperity.

With sentiments of the most profound respect, we have the honor to be, Worshipful Sir, Yours fraternally,

L. H. Willard,
T. B. Burnham,
D. P. Forrest, } *Committee.*

To the Worshipful Giles F. Yates, Esq.

PRESENTATION OF A MASONIC BANNER.

Lawrenceville, Oct. 4, 1849.

Br. C. W. Moore—*Dear Sir:* The ladies of this vicinity having determined to present a Banner to Brunswick Lodge, No. 52, situated in this village; the 22d of September was selected, for the accompanying ceremonies. Accordingly a numerous and most respectable assemblage of our citizens was gathered together on that day—a manifestation of their lively interest. The Brethren, after opening Lodge in their Hall, formed in procession, and marched to the Court Room, which they found, filled with ladies and gentlemen. The ceremonies were opened with a most appropriate and excellent prayer by the Rev. R. P. Johnson. The Banner, rich and elegant, and bearing striking and appropriate Masonic devices, was then presented to Br. E. R. Turnbull, master of the Lodge, by Mr. Edward Dromgoole, who had been selected by the fair donors as their organ. As I send you a copy of Mr. Dromgoole's address, it is needless for me to add any praise of its fitness and chasteness. Br. Turnbull in accepting the beautiful gift, acknowledged briefly the high compliment paid the Fraternity, and expressed the hope that the members of Brunswick Lodge would never so act, as to forfeit the confidence of those who presented that token of their good will. A Masonic Address was then delivered by Br. R. J. Morrison, alike creditable to his abilities and Masonic learning—a copy of which I also transmit. A prayer, in conclusion, was again offered by the Rev. Mr. Johnson: and the audience repaired to the lower apartments of the Masonic Hall, where a most bountiful dinner had been spread by the ladies, the proceeds of which were to be appropriated to the completion of the Church, now being erected in this village. Thus was Masonry, practically, the hand-maiden of Charity, and the innocent festivities of our Brethren allied to a good work. Notwithstanding the inclement weather, all went on with unabated interest; and at a late hour in the evening, the crowd dispersed with the prevailing sentiment that they had passed a delightful and profitable day. An additional interest was given to the ceremonies of the day, in the estimation of the Fraternity, by the presence of our Grand Lecturer, Br. L. L. Stevenson, then on an official visit to the Lodge and Chapter.

Yours fraternally,

B.

THE ADDRESS BY BR. EDWARD C. DROMGOOLE, WHO PRESENTED THE BANNER ON BEHALF OF THE LADIES.

Worshipful Master of Brunswick Lodge No. 52. To me, sir, has been assigned the agreeable duty of presenting, on behalf of the ladies of Brunswick, to your Fraternity, this beautiful and appropriate Banner, as a token of their regard and esteem. The pleasure which it affords me to perform this act of representative duty, is greatly enhanced by considering the source whence its imposition and obligation emanate, and is only equalled by the zeal and interest awakened and manifested in your prosperity, by those whom I have the honor to represent on this occasion.

History and tradition have concurred in teaching us from our earliest infancy, that the Institution of Freemasonry had its origin and rise in the remote periods of a distant antiquity—having subsisted like common law, "time out of mind," whereof the memory of man runneth not to the contrary. Like the Christian Religion, to which it serves as an auxiliary in preparing man for the discharge of all his duties to his fellow-man, and to his Maker, it has stood the test of ages, and the mutations of time; a durable monument of the solid strength of its materials, and the stable foundation upon which it is built. Thrones have crumbled and dynasties have fallen beneath the accumulated weight and oppression of years, leaving scarce a trace behind to remind us that they once existed. And Princes and Potentates enjoying in fancied security and undisturbed repose, the possessions of their ancestors, have as quickly and rapidly passed from the pomp and magnificence of their power, to the silence and obscurity of political isolation. Change is stamped upon all things human, and decay has been the fate of most empires and institutions: but Freemasonry, based upon the broad principles of "Truth, and Justice," Charity and Benevolence,"—"peace on earth and good will to men," supported and upheld by "Wisdom, Strength and Beauty," inculcating by precept and practice, "Faith, Hope and Charity"—"faith in God, hope in immortality, and charity to all mankind"—its symbols dark and mysterious to the uninitiated, but full of sublime, though emblematical meaning and instruction, as faintly typifying the solemn and unveiled mysteries of the upper Lodge, comes down to us from distant antiquity, a venerable relic of a past age.

Excluded by "ancient decree" from an Institution, thus hallowed by time, and sanctioned by immemorial usage—denied the exercise of their talents and the softening influence of their virtues and charms, within the sanctuary of your mysterious proceedings—and forbid to know the secrets of your Order, which are shrouded in Delphic obscurity to the uninitiated—the female sex naturally feel a lively interest in whatever tends to suppress vice and promote virtue. And looking upon man as the guardian of their rights and avenger of their wrongs, they cannot but sympathize in all his plans and associations, and feel an earnest wish and anxious solicitude that they may work out the glorious and successful accomplishment of their original design, in the elevation, advancement, purification and ultimate redemption of the human race.

Hence viewing Masonry as a moral Institution, designed to teach man his duty, and enforce the observance thereof, the ladies of Brunswick have procured this suitable Banner, and caused the appropriate Masonic emblems—the All-Seeing Eye, Holy Bible, Square and Compass, to be invested and blended therein, and requested me to present the same to you and your Brethren, as a testimonial of their regard and sympathy, and an incentive to continued and systematic effort in the laudable cause in which you have embarked. Accept it, sir, in the spirit of genuine interest and true devotion, in which it is presented. Cherish and preserve it among the symbols of your faith, and a sacred and invaluable treasure, and constantly recur to the admirable lesson and salutary precept it is designed to teach and impress. Unlike that flag of our country, all bespangled with stars and stripes—proud emblem of our magnificence and power—which waves protection to its friends and defiance to its foes—whose standard erected and colors displayed are the beacon of hope and harbinger of success—this Banner will not be unfurled on the battle field, amid the desolation of slaughter, carnage and death. Its use and influence are confined to a more contracted and less conspicuous, but equally beneficial sphere. The mild, gentle spirit of its authors, enthroned in the hearts of men and swaying their destinies with a rod of empire as potent as Aaron's, will soften and subdue the turbulence and asperity of party conflicts—impart zeal, and confidence, and hope to the desponding and depressed—and by the invisible though mighty operation of its agency, constitute man a higher, nobler, and better being. May the circle of its influence swell and expand, commensurate with the noble objects which inspire its fair authors, and may its folds never be soiled by improper and perverted use. And if you should falter in the discharge of your solemn obligations, or grow lukewarm and apathetic in the lively exercise of your faith, and practice of your profession, look upon this Banner, and remember that fair hands presented it, and the prayers of fond hearts accompany it on its mission of peace and mercy. To your hands I now confide this Banner.

MASONIC ADDRESS BY BR. R. J. MORRISON, ON THE OCCASION OF THE PRESENTATION OF A BANNER, BY THE LADIES, TO BRUNSWICK LODGE, NO. 52, OF VA.

Wor. Master:—The beautiful compliment which has just been paid our Institution, excites in our breasts the warmest emotions of gratitude. That the ladies by this act of approbation should bid Masonry "go on and prosper," is an expression of confidence to be remembered with pleasure. Should indifference to the pure principles of our Order ever threaten its prosperity, and the Brethren falter in the discharge of Masonic duties, the recollection of to-day's ceremonies, and the sight of *that Banner*, will rekindle our zeal, and be an incentive to renewed exertion. The presentation you have witnessed is of rare occurrence. A tribute has been paid the Craft to-day by those who are most usually found arrayed in opposition to it. Justice requires therefore, that we should declare what it is the ladies have complimented, and we follow the promptings of inclination, when we yield obedience to its demands. The initiated need not be told that Solomon instituted Masonry. The ceremonies through which they have passed resemble Jewish rites too closely, and the reasons assigned for each step are too deeply impressed with wisdom, for them to doubt who was their first most excellent Grand Master. But it may be well to adduce evidence in confirmation of the tradition, to destroy the prejudice that exists against the Institution, and to expose the presumptuous denunciation of ignorance, that it is the parent of revelry, and inimical to the christian religion. The adaptation of the christian dispensation to the spiritual wants of man, is one of the most convincing arguments used by Theologians to prove its divine origin. So perfectly is it suited to every necessity of *man*, under all possible circumstances, that when we view them in connection, we *must* conclude that the maker of the one, is the author of the other. All believe that King Solomon erected the first Temple in Jerusalem, for the fact is recorded in Holy Scriptures. If we can show them that Masonry is *perfectly* adapted in *every* particular, to the speedy and successful prosecution of such a work, we may with equal fairness infer, that the builder of the one, was the originator of the other.

It had been the anxious wish of David's heart to erect a Temple to the Most High, and during his reign over Israel, he collected much material meet for the magnificence of such a building. But his days were ended before he could fulfil his intention, and it devolved on his son to rear the most splendid edifice known either in ancient or modern times. The desire of glorifying God, and of honoring his father, induced King Solomon, who was then happily at peace with the world, to spare neither wealth, nor attention, on what was to become Jerusalem's pride. The famed Temple of Diana at Ephesus, which it took the workmen engaged on it, two hundred and twenty years to build, was inferior to it in every respect; yet the House of the Lord was completed in a little more than seven years. Jews and Tyrians, differing in habits, in language, and in feelings, cooperated in this *great and glorious undertaking.* Hewers of wood and drawers of water, skilful Craftsmen, and Master Workmen, wrought harmoniously together, and in this short space of time, its capstone was laid, and it was solemnly dedicated to the service of the living God. What bond of sympathy—what system of regulations can explain the order that characterised this heterogeneous multitude! Let us examine the first degree, in Masonry. Previously to admission, the characters of all are diligently inquired into, and before they can be *taken by the hand as Brothers, they must express a belief in Deity.* The ceremonies through which they pass inculcate moral lessons in a manner so striking, it is impossible for time to eradicate the impressions produced on their minds. They are taught their duty to their God, to their country, to themselves, and to each other, as a foundation on which to build up their characters. They are intructed in the use of the simplest working-tools; as motive to diligence, future preferment is held out to them; and as an additional tie, they are given the means of knowing each other in the dark as well as in the light. But moral qualifications, however necessary they may have been to the preservation of harmony, could not alone have made men fit workmen for the Temple. How were skilful stone-cutters to be procured? The second degree in Masonry explains. Entered Apprentices who are found worthy, and have attained suitable proficiency are made Craftsmen, who are instructed in the liberal arts and sciences. Geometry and Architecture especially claim their attention. They have peculiar privileges, and to prevent imposition, they are taught how to distinguish each other. They are urged to observe the Sabbath, and "on that day of rest from their labors, to contemplate the glorious attributes of Deity." But yet another, and a most important class of workmen was needed—Architects to draw designs and to supervise. The third Degree in Masonry explains how these were obtained. The diligent Craftsman has yet still higher honors and responsibilities awaiting him. He must now lay aside the Plumb, and the Level, for the Square and Compass. About to be called to the office of Master-Workman, he must be prepared for his high vocation. Instructions of a peculiar character are needed, and he seeks admission into the third and highest degree in Ancient Craft Masonry. He is caused to pass through most solemn and soul-trying ceremonies; and as all who are raised to this sublime degree, are bound by the strongest obligations to love and serve each other, he is placed in possession of the most searching tests whereby to judge of another's claims on him. After his mind has been well prepared for the lesson, the duty of Prayer is brought to his consideration, and "in the difficult and dangerous path he has to travel," he is well prepared for the duties upon which he is about to enter. On the eve of becoming a Master Mason, and of being endowed with a Master's authority, he thinks of that Master in Heaven to whom he is amenable for his Stewardship.

Apart from the tradition, the adaptation of Masonry to the building of the Temple, may not settle its origin; but in connection with it, it establishes the fact beyond a doubt, that the world is indebted to Solomon for one of the noblest Institutions hat benefits the human race, at the present time. It would be unreasonable to suppose that a man endowed with wisdom in a pre-eminent degree, and one of the inspired writers of Holy Writ, would have introduced aught into any system, originated by himself, inconsistent with religious principles. Portions of Masonry are as prophetic of a Saviour's coming, as Isaiah's writings.

The length of time the workmen were engaged on the Temple, and the specimens of their skill it afforded, gave them a reputation that made all, who contemplated erecting splendid edifices, anxious to secure their services. King Solomon himself doubtless employed many of them on his magnificent palace, and in building cities. The ruins of Palmyra, whose "broken columns" are appropriate monuments to the memory of its Builders, and the emblems, and inscriptions found in the adjacent countries, on pillars and pilasters that long lay concealed by the accumulated rubbish of centuries, indicate that they were the handiwork of our Brethren.

The intercourse which existed between Palestine, and the countries in the south of Europe, in the earlier ages of christianity, accounts for the introduction of our noble art into that quarter of the Globe. Long did it prosper under the shadow of the wing of the Romish Church, endowed by the Pope with the privilege of legislating for itself, and managing its internal affairs. The Cathedrals which adorn Europe from one end to the other, its pride and glory, are known from their recorded history to be the work of the Craft. But in the darkness of the middle ages, Popery became a monster of tyranny, and every thing that refused submission to its grinding oppression, became an object of its bitter persecution. To render its unhallowed power greater, and more durable, it assumed the exclusive right of interpreting God's word, and the only copies of it that were permitted to be read were chained to Romish altars. To increase its baleful and benighting influence on the human mind, it preached a purgatory of its own invention, to which its priesthood might doom its members; and to give sanction to these destructive doctrines, it proclaimed its infallibility. Masonry, destined to erect the beautiful Temple of Liberty on the ruins of despotism, could not part with the "rule and guide of its faith" and exist; it could not live without its "Light." Its obligations and principles forbade that it should aid in the persecution of innocence, and the bull of the Pope went forth for its extermination. To trace the history of the Order through this season of trials and difficulties, would be to speak of the horrors of the Inquisition—to enumerate instances of suffering borne with fortitude—of patient perseverance long unrewarded.

The zealous Brethren of the time, eluding the vigilance of their persecutors, when opportunities presented, retired to some secluded place to practice their rites, to reflect on their duties, and to enjoy that intercourse which Masons love, because it cultivates the best feelings of human nature, and fixes the mind on thoughts that elevate it above that selfishness to which it is naturally prone. The light of Masonry taught them that the Institutions by which they were surrounded, were based on wrong principles, and prejudicial to the best interest of man; that the laws that they were required to obey originated in the will of a despot, and knew not justice. Who may estimate its influence then in bringing about that glorious reformation which was to restore vital piety to the Church, dispel the ignorance that had been the curse of Europe, and give an impulse to civilization which it will not cease to feel until it shall have enriched all the nations of the earth with its blessings. The English was the first government that acquired the moral strength to extend toleration to an institution, which Europe, with almost one voice, pronounced the nursing-mother of conspiracies. For ages, be it said to the honor of the Anglo Saxon race, has England protected it by its laws. It was in this country that a change in its organization was made. The advancement made in the arts and sciences, the changes which had taken place in the constitution of society in the lapse of time, required of Masonry an adaptation to circumstances. There were many skilful mechanics in the country, unconnected with the institution; and there were many men of various pursuits, anxious to be initiated into its mysteries, and to study its principles. Our ancient Brethren wrought in both operative and speculative Masonry, which, though component parts of one whole, were yet distinct. To discard the one, could make no innovations on the other; and the time had now arrived when its usefulness might be enhanced by opening its portals to the worthy of every vocation. St. Paul's Cathedral, in London, is the last work on which the Craft were engaged as operatives. But in its speculative character, Masonry has done England greater service than if it had covered that beautiful country with such stately edifices. It has been a bond of union between its distinct and different classes of society. It has promoted harmony, and brought about friendships between noble lords, and sturdy yeomen—proud barons, and humble cottagers. It has been a *cement* to English institutions. Its lordly monarchs, and its lowly peasants, in the *tiled* recesses of the Lodge, have *met on the Level*, and greeted each other as *Brothers*. The trappings of regal splendor, and the proud sceptre, have been laid aside for the Mason's apron, and the Grand Master's Gavel. In this form Masonry has been received into our own country, and established throughout its wide extent. Young America approved its teachings, and adopted its principles. "Liberty, equality, and fraternity," commended themselves to her guardians, whose minds became thoroughly imbued with them. It was a propitious time for these ideas to work their full effects, and which may be seen in the present condition of the Union. Our own beloved Washington was initiated, passed, and raised in his native State; the gavel he wielded as Master, and the chair he used in that capacity, are cherished relics in Alexandria Lodge. He has testified that the liberal principles of our Order are founded on the immutable laws of truth and of justice; and whilst engaged in the most arduous and perplexing military duties, he yet found time to attend Lodge-meetings, with the officers and soldiers of his camp.

Masonry has benefitted our country by softening down party animosities and by its labors in the cause of education. It has, to a great extent, remedied the evils of sectarianism, by harmonizing men on its universal truths, and it has reared the standard of virtue in the wilds of the west.

In this brief review of Masonry, something of its character may be discerned. To do it justice would require more time than the nature of the occasion admits. It may be thought too great importance has been attributed to it, in claiming for it an instrumentality in elevating man to his present condition; but when it is remembered that its principles are derived from the book represented on yonder Banner—that they are taught by Omniscience itself, it will appear that I have only "rendered unto Cæsar the things that are Cæsar's." But, interwoven with religion as Masonry is, it is not Christianity; nor does it pretend to be its substitute—or its rival. Masonry is the application of divine principles by human wisdom to man's wants, in time. Christianity, the application of divine principles by divine wisdom to man's temporal and eternal interests. If Christianity were universal, Masonry would have no mission to fulfil; but since it embraces those only within its folds, who believe that Christ has died as a propitiation for sin, it is in one sense exclusive. Masonry is more universal, but not so comprehensive. It promotes brotherly love between men of every sect, and of every clime. Jew and Gentile, Christian and Mahomedan, form one brotherhood. Its universal language enables the Soldier of the Cross to make himself known to the wild Arab as a Brother, who, though he may never have heard "the glad tidings of salvation," will extend to him the *right-hand of fellowship*, and in time of need, afford that relief which has been taught him as a duty. There is that in the mystic tie to rob the relentless savage of his fury, and check the fierce emotion of revenge. A magic word, or a sudden sign may divert the deadly arrow from its aim, and make the heart, just ready to shed your blood, as ready to shed its own in your defence. The husband, when he reflects that the hand of death may deprive the partner of his bosom of his protection, and leave his offspring of tender years dependent on the cold charities of an unfeeling world, experiences keenanguish of soul. But if that husband be a Mason, he knows where his wife will find a friend, and his children a father. Friendship and Morality, Temperance, Prudence, Patience and Fortitude, Justice, Relief and Truth, are virtues to which you have paid a tribute in presenting that Banner. It is to wave o'er a bark which has long floated on the ocean of Time—a bark which on its errand of Charity has braved billows of persecution, and weathered many a storm. Freighted with balm for the widow's heart, and bread for the orphan, it still bears gallantly on, and its sails will not be furled, until "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them."

SUBORDINATION.

We extract the following paragraph from a Circular issued by Hudson Lodge, at Hudson, New York, in relation to the recent proceedings in the Grand Lodge of that State. The sentiments are those of true and faithful Brethren:

Subordination to the legally constituted authority, is a cardinal virtue, which should govern every good Mason who has the best interest of the Institution constantly in view. And so should every subordinate Lodge be governed in like manner, by the same spirit of subordination; for it would be a matter of impossibility for our glorious and time-honored Order to exist for any considerable length of time, without complete subordination in all things, to the Supreme head of the Fraternity. If the officers and representatives of that Supreme head, (who all go out from the Subordinates,) commit errors in the management of its affairs, or infringe upon the Constitutional rights of any, the evil can easily be remedied by those who are subordinate to it, by electing and sending such Representatives, to said Body, as are known to have correct views upon the question in dispute. It will not justify, by any means, any one in committing "violent and riotous acts," which are calculated to bring the Masonic Institution into disrepute, because the officers and members of the Grand Lodge adopt Laws and Regulations, which conflict with our views upon the subject.

MASONIC PRINCIPLES.

[From an address delivered at the laying of the Corner Stone of a public Free School House, in the town of London, Canada West, June 25, 1849, by Rev. MATTHEW MAGILL.]

IN my address to you, surrounded as I am by many who know little if any thing of Freemasonry, its rise, progress, character or its principles, but as it may have reached them through the tongue of slander or calumny, it may be desirable and important that I present you in as simple and as clear a manner as may be in my power, with a fair and candid exhibition of some of the leading principles of our Order.

This I might do in a very few words by quoting the saying of a great man (Lafayette) who, of Freemasonry, declared to the world that it is "*An Order whose leading star is Philanthrophy, and whose principles inculcate an unceasing devotion to the cause of Virtue and Morality.*" Such a testimony is of no small value and importance, but inasmuch as there are many who still are in the dark, whose minds have not been able to comprehend the position which we sustain in society, and are consequently frequently heard to inquire "*Who are these Freemasons?* "*What are their Principles?*"—questions which we think not unreasonable, and which we shun not to hear and answer; it may, I say, under this view, be but reasonable to give those persons a candid and fair reply, and I hope one which will be satisfactory, and which may ultimately make friends of those who hitherto were our opponents, and unite to us closer and closer those whose good opinions we already possess and value.

1*st.* *Then I would avow that Religion is a fundamental principle or a leading principle in Freemasonry,* so much so that I defy any man in a christian land to be a Mason who is of no Religion.

Religion is the Alpha and Omega of all the ceremonial of our Order, and is one of the principal objects which engross the attention of the devoted Mason; our ceremonies are varied and symbolical, but yet in them is not to be found unmeaning signs or emblems, nor is there any that can be deemed useless or unimportant; all and each have a most important signification, and where properly understood, have a powerful tendency to correct the heart and life; and here in a manner quite different from that of the Schools are impressions of a religious nature made upon the memory which no time can efface. And from the moment that we first knock for admission at the door of the Masonic Temple, until we cease to unite with our Brethren on earth, Religion in a variety of impressive ceremony and instruction is continually set before us. A firm belief in God, an unshaken confidence in our Lord and Saviour, are essential qualifications in a candidate; and the morals which we teach are those sanctioned by God's Word; they are not human, nor are they framed with a view to pander to the corrupt passions of man. The Bible, and the Bible alone, in all christian lands, composes and contains the moral code and precepts of the Freemasons. And unless this had been the case, our time-honored Institution could not have withstood the varied opposition against which it has had for thousands of years to contend.

I should, however, remark, that *our religious principles,* as free and accepted Masons, and which we inculcate, are not those of the "bigot, or narrow-minded sectarian;" we have no disputations amongst us as to "High Church or Low Church," but we allow every Brother to hold to his own particular creed or way of thinking in Religion and Politics; no such discussion can find a place within our sanctuaries; (that has been wisely guarded against.) Yet as Masons, in a christian land, we urge upon all our members "the religion which the whole Bible inculcates;" *a firm belief in God, a trust in Christ, and dependence on the influence of the Holy Spirit;* love for man, and the glorious doctrine of the "Holy Trinity" as set forth in glowing and impressive emblems in our meetings; as well as the fallen condition of mankind, so fitly compared to the rude stone taken from nature's quarry, and the necessary operation of the Divine Architect to mould and fashion it in order to its becoming fit for its allotted place in the building, like that stone now laid, is strikingly emblematic of the change which God's word insists upon as necessary to prepare us for a place in that "*House not made with hands, eternal in the heavens;*" the frailty of man; his tendency to mortality, are all set forth, and "*Memento mori*" is a precept frequently inculcated: and I can assert that no *Deist,* no *Infidel,* no *immoral* man, no *Libertine,* can be a lawful and true Mason. If such should gain admittance, they falsify their own principles and give the lie to their Anti-Christian profession and violate solemn declarations; if the *Infidel* or the *Deist* be amongst us, the very fact should at once lead him to abandon his principles as untenable. He has by becoming a Freemason denied them; he has solemnly protested against them, and by continuing his connexion with us, if he retains his Infidel or Deistical principles, he only stamps his character as of the very vilest of hypocrites, and he has made a base use of that Religion which he denies to gain admission into a Society who are injured by his deception. We want not the infidel, the sceptic, nor the immoral man. And though such men have unhappily found their way amongst us, yet they are always looked upon under the character of "Bad Masons," and, by many, it is cause of regret that they should ever have been found in our midst. It is not Masonry that made them bad men, but they have intruded and have helped to confirm the sentiment "that no human organization is perfect." Such has been the fact in all ages.

2*nd.* *I would state that extensive Benevolence and Philanthropy are Principles of Freemasonry.*

I say upon the most mature consideration, extensive benevolence and philanthropy, because the carrying out of these principles knows no bound among Freemasons. The benevolence of a Mason's heart is not encircled by the limit of neighborhood, or nation, or kindred, or class, but it embraces every land, every clime; and wherever human foot hath trod the soil, the benevolence and philanthropy of Freemasonry has found its way. It is enough that the suppliant for Masonic sympathy bear the impress of our Maker's image and that he stand erect as a man, no matter whether that suppliant be found among the eternal snows of Greenland, or under the torrid zone; whether black, brown or white be the color of his skin; if he be but of Adam's race—in the Mason's heart there is a chord that can be made to vibrate in tones of sympathy and benevolence. This, my friends is natural to Masonry; you cannot separate it from it A genuine Freemason cannot be an unfeeling heartless miser; he has learned that man is born to trouble, yea, in the language of the holy book is he instructed that "man born of a woman is of few days and full of trouble," and he has passed through scenes which have impressed upon his mind the necessity and advantage of having a friend in time of danger and need. The Bible—the Mason's great light—enforces the duty of "*communicating and doing good,*" and sets its obligations before us in clear and vivid colors, by referring to the examples of Him "who went about doing good."

And while, as Masons, we are under peculiar obligation to take a watchful and special interest in the affairs of a distressed but worthy Brother, or his widow or orphan children, as far as doing so be not inconsistent with the duty we owe to our own families; yet far beyond this limit extend the operations of Masonic benevolence.

The benevolence of the Divine Being knows no bounds; he is "good to all;" his "tender mercies are over all his works;"—so are we instructed to "do good unto all men, especially unto them of the household of faith," or to those of our own Order. And upon the memory and heart of a Mason is the obligation to the performance of this duty impressed in such a manner as that he cannot, yea will not forget it. Let the true Mason but see the "symbol of distress" or hear the cry for "help," and he flies to the relief of the needy one. How clearly was this exemplified during the famine with which our fatherland was visited in the year 1847. From India, (where there are many Masons,) $25,000 was sent from the Masonic body for the distressed, exclusive of large sums sent by members as private individuals. And the Grand Lodge of England voted from its funds $4000 for the relief of their Brethren in Ireland. And the Masons of Lowndes county, Alabama, sent from their body $187 to the Provincial Lodge at Limerick for the distressed of that unhappy and afflicted country.

Let me, by way of change, give the sentiments of a great poet on the subject of Masonic benevolence:

To stretch the liberal hand,
And pour the stream of gladness
O'er misery's wither'd strand;
To cheer the heart of sadness;
To dry the orphan's tear,
And soothe the heart nigh broken,
Breathing in affliction's ear
Kind words in kindness spoken;
This is the Mason's part,
A Mason's bounden duty;
This rears the Mason's heart
In wisdom, strength and beauty.

The Third Principle in our system to which I would call your attention is, "*Obedience to the Laws and Constitution of the country where we reside.*"

Hence, it is inculcated upon every Mason, that "he be a lover of peace; obedient to the civil powers which yield him protection, and are set over him in the Lord, where he resides or works," and in one of our ancient books of constitution, it is written, "Nor can a real Craftsman ever be concerned in conspiracies against the State, or be disrespectful to the civil magistrate, because the welfare of his country is his most happy object." These, my respected fellow citizens, are the candid, honest principles of our Order, and to the newly-initiated a charge to this effect is always delivered in these words: "In the state you are to be an obedient subject; you are never to countenance disloyalty or rebellion, but yield yourself, and encourage in others a cheerful conformity to the government under which you live." And from the fact of the established loyalty of free and accepted Masons, they have been generally favored with the good esteem and protection of almost all the governments of the civilized world. But before concluding my address, allow me to make a few remarks in reference to some of the objections which are advanced against Freemasons.

1st. It has been objected, *that as a body, we are not Loyal men*—and it is argued that we are "a Secret Society," or that some of those who had a name amongst us were not all right in the matter. In reply to this objection, I would say, that the fact of our being a Secret Society, is no proof of our disloyalty. A body of men are not necessarily disloyal because secret: if this were admitted to be the case, it would suspect all Civil and Religious Associations, for they are all Secret to a certain extent. Many Mercantile Associations or Companies are secret; that is, they conceal from others their schemes, plans and designs, yet are they not charged in consequence with disloyalty. And again, that some one or more of those found amongst us may have been charged with disloyalty, will not invalidate our claim as a body, to the character of genuine loyalists. An old but true saying is "*One Swallow makes no Summer;*" and these men, (supposing such may be) are the exception and not the rule; and were they "Good Freemasons" guided and influenced by true Masonic principles, no stain of this kind would be found on them. And I can assure this large and respectable assembly, that that man has failed to imbibe the true spirit of genuine Freemasonry, who has been conversant with its teachings, its system, its principles, its precepts, and can still remain a bitter or intolerent party man. We allow every man to hold his own political views. But we say these should never be advanced merely to annoy or triumph over his neighbor; and if Masonic principles had their full influence upon us all, those unhappy bickerings and dissensions which disgrace our country, would soon be known only as a bye-gone tale. Free and accepted Masons, then, I say, ought to be loyal men, but not intolerant partizans. Such are our principles, and in proof of this fact the best and most devoted loyalists of every land, have deemed it no disgrace nor disparagement to their sound loyalty to be found in our ranks, for

"Great Kings, Dukes, and Lords, have laid by their swords,
Our myst'ries to put a good grace on,
And have deem'd themselves famed to hear themselves named,
As a Free and accepted Mason."

And a still further proof of the character of our Body for loyalty, is found in the Military history of our own country. There you will find the clearest testimony of its true character: and among others that might be stated I will quote the voluntary testimony of a great military man, "Lord Combermero:" he says I have known many soldiers who were Masons. I never knew a good Mason who was a bad soldier." Never, and I am glad to find that here in London our military commanders join in this sentiment, and it is seen in the proceedings of this day. The Musicians of the XXth foot have been freely given by the Commanding Officer on this occasion, to add to the interest of the day. And in our ranks, and under our banners, and assisting in our ceremonies, are seen this day Military Brethren of Her Majesty's XXth Regt. of Foot; men who would do credit to any society where they might be found, and men whose loyalty never has and never can be questioned.

CENTRAL MASONIC INSTITUTE.

[From the Alabama Journal.]

The friends of this Institution will be gratified to learn that its prospects are most flattering, and that its enterprising and energetic board of Trustees have procured a complete and splendid apparatus, fully adequate to the clear exhibition of all the interesting illustrations and experiments in the whole circle of the Natural Sciences. A most improved, expensive and splendid astronomical telescope, made to order and imported directly from Paris. Atwood's elegant and accurate apparatus with a clock, beating with seconds, for demonstrating the laws of accelerated and retarded motion, and other interesting laws in mechanics. A whirling table, for explaining and demonstrating the laws of the planetary motions, and other properties of gravity and centrifugal forces. A magnificent and improved Theodolete with horozontal and vertical improvements and tangent screw, with twelve inch plate, eight inch compass, and twenty inch telescope, forming a universal instrument. These are a portion of the largest and most costly parts of this ample apparatus, mentioned only as specimens of its rare excellence and superiority. The President of the Institute has visited the eastern cities, on purpose to furnish it with the very best and choicest instruments, and his good judgment and taste in the selections will not disappoint his friends. No institution in Alabama has more complete and highly finished instruments, nor is able to give more attractive and brilliant illustrations of the sciences. A well selected library of the choicest books of several hundred volumes, a cabinet of minerals and a large number of the most beautifully engraved maps and charts, &c., have also been added to the Institute. The institution now, with these splendid acquisitions, presents claims to no ordinary share of public confidence and patronage. The faculty embodies talents, scholarship, experience, energy, and all the other elements of success. We need say nothing of the President and his accomplished lady, for their works do follow them. Fourteen or fifteen years of indefatigable and successful labors in the cause of education in Alabama, and their universally acknowledged claims to respect and appreciation renders commendation superfluous. Mrs. W.'s characteristic modesty, delicacy and dignity constitute a charming model for the imitation of the young ladies of whom she has the general supervision. The Misses Meek—sisters of the Hon. Judge Meek, of Mobile—are well known in South Alabama as highly gifted, accomplished and experienced teachers. They would be an acquisition to any Institution upon so excellent accession to the faculty, and then upon their prospects of continued and increasing usefulness. The finished vocalist, Miss Lerned, so earnest and faithful in her profession, we are happy to learn, continues to render her invaluable services in the musical department. Another lady of sterling qualification will have charge of the ornamental department. Mr. Oakes, who, without any disparagement to other accomplished artists, is, by common consent, placed in the first rank of eminent musicians, has the charge of his appropriate department. He has the past year given too many proofs of his superior talents and attainments for us to remind the public of the exquisite delicacy of his touch and the sparkling brilliancy of his execution upon his favorite instruments, the Piano aud Violin. The numerous pupils of his department did their teachers infinite credit last year, and we anticipate greater progress in future, nor ought we here to forget the sweet tones of the magical harp which accompany the touching melodies of Mrs. Wright's charming cultivated voice. This department combines accomplishments, talent and advantages, which must attract general attention and patronage. Professor Masse, every one will be delighted to know, will continue permanently to give his skilful instruction in the beautiful languages and literature of Spain, Italy and his own native France. His praise is upon every tongue, and we felicitate the friends of the Institution upon his continuance. Nor is the male department less ably filled. There is the veteran educator, Professor Lowry, than whom we venture to assert the University of the emerald Isle never sent out a more keen-sighted and inveterate enemy to all inaccuracies and mistakes in the etymology, syntax and prosody of Latin and Greek, or a warmer and more determined friend to wholesome discipline and perfect order among pupils, both in and out of the school room. Two of the valedictorians of old Yale, pre-eminently the first Institution on this continent, were fitted for their collegiate triumphs by this accurate scholar and thorough teacher. This is enough. Prof. J. H. Byington is no less worthy of commendation and praise as a scholar, gentleman and capable instructer. He has a brilliant reputation in all these respects, and the spontaneous and universal regret of the citizens of Montgomery at his leaving that city for a professorship in the institute, are gratifying testimonials to him and to his friends, of the high reputation of which he is held by his numerous acquaintances. He will be an ornament to the faculty and an acquisition to the society of Selma. The preparatory department will be under the charge of Mr. S. S. Byington, who has experience and character as a teacher and worth. He will likewise be instructer and drill officer in the military department. His qualification in this respect will not disappoint public expectation. The institute is now in the full tide of success and prosperity, with one hundred and seventy scholars the first year under all disadvantanges. What may not its friends expect the second year? We predict, upon no doubtful indication of public feeling and other grounds of reasonable expectation, that the number of pupils will be largely increased; we hear of friends, not a few, in Texas, New Orleans and Mississippi, who intend to aid in swelling its patronage the next Academic year.

We say, then, to all who desire to patronize an admirably organized, judiciously regulated, and most ably conducted and benevolent Institution, and to secure the advantages of sound instruction, high intellectual discipline and accurate scholarship under good moral influences, to all such we would confidently and cordially, say, Send your sons and your daughters ta the Central Masonic Institute. In discipline, organization, instruction and paternal care and watchfulness over its pupils, it is not excelled by any, nor equalled but by a very few. Honor to its founders—success to its faculty, and prosperity to its usefulness.

JUSTICE.

RELIGIOUS INTOLERANCE.*

WELL WHAT OF IT?—We see it stated in a number of our exchanges, that the "Free Will Baptists of New York and Pennsylvania, have passed very stringent resolutions against all secret orders, to expel members thereof;" and we ask "what of it?" Do they expect the members of their churches will allow their privileges as citizens, to be taken from them, for the sake of their membership in the church? We are not among those who undervalue church membership; but as highly as we value it, we should renounce it at once, rather than to hold it at the expense of our private rights. If we violate the laws of God, or the laws of the land, we are willing the church should deal with us accordingly; but when the church undertakes to dictate to us what political party we shall sustain, or what benevolent or social society we shall join, and what one we shall not, our self-respect, as a man, would say to them, "hands off." One of the Methodist Episcopal Annual Conferences, two or three years since, attempted to pass resolutions to prevent their members from joining the Order of Odd Fellows. While the subject was under discussion, one of the ministers arose, and said,

"I am an Odd Fellow; and if I am obliged to leave either that Order, or the Church, I shall leave the Church; not because I love the Church *less*, or esteem its privileges *less*, but because I will not belong to any association which undertakes to meddle with my private rights as a citizen." And the stand this man took, prevented the Conference from making fools of themselves. His was the right position; it was that which induced the fathers of our country to make heavy sacrifices in defence of their rights. And we commend him for it. But if the members of the Free Will Baptist Churches are willing to put on the yoke and let others tell them what they shall do as citizens, and what they shall not, we have not a word to say. It is their business and not ours. But if *we* were to do so, we should at least feel that our "*free will*" was not worth much, after all. What's in a name?

If by "*secret* orders" in the prohibitory measures referred to, are meant Odd Fellows, Masons, Sons of Temperance, and the like, we object to any such title. They are "known and read of all men." Their members, their principles, their doings, and their meetings are all well known, and are not therefore secret. If they were like some of the associations of horse thieves, in the old countries, or bodies of state conspirators, whose existence, objects and doings were kept from the world, then they might be called "secret." But now they are no more *secret* because they have closed doors when their business relates only to the members, than Legislative assemblies are, mercantile associations, or even a man's own family. Private doings occasionally, do not make "*secret societies*." But those who wish to slur and abuse certain societies delight in calling them secret, even at the expense of their own good sense.

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*From the Olive Branch, of this city, one of the most independent and interesting weekly papers published in the country. Its editor is Rev. Br. THOMAS F. NORRIS, of the Protestant Methodist denomination.

INTERESTING ANECDOTE.

Professor Lawson, in a recent lecture before McMillan Lodge, at Cincinnati, related the following circumstance which occurred at the battle of Buena Vista.

"In the ever memorable and almost unequalled battle of Buena Vista, a scene occurred which, although unknown at the War Office and untold by the public prints, yet there was no event connected with that wild and fearful struggle more worthy of record.

"During the fiercest of the fight, while the storm of battle raged in its wildest fury, and the engines of destruction dealt out death on every side—when foemen fought hand to hand and sunk in deadly embrace, a young man belonging to the the 2d Kentucky Infantry, was still struggling in the more than decimated ranks of that ill-fated regiment;—and there where McKee, and Clay, and Vaughn, and Willis fell, he bravely fought, and finally wounded, but apparently not mortally, he too fell prostrate by the side of his officers. And there, as he lay helpless on the bloody earth, a score of burnished lances pointed to his heart, and were ready to drink the last drop of his blood. This young man was a Mason—made in the Lodge to which I belonged—and at that trying moment he threw himself upon that faith which never fails. *He made the sign;* and the next instant a *Mexican* having caught the sign, rushed to the fallen soldier, dashed back the gleaming instruments of death, and raised his prostrate *foe*, now his *Brother*, and bore him off. But I regret to add that they had not progressed twenty paces, e'er the Mexican lost his life in attempting to save his Brother. This incident was witnessed by Masons, and related to me by the father of the young man referred to, himself a Mason of high Order; and although the youth ultimately perished with his protector, the act itself lives a memento of the force and purity of the Masonic ties."

THE COUNCIL DEGREES.

[From the report of the committee on foreign correspondence in the Grand Chapter of North Carolina.

Another topic of interest, is the position of the Degrees of Royal and Select Master, and their parent head. "Whether they attach to a Chapter, or are subject to a Grand Council—and whether they should not be conferred before the Royal Arch?" We believe it has been the practice in this State to confer those Degrees after the Royal Arch, and in the absence of a Grand Council, by regular Chapters. Your Committee are free to acknowledge that the Degrees above stated, in their humble judgment, appear to be the peculiar and almost necessary property of the Chapters (and should in all cases be conferred prior to the Royal Arch.) In this arrangement, they present "a most expressive and beautiful chain of traditionary history," which is rendered disjointed and incomplete by any other position. Even the Royal Arch Degree, the summit of Masonry, is unsatisfactory and imperfect without the explanation afforded by them. Your Committee are perfectly aware that this constrnction comes in conflict with high Masonic authority in this Jurisdiction, but they feel encouraged by the co-operation of the Grand Chapters of at least Virginia and Florida in this view of the subject, and probably other State Grand Bodies. At all events, whether it be the established law or a violation thereof, every intelligent mind must acknowledge that the Chapter Degrees are rendered infinitely more connected, interesting, and beautiful by this arrangement than the other.

MASONIC INTELLIGENCE.

INDIANA.

We continue our extracts from the proceedings of the Grand Lodge of this State, had at its annual communication in May last.

The report of the communication on foreign correspondence, is an interesting paper. The Committee hold the following language on the subject of

INITIATION OF SOJOURNERS.

The position taken by the Grand Lodge of New York in regard to the initiating of persons hailing from another State without the consent of the Fraternity in that State, your Committee thinks a dangerous position, and one calculated to mar the features of the Order. It appears that a Mr. Joel Adler, a resident of Alabama, was Initiated by a Lodge in New York, a step of which complaint was made to the Grand Lodge of New York. The Grand Lodge, in reply, sustained the action of the Subordinate, holding the opinion that Grand Lodges have no jurisdiction over any class of men not Masons. This general principle your Committee, is willing to admit, but they cannot admit that men should be made Masons by foreign jurisdictions, and then saddled upon the Lodges near which they reside. Application for Initiation abroad is certainly *prima facie* evidence of incompetency for Initiation at home, where the candidate's character is best known; and this alone should cause a Lodge to pause in the Initiation, however respectable the appearance, and correct the demeanor, and moral the reputation of the candidate when abroad, until the consent of the Lodge of his domicil is obtained. Indeed, his character in the community generally at home may be of an exalted kind, and yet the Masons may know something of him which totally unfits him for the part which he is to bear among us. To be a true Mason is to be a man "faithful and true."

MASONIC LIBRARIES.

Br. Sherrod made the following report:

The committee to whom was referred so much of the Grand Master's address as relates to Libraries, beg leave to make the following report. That they have had the same under consideration, and are of opinion that Masonic Libraries would be highly beneficial to the Fraternity, and would recommend the adoption of the following resolution:

Resolved, That the Grand Lodge recommend to the Subordinate Lodges under her jurisdiction to take up collections on the festivals of the Sts. John and other public occasions, for the purpose of establishing libraries of masonic, scientific, and moral works, for the improvement of the members of the Fraternity and their families, and all moneys raised for that purpose be reported to the Grand Lodge annually.

WITHDRAWAL OF PETITIONS.

Br. Barrow made the following report:

The Committee to whom was referred that portion of the M. W. G. Master's address in regard to withdrawimg petitions after reference to a Committee, have attended to that part of their duty, and beg leave to submit the following report;

That, in the opinion of your Committee, after a petition has been duly presented to a Lodge, it should not be withdrawn without a ballot, unless application be made for that purpose before the Committee to whom it has been referred report upon it, and then only for good cause, and upon a vote of three-fourths of the members present at a stated meeting.

They therefore recommend the adoption of the following resolution:

Resolved, That after a petition for Initiation or membership is received by a subordinate Lodge, it shall not be withdrawn without a ballot, unless application to withdraw be made before the Committee to which it has been referred report upon it, and at a stated meeting, and then only for good cause shown and by a vote of three-fourths of the members present agreeing thereto.

PHYSICAL DISABILITIES.

Br. Carter made the following report:

The select Committee to whom was referred so much of the Grand Master's address as relates to the physical disabilities of candidates for the Order of Freemasonry, have had the same under consideration, and beg leave to make the following report, viz:

That as Masonry in its primitive existence being *operative* as well as *speculative*, it was absolutely necessary that candidates for the Order should possess soundness of body as well as that of the mind, sufficient to enable them to perform all the usual mechanical operations of the Craft. But as Masonry has assumed altogether a speculative character, your Committee offer the following resolution as the result of their deliberations, viz:

Resolved, That when the physical disability of the candidate is not of such a character as to prevent him from being taught in the mysteries of the art, that his admission will not be a violation of the ancient landmarks.

LATE HOURS OF MEETINGS.

Br. McCain submitted the following report:

The select committee to whom was referred so much of the Grand Master's address as relates to keeping late hours, have had the same under consideration, and beg leave to report—

That in the opinion of your committee our families have claims upon us as well as our Lodges; and that we are not required, nor should we do any thing in our Masonic labors that may affect unfavorably the interests or happiness of our families. There is no absolute *necessity*, as a general rule, to be detained at our Lodge meetings later than nine or ten o'clock. For any one to be from his home and family at night to a later hour than the above, unless in cases of absolute necessity, tends to bring discredit upon the Craft, and creates dissatisfaction in families where *all* should *always* be peace and harmony. If *we* are in the habit of being out at unreasonable hours, our sons and Brothers may sometimes plead our practice in excuse for staying out engaged at objectionable places, and thereby contracting vicious habits.

We therefore offer for adoption the following resolution:

Resolved, That unless in extreme cases, every subordinate Lodge under the jurisdiction of this Grand Lodge, be, and are hereby advised to close their labors by nine o'clock in winter and ten o'clock in summer.

UNAUTHORIZED LECTURERS.

Br. Herren submitted the following report, viz:

The select committee to whom was referred that portion of the Grand Master's address which refers to persons travelling among the Lodges of this State and lecturing in the several degrees of Masonry, without official authority, have had the same under consideration, and beg leave to report as follows: It is the opinion of your Committee that the practice alluded to is and will prove an injury to the Craft, and should not be tolerated by our Brethren; we therefore recommend the adoption of the following resolution:

Resolved, That the subordinate Lodges under the jurisdiction of this Grand Lodge, be, and are hereby directed to interdict the lectures of all persons travelling through the country and giving lectures on the degrees of Masonry, unless such person produce the certificate from the Grand Master of this State, recommending him to the Fraternity as being duly qualified to give instructions in the several degrees of our Order.

MENDICANTS.

Br. Wilson submitted the following report, viz:

The committee or whom was referred so much of the address of the M. W. Grand Master as relates to the practice of endorsing mendicant papers, and authorizing persons to beg from Lodge to Lodge, have had the same under consideration, and beg leave to report, that from the prevalence of said practice, the Lodges and Brethren are sufficiently aware of the evils attending the practice.

Your Committee would therefore recommend the adoption of the following resolution.

Resolved, That it is very inexpedient for any Lodge or Brother to endorse begging papers for any person, in order that said person may beg from Lodge to Lodge; but that if any person shall be found travelling for said purpose, it shall be the duty of the Lodge or Brother to which or whom he may come, to endeavor to set such travelling person on work, if the same can be had; if not, then to help such person, if found worthy, upon his way, that he may be able to find employ, work for his wages, that the Craft may be honored thereby and not brought into disrepute.

KENTUCKY.

THE Grand Lodge of this State held its Annual Communication at Lexington, in August. The Grand Master opened the session with an excellent address, from which we extract as follows:

Brethren of the Grand Lodge of Kentucky: Through the mercy of Divine Providence, we are again permitted to assemble in this Sacred Temple, to mingle once more in that social and Brotherly intercourse, which is so distinguishing a characteristic of our Order, and which I hope will ever continue to mark the progress of our beloved Institution. Before entering upon the duties that have called us together, the first offerings of our hearts should be our sincerest prayers of gratitude to that Being who has so kindly watched over us during the past year, and to invoke his blessing upon the labors that await us in the present Convocation.

Since we last met in this Grand Hall, another year has fled upon the swift wings of Time, and in its rapid flight has swept hundreds and thousands of our fellow-creatures into another world; while we, still the objects of Divine favor and mercy, are permitted to meet here in health and peace, to consult together for each other's good, and for the honor and welfare of our time-honored Institution. How grateful ought we then to be to our Heavenly Father, whose mercy has spared our lives; and while so many of our fellow-beings have gone down to the grave, his protecting arm has been thrown around us, as a shield, to guard us from danger, and save us from the pestilence that has swept over our land and made desolate the hearts and homes of so many. The scythe of Time has been busy, too, in the Masonic family, and many worthy Brethren have been taken from among us. Some, whose familiar faces we have been accustomed to meet in this Hall, have, since our last Annual Communication, been called from time to eternity; and we trust that our Supreme Grand Master above has taken them to that rest prepared for all good and faithful servants. Then let us so endeavor to square our lives, that when the awful summons shall call us hence, we may be prepared for that great change, "when all the pleasures of this world shall cease to delight, and the reflection of a virtuous and holy life yield the only comfort and consolation." May the solemn scenes which many, and perhaps all of us, have witnessed through the past year, sink deep into our hearts, and keep us ever mindful of the debt of gratitude we owe to our God for the many mercies and blessings that, through his providence, we are permitted to enjoy.

THE MASONIC COLLEGE.

The report of the Board of Trustees of the Masonic College at Lagrange, will, in due time, be laid before you. Suffice it to say, that the prospect for a considerable increase in the number of students for the next session is very flattering. It affords me much pleasure to bear personal testimony to the able manner in which that Institution is conducted, under the management of the present efficient Faculty. Its discipline and government reflect the highest credit upon the skill and ability of Professor Ruter, the acting President of the College.

My Brethren, would to God I had the power to speak of this enterprise as it deserves, to impress forcibly upon the minds of the whole Masonic Fraternity of Kentucky the high responsibility that rests upon them in this undertaking. The eyes of the Masonic world are upon us, and I believe their hearts are with us. Let us then go boldly forward in the good work we have commenced; let every Mason in Kentucky feel that he is individually concerned in the success of this glorious and praiseworthy undertaking; and feeling thus, let us resolve that it shall, and it will succeed. If every Mason in Kentucky would annually contribute the small sum of fifty cents to this Institution, how soon would she be placed in a situation to do all that her most sanguine friends could ask her to do. And is there a Mason in Kentucky, or in the world, who would withhold that small sum, if he felt that by giving it, the last moments of some dying Brother would be soothed, and his passage to the grave lighted up by the consoling reflection, that he left behind him an Institution devoted to the heavenly office of rearing and educating his children, of directing their footsteps into the paths of virtue and usefulness. This, my Brethren, is no fancy sketch. Give her the means, and she will do it. Give her the means, and she will become a home and support to the orphan of every Mason in the State; not only to the orphan, but to the children of every destitute Mason in the State! And to whom will the honor of doing all this good redound? To Masonry! Then have we not love enough for our glorious Institution to nerve and stimulate us in this great and noble work? Will not the heart of every Mason in Kentucky respond, Ay?

GENERAL GRAND LODGE.

The establishment of a General Grand Lodge, which has been in agitation some years past amongst the Masonic Fraternity in the United States, seems to me at this time to claim more than ordinary attention, and if there ever existed a necessity for such a body, it appears to me that the present is the time. There is no power that can decide upon questions of difference that may arise in the State Grand Lodges, or settle the difficulty that now exists in Louisiana, because there is no body of Masons in the United States possessing higher authority than the bodies in which this difficulty has arisen.

The Constitution for a Supreme Grand Lodge, emanating from a committee at Baltimore, and laid before this Grand Lodge at its last Annual Communication, possessed many features that were objectionable, and I believe but very few of the State Grand Lodges adopted it; not enough to give the contemplated arrangement an existence. I have heretofore been opposed to the establishment of a General Grand Lodge, through the fear that it would concentrate within itself powers not rightfully belonging to it, and thereby interfere with and contract the powers vested of right in the State Grand Lodges, but from mature reflection upon this subject am almost persuaded to invite this Grand Lodge to a consideration of this matter. I am now convinced, my Brethren, that a General Grand Lodge, constituted upon just and equitable principles, with well defined and well guarded powers, would advance the cause of Masonry in the United States. With these few remarks upon this head, I shall leave it to the wisdom of this Grand Lodge to determine upon the propriety of the further consideration of this subject.

DISTRICT OF COLUMBIA.

The Grand Lodge of the District of Columbia, held a semi-annual communication at Washington, on the 1st of May. From the proceedings we extract as follows:

A communication was presented by the M. W. G. Master, received by him from the Hon. B. A. Bidlack, the late Minister of the U. S. at Bogota, dated 20th January, 1849, enclosing a petition in Spanish, which from a translation which had been made thereof, was from sundry persons there, for a Charter, for opening and holding a Lodge according to the *Scotch rite*, and with authority as a Grand Lodge to constitute there, other similar Lodges—the high character of the petitioners was vouched for, one being the Secretary of State of the Republic of New Grenada.

The Committee on the By-laws of the Lodges under the jurisdiction of the Grand Lodge, submitted an able report, and closed with a series of resolutions. Among them, as adopted by the Grand Lodge, are the following:

3d. *Resolved*, That the division of the funds of any subordinate Lodge from their legitimate purposes, to form a "beneficiary fund" for the private uses of the members of said Lodge, is a perversion of the true intentions and objects thereof, which is hereby discountenanced and prohibited in every shape and form.

4th. *Resolved*, That all the business of a subordinate Lodge, except the mere work of conferring the two first degrees, must necessarily be transacted in a M. M. Lodge and no person can be a *member* of any Lodge except he be a Master Mason.

5th. *Resolved*, That no person can occupy the chair of a Master of a Lodge except the installed Master thereof, either of his Wardens, or some Brother who has by service in the chair attained to the degree of P. M.

6th. *Resolved*, That the appointment to all offices subordinate to the Master, which are vacant on any particular evening, necessarily devolves on the occupant of the chair.

At an adjourned meeting, on the 30th May, the following resolution was adopted; in reference to which the article in this Magazine, for June, entitled "Filling Vacancies in the Offices of a Lodge," was written:

Resolved, That no election for Master of a subordinate Lodge can be held at any other time, than the period of the annual election; but that his place must be filled at each successive meeting, after a vacancy from any cause, by the officer next in rank present, or in the absence of both of said officers, (the Wardens) by a P. M. as heretofore provided.

At this communication, the following report was also adopted:

The Select Committee to whom was referred the memorial of Messrs. Gonzalez, Ancizar, Villalba and others of Bogota, New Grenada, respectfully report:

That from the warm interest taken in their behalf by the Hon. B. A. Bidlack, late Charge d'Affaires of the United States to that Government, by whom said memorial was enclosed to the M. W. G. Master, B. B. French, the Committee are disposed to give the prayer of the petitioners most respectful consideration.

The memorialists, numbering many of the most respectable and distinguished citizens of New Grenada, address themselves to this Grand Lodge as "the centre of light," for the purpose of obtaining the favor of being constituted a regular Lodge, in due and ancient form. It is their purpose to erect a Temple of true Masonry in the midst of the profound darkness which surrounds them, to preserve the mysteries pure, without vitiating by the introduction of those degrees, called philosophical, which they consider mere inventions of the vanity of monarchial countries, and the ominous germ of discord and disparities amongst the Brotherhood.

It is evident from a perusal of the document under consideration, that the memorialists are not familiar with the organization of rites of Ancient York Masonry, for they request such facilities in the establishment of Freemasonry amongst them, as no Grand Lodge of this Fraternity has the ability to grant. The ancient rules and usages of Freemasonry, recognize in no officer and body, any prerogative potent enough to "constitute the memorialists a Supreme National Grand Lodge, with authority to found Lodges and to grant them Charters." There is but one process of organization authorized or sanctioned by the Constitutions of Freemasonry. No Lodge can be formed, except in the mode prescribed by that unalterable code. It is not, however, the intention of your Committee to dismiss the memorialists with this peremptory information. The sincere anxiety manifested by them to receive "the true light," should be met with a kindly spirit. Your Committee consider the pending memorial as offering a most desirable and auspicious opportunity for the introduction of Ancient Freemasonry into that important portion of our Continent. Begota is the capital of New Grenada, through whose territory lies the chief commercial route between the Atlantic and Pacific Oceans. The road from Chagres to Panama, across the isthmus, is now and will continue to be travelled annually by thousands of our countrymen. The intercourse between the U. States and our sister republic will necessarily become more and more intimate, and nothing would tend to strengthen the growing friendship more, than the extention of our Fraternal chain of indissoluble and sincere affection.

The Committee, in conclusion, respectfully offer the following Resolution for adoption and action of the Grand Lodge.

All which is respectfully submitted,

S. Yorke At Lee,
Charles W. Davis,
H. C. Williams,
O. J. Preston.

The following resolution was submitted with the report, and unanimously adopted:

Resolved, That the R. W. Grand Secretary address the memorialists at Bogota, informing them that this Grand Lodge has no jurisdiction over any other but the rites of ancient *York* Masonry, and that no power is vested in this body to organize and establish a Lodge of Freemasons after the manner proposed in their memorial.

CONNECTICUT.

The Grand Chapter of this State, held its annual communication at New Haven, in May last. Comp. William E. Sanford was elected G. H. P., and Comp. E. G. Storer, G. Secretary. A large amount of interesting local business was transacted, indicating a high degree of prosperity in this branch of the Order in the State. We make the following extracts from the excellent report of the committee on foreign correspondence:

CONDITION OF THE ORDER.

From the proceedings we learn that harmony prevails throughout the length and breadth of the land, and that, at no previous period, has the Masonic Institution, from the lowest to the highest degree, enjoyed greater prosperity than at present. From Maine to Texas, and through all the intermediate States, the right hand of fellowship is extended, and fraternal intercourse is enjoyed. Every where the clouds of ignorance and bigotry are scattering before that pure Masonic light which sheds a happy and hallowing influence over the Institution and its members.

Here and there, differences of opinion have arisen among the different Grand Chapters, such as must necessarily exist in every Institution not perfect in itself, and spreading over so great an extent of territory. But in looking over the proceedings of the different Grand Chapters, your Committee have not discovered any subject of misunderstanding which is at all calculated to destroy or mar the harmony of the Institution; on the contrary, they are happy to say that the tendency of discussion arising between different jurisdictions has resulted beneficially to all parties, bringing them nearer together, and making them better acquainted with each other.

PUBLISHING PROCEEDINGS.

And here permit us to say, that the publication of the proceedings of the several Grand Chapters, which is of recent date, *has been productive of great benefits*. In the first place, the opportunity which it gives to the several Grand Chapters to interchange courtesies and Fraternal intercourse with each other has strengthened the bonds of Brotherly union; but the benefit is slight in comparison with the knowledge which the publication of these proceedings is extending among Brethren of the same household, and to the world, of the object and design of the Institution.

No Masonic Brother can read over these little books without feeling his heart grow warm within him, that the Institution to which he belongs is extending itself over our wide country, and carrying with it blessings which he understands, and knows how to appreciate. And these Records also vindicate to the world the Institution against the foul calumnies which have been wickedly heaped upon it during the past few years.

GENERAL GRAND CHAPTER.

But we must not forget to notice, in this brief summary of the proceedings of the several Grand Chapters, the proceedings also of the G. Grand Chapter of the United States. We have perused the Report with great pleasure and satisfaction. Its members coming from every portion of the United States and interchanging with each other those friendly feelings which should ever exist between Brethren, must have been in the highest degree interesting to every lover of that harmony which ought to exist in the Masonic Fraternity. Originally, we had many fears that the influence of such a body would be productive of mischief, and subversive of the independence of the Grand Chapters in the different States. But the proceedings of this body, at its last triennial session, and also of its various sessions, have satisfied us that its tendency is not such as we anticipated, but, on the other hand, the result has been much to the benefit of the Institution. We have seen no design, on the part of the G. G. Chapter, to usurp rights which do not belong to it, nor to dictate upon matters which appropriately belong to the several Grand Chapters. There are questions and difficulties which will frequently arise between different Grand Chapters, upon matters of jurisdiction, which cannot be settled between the conflicting parties; these appropriately belong to the General Grand Chapter. The duty of settling difficulties of this character has frequently devolved upon the General Grand Chapter. At times questions of this character have arisen which threatened to disturb the peace and harmony of the Institution, and to sever the bonds of Fraternal intercourse, but these unhappy differences have been settled to the satisfaction of all parties, when a reconciliation seemed impossible, by the timely mediation of the General Grand Chapter. We hope no foolish jealousy will arise to cripple its energies or impair its usefulness.

CORRESPONDENCE.

Hudson, N. Y. Oct. 16, 1849.

Dear Sir and Brother—I have no doubt that both you and your numerous readers, are at all times much pleased to hear intelligence respecting the onward progress of the time-honored institution of Masonry. Believing thus, I am induced to send you at this time this short epistle.

As far as my knowledge extends, I believe, and know from actual observation, that Freemasonry in the Empire State is in a very flourishing condition—its march is onward and upward. Men of good moral worth, and of splendid ability, from various pursuits and callings, are frequently knocking at the door of Masonry for admittance; and those alone who are found trust-worthy are received, and made welcome to its privileges. And this is truly gratifying to the friends of that old Institution, when it is remembered how, in former years, antimasonry, with its corrupting breath, swept over the length and breadth of this vast State, blasting and withering the social and finer feelings of many of its citizens—setting brother against brother, and father against son, and son against father, in hostile array! But, thank the Great Architect, a better state of things now prevails. Every thing looks fair and bright. The clouds of ignorance and superstition have past away, and the warm and genial sun of Masonry shines forth, shedding its life-giving influence over all.

Hudson Lodge, No. 7; Hudson Royal Arch Chapter, No. 6, and Lafayette Encampment, No. 6, located in this city, are all progressing finely in the good cause. Some of the best men in the place are joining these several bodies.

I have seen a few numbers of your Magazine, and I can assure you I was much pleased in the perusal of the same; and I am well pursuaded it is a valuable auxiliary in extending a correct knowledge of Freemasonry among the Craft, and others who may be disposed to read it. I really hope you have a large and increasing list of subscribers, for I am well persuaded that the "Press," that great reformer, has been productive of much good, in undeceiving many, in regard to the great object of the Institution of Masonry, in giving correct information to the masses, in the promulgation of Truth among the people.

Let Masons duly appreciate the good which a Magazine, like yours, is calculated to do our beloved cause, and I am well satisfied those which are well conducted will never suffer for the want of a good list of subscribers. Let our members remember there is no reading so cheap as a well conducted Magazine; and that it imparts pleasing and useful instructions to both friends and foes of the Institution of which it is a defender.

I do not know whether you have any subscribers to your Magazine in this place or vicinity, or not, but hope you have many; if you have not, you ought to have quite a number.

I must draw this epistle to a close, or I shall trespass too long upon your valuable time, especially as I am an entire stranger to you. You may possibly hear from me again before long.

I remain yours, in Faith, Hope and Charity,

James Batchellor.

[We shall be happy to hear from our correspondent whenever and as often as may suit his convenience.]—Editor.

Obituary.

Platteville, Grant County, Wisconsin, August 30, 1849.

Mr. Moore—Sir—Will you have the goodness to give this a place in your Magazine, and oblige some of your subscribers and friends.

We were grieved to learn, that Robert Chapman died on Saturday evening last, at this place, from a concussion of the spine of the neck, caused by being thrown from a wagon, drawn by four horses, which from some cause had taken fright.

Mr. Chapman was a native of Yorkshire, near Harrowgate, England. His age was about thirtyeight years. He was one of the earliest settlers in Platteville, and by his most untiring perseverance and energy had gathered up a very handsome subsistence, while, more than most of his compeers, he had clustered around him a circle of friends who deeply lament his loss, and most warmly sympathize with his bereaved family. In this sad affliction an aged father and mother have lost a kind and affectionate son; brothers and sisters one of their circle, whom they held most sacredly dear; an affectionate and confiding wife a most worthy companion; while society, social, political and religious, an agreeable and devoted member.

Mr. Chapman was an esteemed member of the different Orders of Freemasons, Odd Fellows, and Sons of Temperance; all of whom testified to his worth in the funeral solemnities; while the large circle of relatives and friends swelled the gathering round his remains beyond that of any other funeral know in our county. While we lament his loss and remember his virtues, may we grow wiser and better, and remember that in an hour when we think not, the messenger of Death cometh. L.

Milwaukee, Wisconsin, October 17, 1849.

Com. C. W. Moore—By a resolution of Milwaukee Lodge, No. 3, the Secretary was directed to request the Editor of the "Freemasons' Monthly Magazine," to insert the following obituary notice and resolutions:—

Died, in the city of Chicago, on the 27th ult., Bernhard Schenkberg, aged 28 years, leaving an amiable wife and two lovely children, to mourn his untimely fate.

Resolved, That this Lodge have heard, with deep regret, of the death of our esteemed and worthy Brother, Bernhard Schenkberg, who by his virtues as a man, and his fidelity as a Mason, enjoyed, as he merited, the affection and esteem of all who knew him.

Resolved, That by his zealous co-operation and aid in establishing the Masonic virtues of Brotherly Love, Relief and Truth; his punctual attendance upon the duties of Masonry; his uniform kindness of deportment; his integrity of character, and the practice of all the virtues that adorn humanity, our deceased Brother has left with us a memory to be cherished, and an example to be imitated. D. F. Lawton, *Secretary.*

EXPULSIONS.

At a regular meeting of Milwaukee Chapter, No. 1, held at the Masonic Hall, in the city of Milwaukee, Wisconsin, on the 15th of October, Harvey Birchard, John Gale, Jr., and Orlando Alexander, were unanimously expelled from this Chapter, and all the rights and benefits of Royal Arch Masons, for gross unmasonic conduct.

I am, yours Fraternally, D. F. Lawton, *H. P. of Milwaukee Chapter.*

MASONIC CHIT CHAT.

☞Our correspondent at Rocky Springs, Miss., is informed, in answer to his inquiry, that any number of the petitioners competent to open the Lodge, are competent to transact any business that may properly come before it, at any of its regular meetings; and at special meetings also—the proper notice to the members having been given.

☞In reply to the inquiry of our correspondent at New Haven, Conn., we answer—It is according to a very common usage to take two or more F. C. together, through the first section of the next degree; but it is not according to correct practice; and, in our opinion, should not be encouraged, though it may sometimes be excused.

☞A new Lodge has recently been established at Dallas, Texas, on the east bank of the Trinity River, and near the celebrated three forks of that stream, being on the extreme verge of civilization, on the West. We wish it great success.

☞At the annual assembly of the Grand Council of Royal and Select Masters of Connecticut, in May last, charters were granted for a Council at Norwalk, and for another at Rigdefield. The latter is numbered 18; from which we infer that there are that number, active and dormant, in the State.

☞A Council of High Priests, for the State of Connecticut, was organized at New Haven, in May last.

☞A special meeting of the officers and members of the Grand Chapter of this State, will be held at the Masonic Temple, in this city, on Tuesday the 6th inst., at 10 o'clock, A. M.

☞A considerable amount of foreign matter, designed for the present number, is necessarily deferred until next month.

☞Brs. Lewis R. Curtis, of Franklin, and Thomas R. Patton, of Lake Providence, Lou., are authorized Agents for the Magazine at those places.

☞Our correspondent at Conshatta Chute, La., under date of Oct. 14, writes as follows:

"Our Lodge has been in operation here about three months. It is called Conshatta Lodge, No. 60. The principal officers are James K. Belden, W. M., Lorenzo D. Cowden, S. W., Samuel Clark, J. W. Our members are increasing rapidly; our committees are exceedingly strict in the discharge of their duties, and we have the satisfaction of knowing that all the Brethren possess, in a high degree, all those qualifications which should be regarded as pre requisite to admission into our ancient and honorable Fraternity."

Brother DAVID GRAY, aged 79 years, died at Sudbury, Mass., Oct. 19. His remains were interred on Sunday the 21st. A large number of Masons from Middlesex Lodge, Framingham, were present on the occasion, to show their last respect to their deceased worthy Brother.

☞The corner stone of a new Custom House, at Eastport, Me., was laid on the 12th ultimo, with Masonic and other ceremonies, by Br. DAVID GRANGER, whose age is 87 years.

☞Brs. J. R. Sommerville, of Pleasant Hill, and W. H. Chambliss, of Benton, Ala. are authorized Agents for the Magazine.

Br. Sommerville is informed, that we have not yet been able to obtain for him the 1st and 2d vols. of the Magazine, but will do so the first opportunity.

☞Our Agent at Lafayette, Ala., is informed, that he was right in presuming that it was an oversight in not acknowledging his letter of the 17th Aug. under the head of Business, as its contents were received and duly credited.

☞Br. A. H. Smith, of Millersburg, Ohio, is an authorized Agent for the Magazine, at that place.

☞Br. H. H. Hine, of Massillon, Ohio, is an authorized Agent for the Magazine, at that place.

☞Br. R. M. Peck, of Fort Jesup, Lou. is an authorized Agent for the Magazine, at that place.

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NOTES ON THE MARK DEGREE.

THE Mark degree was probably originally attached to the Fellow-Craft's degree.* A Mark Lodge, say our traditions, consisted of the Overseers of the Craftsmen employed at the building of King Solomon's Temple. When a Craftsman had made the requisite proficiency to entitle him to advancement to the rank of an Overseer, he became a Mark Man, a Mark Master, or the Master of a Mark; and it thereafter became his duty to see that his own proper Mark was placed upon the work executed by those who were under his immediate supervision, that it might be known and distinguished should occasion thereafter require.† Hence the phrase Mark Master, and hence, also, the name of the degree.

This was the practical use of the Mark. It continued to be so used by the architects and builders, as late as the sixteenth century; and the discovery of Marks in Cathedrals and other public edifices, erected in the

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*The Masters and Wardens of the F. C. Lodges, says Dr. Oliver, at the building of the Temple, were all Mark Masters and Mark Men.

†It is a well known fact, that such a system of distinction was practised in the Masonry of all ages. Mr. Godwin, speaking of these Marks, as found in buildings erected in the Middle Ages, says: "The Marks, it can hardly be doubted, were made to distinguish the work of different individuals. At the present time the man who works a stone, (being different from the man who sets it,) makes his Mark on the bed, or other internal face of it, so that it may be identified. The fact, however, that in the ancient buildings it is only a certain number of the stones which bear symbols—that the Marks found in different countries, (although the variety is great), are, in many cases, identified, and, in all, have a singular accordance in character,—seems to show that the men who employed them did so by system, and, that the system, if not the same in England, Germany and France, was closely analogous in one country to that of the others. Moreover, many of the signs are evidently religious and symbolical, and agree fully with our notions of the body of men known as the Freemasons."—*Archæol. ut. supra. p.* 117.

Middle Ages, is at this moment regarded as one of the most interesting results of archeological investigation.* But was this the only use of the Mark?

The ancients had a custom so strikingly analogous to the character we Masonically attach to the Mark, that a brief reference to it may not be unacceptable to our readers.

Among the Greeks and Romans, (and they may have borrowed the suggestion,) it was the custom, when any two individuals were desirous of rendering sacred, or of perpetuating to their posterity, the refined and endearing friendship subsisting between them, they selected a small piece of bone, ivory, or stone, and having wrought it into some beautiful and convenient form, engraved upon it either the initials of their respective names, or some fanciful and appropriate device, or word. They then cut it in two parts, each giving to the other the part containing his own initial letters, or the corresponding half of the device; and this was ever after kept as a *pledge* and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be formed between two friends. Including the sign and word of an unchangeable friendship, it was the means of identifying the cherished object of the heart's affections, even after many years of separation, and of securing a welcome to the privileges, and a share in the endearments, of love and hospitality. Numerous instances might be cited to illustrate the powerful influence of this fraternal compact, in controlling the actions and assuaging the passions of the parties to it. The meeting on the field of battle between Diomed and Glaucus, two of the warriors of the Illiad—their mutual recognition of the symbol (or tessera,) of the hereditary hospitality of their *ancestors*, and their immediate and mutual suspension of the fight in consequence, is a beautiful illustration of its influence and sacredness. The Mark of the Mark Master Mason, is this symbol of indissoluble friendship and hospitality; and it was a beautiful thought of the *three* illustrious friends, who had already united themselves in a solemn league of immutable fidelity and brotherhood, to select a device common to them all, for a general Mark—a *sacred pledge*, designed to bind them and their successors together forever, in one indissoluble tie of fraternal love and affection.

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*M. Didron of Paris, communicated a series of observations on Masons' Marks, to the *Comite Historique des Arts et Monumens.* "He has found them at Strasburg, Spire, Basle, Rheims, and elsewhere; and believes he can discover in them reference to distinct schools, or Lodges. The Marks collected by M. Didron, divide themselves, according to his opinion, into two classes, *those of the Overseers, and those of the men who worked the stones.* The Marks of the first class consist generally of monogrammatic characters, and are placed separately on the stones; those of the second class partake more of the nature of symbols, as shoes, trowels, mallets, &c."—(*Godwin*) That used by the Overseers was probably a *general* Mark, common to them, while those employed by the workmen, were *private* Marks.

A similar custom prevailed among the early Christians. Tertullian has these words: "Sic omnes probant unitatem; dum est illis communicatio pacis, et appellatio fraternitatis, et contesseratio hospitalitatis: quæ jura non alia ratio regit quam ejusdam sacrementi una traditio." The tessera, (or Mark,) was used by them as a means of recognition and introduction to the friendship and kindness of their Brethren. Of so much importance was it esteemed to be, and great the privileges it conferred, that it was finally counterfeited. The Christians then changed the inscription; and this was frequently done until the Council of Nice gave its sanction to those marked with the *initials* of the words *Πατηρ, Υιος, Αγιον, Πνευμα.* It was also used as evidence of evangelization, and answered all the purposes of written certificates and letters of recommendation. It continued to be so used until about the beginning of the eleventh century. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

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Our traditions inform us, that the materials for the Temple, as they were brought from Mount Lebanon, were landed at Joppa, the seaport nearest to Jerusalem. They were transported from the quarries and forests, by the Tyrians, who landed them at Joppa; from thence they were transported to Jerusalem by workmen employed by Solomon for the purpose. These workmen, or "bearers of burden," were probably the descendants of the old Canaanites.* If so, they were not employed on the immediate work of the Temple; because, none but Jews of pure blood were so employed. The work was carried on under a deep religious sentiment, and with such a degree of reverence, that idolatrous foreigners were not permitted to approach it; nor was the sound of any iron tool allowed to disturb the sacred silence of the spot that had been sanctified by the visible presence and miraculous works of the only true and living God.

We know very well that we have a tradition, that the architect of the building, whom Hiram sent to Solomon, was of mixed Tyrian and Jewish blood; and would seem, therefore, in his own person, to negative the assumption that none but Jews of pure blood were employed on the immediate work of the building. But this is not so. His father was Ur, of the stock of the Israelites, and his mother was a woman of the daughters of the city of Dan, in the tribe of Naphtali. His father lived at Tyre, where the son was probably born. He was called a man of Tyre, in the same sense in which Paul is called a man of Tarsus. Paul was a Benjaminite, though born in the capital of Cilicia.

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*The Ish Sabbal, or Slaves.

The same distinction as to blood was observed by Zerubabel at the building of the second Temple. That work, like the former, was carried on by the religious and uncorrupted portion of the Jewish people. The Samaritans, who claimed to be the descendants of the scattered tribes, and servants of the true God, applied to Zerubabel for permission to engage in the work, and were denied. "Ye have nothing to do with us to build an house unto *our* God," was the answer they received. They had inter married with foreigners, and polluted their worship with idols.

A GENERAL GRAND LODGE.

Notwithstanding the failure of the recent attempt to establish a Gen. Grand Lodge, the present indications are that such a body will finally be organized,—probably in the course of the ensuing year. Several Grand Lodges have already expressed themselves very decidedly in favor of the renewal of the subject, and others have adopted active measures with a view to the attainment of the object. The Grand Lodge of the District of Columbia, has issued a Circular to all the Grand Lodges of the country, inviting them to appoint delegates to meet in Convention, in the city of Washington, on the first Wednesday of May next, "for the purpose of forming a Constitution for a Supreme Grand Lodge of the U. States." This is the old course of proceedings. It has been tried, and failed; and there is little probability that a second trial would be attended with a different result.

The Grand Lodge of Rhode Island has taken a better and more direct course. It has framed a Constitution for a General Grand Lodge; which is probably as unexceptionable as such an instrument can be made; and submits it to the consideration of the Grand Lodges of the country. If sixteen of them, (being a majority of the whole number,) shall see fit to adopt it, then their Delegates will assemble and organize the body. One advantage in this course is, that the Grand Lodges have the Constitution before them, and know precisely what will be the character of the body they are invited to assist in making. Another is, that it will cost but little time and less money to try the question in this way.

We annex the Constitution as submitted by the Grand Lodge of Rhode Island. While it gives to the proposed body all the powers that are necessary to its usefulness, it amply protects the rights of such Grand Lodges as may not choose to become parties to the compact. These are two important considerations. But our Brethren, who feel an interest in the matter, will read and judge of it for themselves. It is as follows:

CONSTITUTION.

ARTICLE 1.

TITLE—OFFICERS AND MEMBERS.

Sec. 1. The style and title shall be, "*The General Grand Lodge of Ancient Free and Accepted York Masons, for the United States of America.*"

Sec. 2. It shall consist of a General Grand Master, D. G. G. Master, G. G. S. Warden, G. G. J. Warden, G. G. Secretary, G. G. Treasurer, G. G. Chaplain, G. G. S. Deacon, G. G. J. Deacon, and G. G. Tyler; the Grand Masters, D. G. Masters and G. Wardens, of all State Grand Lodges, that shall recognize the authority of this Constitution; and the W. Masters of the Subordinate Lodges emanating from this G. G. Body: All of whom, except the G. G. Tyler, shall respectively be entitled to one vote. In cases of equal division, the G. G. Master shall likewise have the casting vote.

Sec. 3. All P. G. G. Masters, P. D. G. G. Masters, and P. G. G. Wardens, shall be members of this G. G. Lodge, with the privilege of one vote each.

Sec. 4. The G. G. Officers, Tyler excepted, shall be elected by ballot. The Tyler, and all other officers of convenience, unless otherwise ordered by vote of the body, shall be appointed by the G. G. Master; but they shall not, by virtue of such appointment, be entitled to vote.

Sec. 5. All the officers of the G. G. Lodge shall be elected, and, if present, installed, at its triennial communications. The Officers absent at the time of their election, shall be installed as the G. G. Lodge may direct. When thus qualified, they shall continue in office until their successors are duly elected and installed.

ARTICLE 2.

PROXIES.

Sec. 1. The first four P. G. G. Officers, or either of them, may be represented by proxy; but they shall not be privileged to vote as the proxy of another P. G. G. Officer; nor shall either of the first six G. G. Officers herein named, be allowed to act and vote, as the proxy of any present or P. G. G. Officer, or Grand or Subordinate Lodge, under this jurisdiction.

Sec. 2. Any Subordinate Lodge, constituted by the authority of this Constitution, in case of the inability of its W. Master to be present at any communication of this G. G. Lodge, may be represented by a proxy; who shall be a member of said Lodge.

Sec. 3. No Brother shall be received as proxy, who is not a member of some Grand or Subordinate Lodge recognizing the authority of this Constitution.

Sec. 4. No proxy shall be entitled to more than one vote; nor shall any G. G. Officer, or representative, be allowed the privilege of more than one vote, as proxy.

Sec. 5. Either of the first four Officers of any State Grand Lodge, acknowledging the authority of this Constitution, may be represented by proxy.

Sec. 6. No proxies, other than those herein enumerated, shall be received by this General Grand Lodge.

ARTICLE 3.

MEETINGS.

Sec. 1. This G. G. Lodge shall meet triennially, and as much oftener as a majority of the members present at any meeting thereof, shall determine.

Sec. 2. Special meetings may be called by the first four G. G. Officers; or, in case of the demise of either of them, by the four Senior surviving G. G. Officers; whenever they, or a majority of them, may deem such meetings to be necessary: And they shall be called by the G. G. Master; or, in case of his death, or absence from the country, by the officer next in rank; on the petition of the first four officers of any three State Grand Lodges, being parties to this Constitution.

Sec. 3. The regular meetings of this G. G. Lodge shall be held at such time and place as shall be determined at the preceding triennial communication thereof; and special meetings, as may be directed by the officers authorized to call them.

Sec. 4. The representatives of three Grand Lodges shall form a quorum for business.

ARTICLE 4.

JURISDICTION AND POWERS.

Sec. 1. This G. G. Lodge shall have jurisdiction over the States and Territories within which no Grand Lodge exists, to the entire exclusion of such State Grand Lodges as may become parties to this Constitution. But it shall not, in any manner, interfere with the right of jurisdiction over said States and Territories, that any State Grand Lodge, not a party to this Constitution, may, by Masonic usage, at present, or hereafter, lawfully possess and enjoy.

Sec. 2. This G. G. Lodge shall have original jurisdiction over the Subordinate Lodges of its own creating; and shall possess and exercise over them, all the usual powers delegated, in like cases, to State Grand Lodges, by the ancient Constitutions and Regulations of Masonry.

Sec. 3. This G. G. Lodge shall have jurisdiction over all differences that may arise between any two State Grand Lodges, recognizing its authority; and it shall take cognizance of any and all such differences, on the written complaint of either of the parties at variance. Its decisions shall be final and binding.

Sec. 4. It shall take cognizance of all cases of difference, mutually referred to it by any two State Grand Lodges, not parties to this Constitution: *Provided*, said Grand Lodges shall have previously agreed to abide by its decision; and not otherwise.

Sec. 5. It shall not entertain complaints or appeals from any individual Brother, or Subordinate Lodge, against the proceedings of any State Grand Lodge, whatever.

Sec. 6. It shall have plenary jurisdiction over the three Craft Degrees of Ancient York Masonry; with authority, under the Constitutions, Laws, and Usages of the Order, to determine and promulgate a consistent, pure and truthful system of work, lectures and ceremonial, for the use of the Grand and Subordinate Lodges acknowledging its authority. Said system shall conform, in all respects, to the best ascertainable landmarks and practices of the Ancient Craft; and when so determined and promulgated, it shall not be changed or altered, except by the unanimous vote of all the members present, at a regular triennial communication.

Sec. 7. This G. G. Lodge shall neither possess nor exercise any jurisdiction or powers, not herein expressly delegated to it. It shall be subject to the general Constitutions, Regulations and Usages, of Ancient York Masonry; and it shall not cumulate within its own body, nor permit or countenance the cumulation of any foreign *Rites*, within the body of any of its Subordinate Lodges.

ARTICLE 5.

STATES AND TERRITORIES.

Sec. 1. It shall be competent for the G. G. Master, or the D. G. G. Master, to issue Dispensations for the formation of new Lodges, within any State, or Territory, wherein no Grand Lodge exists; which Dispensations shall be made returnable at the next ensuing communication of this G. G. Lodge; when they shall be revoked or continued; or, otherwise, Charters shall be issued to the Brethren holding them.

Sec. 2. Whenever there shall be in any State or Territory, three regularly chartered Lodges, it shall be competent for this G. G. Lodge, or the G. G. Master, or the D. G. G. Master, to form them into a Grand Lodge—said Lodges jointly petitioning therefor; and on the formation of such Grand Lodge, the authority of this G. G. Lodge shall cease within said State or Territory, except as provided in the third section of this article.

Sec. 3. Whenever a Grand Lodge shall have been formed within any State or Territory, by the authority of any State Grand Lodge, this G. G. Lodge shall cease to exercise jurisdiction within the same, except as to its own existing Subordinate Lodges; and these, if they have been duly chartered and constituted, shall be free to determine, each for itself, under which authority it will thereafter act.

Sec. 4. The Subordinate Lodges under this jurisdiction, shall make annual returns of their members and initiates, to the G. G. Secretary, and pay such dues as may be determined by this G. G. Lodge.

ARTICLE 6.

STATE GRAND LODGES.

Sec. 1. Each State Grand Lodge, by its representatives or proxies, shall be entitled to four votes.

Sec. 2. It shall be the duty of the G. Secretaries of the State Grand Lodges, parties to this Constitution, to make Annual Returns of the Officers of their respective Grand Bodies, to the G. G. Secretary.

Sec. 3. The jurisdiction of the several Grand Lodges acknowledging the authority of this Constitution, shall be restricted to the limits of the State, or Territory, within which they are respectively held.

Sec. 4. Any Grand Lodge, being a party to this Constitution, may withdraw from the same: *Provided*, it shall vote to do so, at any Annual Communication of its own Body; and shall have furnished the G. G. Secretary with an attested copy of said vote. Having thus withdrawn, it shall be at liberty, without let or hindrance from this G. G. Body, to resume and exercise all its original powers and privileges.

ARTICLE 7.

BY-LAWS AND AMENDMENTS.

Sec. 1. It shall be competent for this G. G. Lodge to make and adopt such By-Laws or Regulations, not inconsistent with this Constitution, as may, from time to time, be found useful or necessary in the performance of its duties. But it shall in no case assume, or exercise, any *general powers*, not herein specially delegated.

Sec. 2. This Constitution may be altered or amended at any regular triennial communication of this G. G. Body: *Provided*, the proposed alteration or amendment shall have been previously submitted to, and received the affirmative vote of, *three-fourths* of all the Grand Lodges acknowledging its authority; and not otherwise.

ARTICLE 8.

TEMPORARY.

Sec. 1. Whenever and so soon as sixteen of the Grand Lodges in the United States, shall have adopted this Constitution, a Convention of not more than four Delegates from each Grand Lodge, so adopting it, shall be called by the Senior Grand Lodge of their number, to assemble in the City of Baltimore, for the purpose of organizing the body contemplated by it.

THE GRAND LODGE OF NEW YORK.

We have been politely favored with a copy of the report of a Committee of the Grand Lodge of South Carolina, as adopted by that body on the 29th October last, in relation to the New York difficulties. The following extracts are sufficient to show what opinions are entertained by that Grand Lodge on the subject:

It may not, perhaps, be properly within the province of your committee to give an opinion as to the merits of the question which produced such deplorable results, or the expediency of a change of regulations which had so long existed without detriment to the interests of the Craft, and which in our own Grand Lodge have been found eminently beneficial. They will therefore only express their surprise, that any number of intelligent Masons should for a moment claim for Past Masters an *inherent* and *vested* right to membership for life in the Grand Lodge, when it is beyond all contradiction certain, that the ancient Constitutions and usages not only did not confer such privileges, but did not recognize them as members of the Grand Lodge at all, the Ancient Grand Lodge being exclusively composed of the Grand Officers, Past Grand Officers, and Masters and Wardens of Lodges. Past Masters are members of the Grand Lodge of South Carolina, not by virtue of any "inherent right," but by election of the Grand Lodge, on a written application, two thirds of the votes of the members present being necessary to their election, besides the annual payment of dues; a neglect to pay which, for one year, works a forfeiture of membership.

It is preposterous to suppose that a Grand Lodge has not the power to change its Constitution, in accordance with the provisions of the instrument itself, provided there be no violation of the ancient landmarks; much less can a simple announcement from the Chair, of the adoption of a proposed amendment, or its actual adoption by the Grand Lodge, produce a dissolution of the body. If an unconstitutional amendment should be adopted, or the rights of members infringed by a deprivation of their franchise, revolution is not the proper mode of redress. An earnest appeal should be made to the justice of Brethren, which if disregarded, would warrant a resort to such legal measures as will procure a restoration of such rights. And even supposing that the Grand Lodge of New York had lost its existence, or from any cause whatever become dissolved, no other Grand Lodge could be organized but by a convention held for the purpose, composed of Delegates from all the subordinate Lodges.

In conclusion, your Committee submit for the consideration of the Grand Lodge, the following Resolutions:

1st. *Resolved*, That the Grand Lodge of South Carolina have learned with deep regret, of the unfortunate schism that has taken place in the Grand Lodge of New York, and earnestly recommend to the erring Brethren a return to the principles of Brotherly love, and a proper submission to the constituted authorities, so that peace and harmony may be restored, and confusion and anarchy be no longer suffered to exist among members of the Craft.

2d. *Resolved*, That we fully recognize, as the only legitimate Grand Lodge in the State of New York, that of which the M. W. John D. Willard, is Grand Master; and the R. W. Robert B. Boyd, is Grand Secretary; that we will continue to hold Fraternal communication with that Body, and with no other claiming similar authority in that State.

3d. *Resolved*, That the subordinate Lodges under this jurisdiction be enjoined to exercise the strictest scrutiny in the examination of visiters hailing from New York, inasmuch as there are now two spurious bodies in that State, claiming to be the Grand Lodge; one calling itself the St. John's Grand Lodge, and the other claiming Isaac Phillips for its Grand Master; and that they admit none but such as produce proper certificates emanating from the Grand Lodge recognized in the second Resolution.

We learn that the Grand Lodge of the District of Columbia has adopted a similar report, recognizing the M. W. John D. Willard, as the Grand Master of the only legal Grand Lodge in New York. We learn also that the Grand Lodge of Rhode Island has come to the same result. Extracts from both these reports will be given in our next.

GRAND LODGE OF GEORGIA.

R. W. Br. Moore:—The Grand Lodge of Georgia commenced its annual session in the city of Macon, on Tuesday the 30th October, and continued three days. This communication was perhaps the largest that has ever assembled in this State, and was one in which the greatest harmony and Brotherly love prevailed. The number of Lodges chartered previous to this meeting was 79—and during the present meeting 37 new Lodges were chartered—making 116—all of which, with one or two exceptions, were represented, and correct returns of their labors during the year were made. These returns show that Masonry is rapidly increasing, and of course the minds of the ignorant and prejudiced are becoming more enlightened, and are now being "FIRST PREPARED," where every good Mason should be, before he enters the walls of our venerable Institution.

At the opening of the Grand Lodge, the Hon. Wm. C. Dawson, M. W. G. Master, delivered an address, giving a brief statement of the progress of the Order in the State, and other matters of a local nature; all of which were of great interest to the members present; but as the address will be published, I will not attempt any particulars.

The Committee on foreign correspondence and state of the Grand Lodge, reviewed in a careful manner the proceedings of all the Grand Lodges which had been transmitted to the Secretary, which embraced nearly all of the United States and Canadas, and recommended the adoption of a resolution, *to prohibit a Senior Warden from giving Degrees in the absence of the Master*, unless such Warden be a Past Master. This subject was ably discussed, but was finally rejected.

The unfortunate difficulties among our New York Brethren were also commented on by the above Committee at some length, and were a matter of regret to all,—this being the second time within a few years that, that body has been the scene of confusion and disorder. The Committee go into a number of particulars relating to the powers and authority of a Grand Lodge, and ably discuss the question, "what is a Grand Lodge?" and whether it derives its authority from a Charter granted by another Grand Body, or is organized by the representatives of a Constitutional number of subordinate Lodges duly assembled.

The following are the Officers for the present Masonic year:—Hon. William C. Dawson, M. W. G. Master; John Hunter, R. W. D. G. M. for the 1st Masonic District; R. L. Roddy, 2d ditto; J. F. Cooper, 3d ditto; W. S. Rockwell, 4th ditto; A. A. Gaulding, S. G. W.; W. K. Kitchen, J. G. W.; Joshua E. Wells, G. T.; S. Rose, G. Sec.; Rev. J. C. Simmons, G. Chaplain; W. C. Bowen, G. Marshal; —— Butler, G. Pursuivant; —— Patillo, S. G. D.; —— Simpson, J. G. D.; —— Johnson, —— Brooks and —— Campbell, G. Stewards; —— Daniel, Tyler.

The two following questions having been considerably discussed, and on which there seems to be a diversity of opinion, I would be glad to know your views, as would many of the Brethren in this State, as your Magazine is often quoted as the best authority in modern times.

1. Can a Warden, who is not a Past Master, confer Degrees in the absence of the Master? And if he cannot do so, what must a Lodge do in case of death, absence or removal of its Master, where there is no Past Master?

2. Is it right to pass a resolution in the Grand Lodge, or any other Lodge, prohibiting a member (whose character is *notoriously bad*) from admittance, until his case is tried.

Yours Fraternally,

Savannah, Nov. 3, A. L. 5849.

A BROTHER.

P. S. I had nearly forgot to state that a Resolution was passed to procure a complete copy of your Magazine, from its commencement, bound, for the use of the Grand Lodge.

In reply to the inquiries proposed by our correspondent, we answer:

1. By the ancient practice, a Warden would not be allowed to take the Chair and confer degrees, in the absence of the Master. This duty would devolve on a Past Master. If none were present, the work could not proceed; though the Warden, (in his own Chair,) might open and close the Lodge. But the modern practice is different; and Wardens are now allowed to preside and confer degrees in the absence of the Master, and without regard to the presence of a Past Master.

2. A Lodge may assume the responsibility of refusing admission to a member of "notoriously bad character;" and the Grand Lodge would not probably entertain a complaint against it for so doing; but the proper course would be to prefer charges at once, and have the member expelled. The Grand Lodge may undoubtedly suspend a member of its own body from his Masonic privileges, until such time as his case can be examined; and the Grand Master may suspend from a Lodge, for the same purpose, or until the next ensuing meeting of the Grand Lodge. The passage of the Resolution in question was a suspension of the Brother by the Grand Lodge.

NEW ENCAMPMENT AT WASHINGTON, PEN.

Washington, Penn., Nov. 10, 1849.

VERY DEAR SIR KNIGHT:—On Thursday, November 1st, 1849, the Masonic Temple was finally completed by the establishment of an Encampment of Knights Templars and the appendant Orders, in this ancient borough. Sir Knight A. M. Cammon, P. G. C. of Pittsburg Encampment, No. 1, appeared as the Proxy of Sir Knight William B. Hubbard, G. G. M. of the G. G. Encampment of the United States, and organized JACQUES DE MOLAY ENCAMPMENT, No. 2, according to ancient forms and ceremonies. Well may our Masonic Brethren join us in rendering thanks to the Supreme Architect for permitting the Freemasons of Washington County, Pa., in the short space of four years and six months, to organize two Lodges—one Chapter, one Council and one Encampment; and well may the enemies of our Order, who predicted our downfall, shrink back from this manifest expression of public opinion—and of the public confidence which is now reposed in our time honored Institution.

We have named our Encampment Jacques De Molay Encampment, in commemoration of his defence of the principles and mysteries of our Institution, when arraigned before King Philip, the Fair, who rather than prove recreant to his oath—to virtue and to truth, sealed those very principles with his blood on the 11th March, 1314. History tells us, that "Jaques de Molay, as Grand Master, and his followers, courageously ascended the scaffold, their countenances serene and composed, not even a sigh escaping from any of them. Yet notwithstanding the torments and the insults they received, they displayed an admirable *firmness and constancy*, calling upon the *name of God, blessing him and taking him for witness of their innocence*."

Between the persecutions of the Knights Templars of 1314 and the Freemasons of Penn., in 1836, there is a strange coincidence, a wonderful parallel. The Templars were burned on the pyre for the manner in which they received new members—while the Freemasons were condemned by religious fanatics, misguided bigots and political partizans for conferring the Degrees of Masonry, upon good men and true, by what was termed an "extra judicial oath." The Templars were pardoned and reconciled to the Church if they made confession, while the Freemason who would renounce the Institution as a wicked and unholy thing, should be *at once* received into the "Sacramental host of God's elect," as if perjury, added to infamy, would constitute purity in the sight of God. The Templars who would not confess the mysteries of the Order, were burned on the pyre, so the Freemason who would not renounce, was excluded from the Church—the jury box—places of honor and of profit; nay the very friendships of life were sacrificed, and Brother and friend alienated from each other, by the antimasonic party, which has long since gone down,

> "Doubly dying, to the vile dust
> From whence it sprung,
> Unwept, unhonored and unsung."

Hence who does not see on perusing the historic page, the similarity of views that were entertained by the persecutors of our Institution, at periods of five hundred years apart. In both periods of time every legal form was violated—false testimony produced, lying confessions made—life, liberty, fortune and conscience are thrown aside—absurd and impudent questions asked and horrid slanders circulated. But it is so when persecution rages, and the Church requires a narrower bridge than our Saviour did while on earth. It would be well for Pennsylvania if the destroying angel of time would blot from the history of our State, the wicked and ignominious reign of that weak and vacillating Governor, Joseph Ritner—who in the midnight watches and in his dying moments, will call for *annihilation* to cover his acts from the searcher of hearts. We shall leave him in the hands of that Being who ordereth all things for his own glory.

In the former part of my communication you perceive that we have procured our Dispensation from the General Grand Encampment of the United States, and hope that ere long another Encampment may be organized in this State, so that a State Grand Encampment may be formed, thereby enabling Pennsylvania to take her station as the Key Stone of the Masonic Arch as she is of the Federal Union. Within our borders Masonry is on the ascendant, the fires of persecution through which she has passed have only purified the Temple, and rendered her principles the more illustrious—and the more worthy of a generous and heartfelt support.

To those Knight Templars in Pennsylvania, *who have entered through the right door*—it is a matter of serious regret that an Encampment of Knight Templars calling themselves St. John's Encampment, No. 4, and published by the Pittsburg Encampment, No. 1, as an illegal association and cautioning Sir Knights against visiting or holding fellowship with it—should pertinaciously continue to meet and issue a circular reflecting not only upon the Pittsburg Encampment, but the G. G. Encampment of the United States. We regret the course, because Encampment No. 4, assumes positions which are utterly at variance with all the jurisprudence of the other Orders of Masonry. To prove this we boldly assert that it is a settled question, that neither a Lodge nor Chapter can be revived which has laid dormant for upwards of two years without the consent of a Grand Lodge or Grand Chapter. What right then has an Encampment, which adjourned in 1835, to meet at the call of the E. G. Master, to revive itself—when the Grand Encampment itself adjourned in 1823—the very body which brought No. 4 into existence. We think it plain as the noon day sun, that all Encampments in Pennsylvania, having ceased to work for two years, forfeited their warrants by not making their regular returns to the Grand Encampment. On this view of the question the G. G. Encampment of the United States has a right to establish Encampments within Pennsylvania, and Pittsburg Encampment had an indubitable right to declare the Philadelphia Encampment as illegal. The *fiat* therefore has gone forth, and however high minded and honorable the members of No. 4 may be, yet St. John's Encampment, No. 4, must be recognized in no other light than a clandestine Encampment.

The following are the first three officers of Jacques de Molay Encampment, No. 2, Washington, Penn.:—Sir Alfred Creigh, G. C.; George B. McElroy, G.; Isaiah Hill, C. G.

Fraternally and truly yours,

ALFRED CREIGH.

THE INEFFABLE NAME.*

BY COMPANION J. R. CHANTER, P. Z. CHAPTER 312, BARNSTAPLE, ENG.

HOWEVER unprofitable an inquiry into the holy and mysterious name of the Most High may be considered at this day, it must still be allowed to be an interesting subject both to the Mason and to the antiquarian. But to the Mason it is peculiarly so, as he is not only led by his Masonic studies to the contemplation thereof, but has also, when advanced in its mysteries, the assistance of a strong light shining before him, to guide him in the way, and assist him in his researches.

This sacred name of the Almighty, given to Adam when placed in the garden of Eden, after being handed down through the righteous line of Enoch to the Patriarch Noah, was of course lost to all but him at the universal deluge. After that event, when the posterity of Noah by degrees relapsed into idolatry, and neglected the true God, although the knowledge of his name was for a time preserved, yet it was profaned by being bestowed upon clay and stones, the work of men's hands. Still, however, sufficient recollections of its importance remained, to cause men to preserve it in their religious ceremonials; and in process of time it became introduced to, or rather made the foundation of, all the early mysteries. But except to those initiated in the mysteries, the knowledge of the true name of God died away from the earth; and in the worship of idols, with their names derived from their supposed influence and power over mankind, men neglected the worship of the Supreme Creator, and the sacred name became lost.

A traditionary remembrance of the power and efficacy of this name, however, still remained, and its real or supposed power is frequently alluded to, not only in the sacred writings, but by numberless authors in the Gentile or heathen world. Throughout the Bible, many passages, which are generally considered to refer to the power of God, in the original Hebrew, mean merely the power of his name. So wonderful was it esteemed, that the mere pronouncing it, was believed to enable the person doing so, to work miracles. The traditionary legends preserved in the east, of the power of Solomon, not only on earth, but over angels and devils, was attributed to the efficacy of the name of God, of which he was said to be in possession; and the magical influences of Solomon's signet, with the name of God engraved thereon, is well known to all readers of the "Arabian Nights," or other Oriental Fictions. It was in consequence considered impious to speak "the name," both by the Hebrews and other nations, and was therefore incommunicable, except with certain mystic forms and ceremonies, and this may be clearly understood from many writers; but to mention only two, Cicero tells us, that they did not dare to mention even the name of their gods, (De Naturâ Deorum," lib. iii.) And Lucan in the "Pharsalia," (lib. vi.) says, that but to name the name would shake the earth.

From these early periods, the true name of God does not appear to have been known upon the earth, except the corruptions or variations thereof, preserved in the heathen mysteries, although numerous mysterious names (all supposed to be the name) were bestowed by the heathen on their own peculiar idols, until it was revealed to Moses, (who was previously learned in all the mysteries of the Egyptians,) by God himself at Horeb, and this is declared by the Almighty himself. "And I appeared unto Abraham, Isaac, and Jacob, by the name of Almighty God, but by my name Jehovah was I not known unto them." Exod. vi. 3. This name was thenceforth commanded to be kept holy, sacred, and inviolate, and was forbidden to be uttered but once in the year, and then by the High Priest alone. "Josephus Antiq. Jews," lib. ii. c. 12, Sec. 4. When the third commandment in the Decalogue is properly translated, it does not refer entirely to the habit of profane swearing, but ought to stand thus. "Thou shalt not speak the name of Jehovah thy God irreverently."

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*Freemasons' Review, (England.)

In consequence of the law, the Jews never either wrote or spoke the name of Jehovah, except on the most solemn occasions, and they carried their scruples so far, as to continue the name upon the gold plate upon the forehead of the High Priest, in the ancient letter of the Samaritans, in which the Pentateuch was written before the time of Ezra, by whom it was translated into the Chaldee; as after their return from captivity, the Jews had forgotten their ancient language, and used the Chaldee which is now called Hebrew, in contradistinction to the old Hebrew, now called the Samaritan. We find this prohibition against pronouncing "the name" in many parts of the Bible; in Leviticus, the Jews were commanded to abstain from the two great sins, "thou shalt not pass thy children through the fire of Moloch, nor profane the name of Jehovah." (See also, Prov. xviii. 10. 1 Kings, viii. 41. Luke, i. 49.) For these reasons, the Jews call it, *Shem Hamphoresh*, the unutterable name. Throughout the Bible, we continually find the phrase, in the name of the Lord, that is Jehovah, for the word we translate Lord, in the original Hebrew is I. E. U. E. which some Hebrew scholars say should be pronounced Jahooh. In all the heathen mysteries in which the ineffable name is supposed to have been preserved, a similar extreme reluctance and caution in pronouncing it, was a distinguishing feature, and this is also observed in the Brahminical mysteries of India at the present day. At the period of the manifestation of Christ, his disciples manifested their veneration for his name, by never mentioning it, but with the same reverence the Jews had heretofore only felt towards the holy name of God. It was therefore said by his disciples, "At the *name* of Jesus, every knee shall bow," and we find that this token of respect to a name has continued, and is in use among us to the present day.

The universality of this reverence for a name, and the fact of a wonderful similarity in the names applied to the Deity by different nations however remote, tend to prove that there was a name, a great and glorious name, by which the Almighty chose to be called among men, and that this name was an object of veneration in the early ages of the world; but in the process of time, its true meaning became lost, and the name itself, corrupted, varied, and changed, according to the peculiar circumstances, and peculiar languages of each different people, to whom the tradition had descended, until the names applied to the Deity became almost infinite, and were, in consequence of the increasing corruption of the world, applied by the heathen, equally to the supreme God, and to their own idols. On the separation of the Hebrews, as a chosen and peculiar people, God commanded that these names should no longer be applied to him, but that the sacred name should be applied to himself alone, and this is the meaning of his being called a jealous God, jealous of his holy name being applied to idols. See Leviticus, "The name of thy God is Jealous, for he is jealous."

In this sketch it is not my intention to inquire into, or to trace to their sources, the almost innumerable names, that have in different ages and by different nations, been applied either to the true God, or to the gods of the heathen, further than may be necessary to assist the student of our Masonic mysteries; and with such end in view, I shall limit myself to an examination of such of them as afford in themselves the most intrinsic evidence of their wide-spread antiquity, and at the same time throw most light on some of our deeper Masonic speculations.

One of the most ancient and widely extended of these names was Baal. In the Chaldee language this word signified Lord of Heaven, or On High; and by idolaters was applied to the sun. This has also been spelt Bel or Beli, with various other changes required by the dialects of the different people employing the word. In Hebrew, or Chaldee, Baal is written (Beth, Ain, Lamed,) Bol. This was the God worshipped by the ancient Celtæ, and with them was also called Hu. This name appears to be nothing but a Hebrew article, "hua, ille ipse," often used to express God. With us, even at the present day, "He," without any particular relative, means God. Plato uses the same expression τὸ Αὐτὸ when he speaks of the first, the self-existent being. In one of the Welsh triads, a collection of aphorisms, supposed to be very ancient, Britain is called the Island of Bel; and in an old Welsh prayer it is said—"Sincerely I worship thee, Beli, giver of good." In both Ireland and the highlands of Scotland, it is still the custom to light large fires on the first of May, and to keep it as a festival; without doubt, originally in honor of this deity, as this festival in Ireland is still called the Bealteal. Fire being the peculiar attribute of this god, he was represented by a pillar or obelisk, which, from its tapering shape, is an emblem of fire and of light, and which, in the name itself first given by the Greeks, οβελισχης, o-bel-isk, betrays its origin as being in honor of this deity. Cicero informs us that the Indian Hercules was denominated Belus, and that the name was equally applied to the sun. As before mentioned, there is in Ireland and Scotland, and also in the Isle of Man, a festival still called Bealtine or Beltial; and in America there is an order of priests called Belee, or the servants of Bel, and the priesthood Belegieth. (See "Maurice's Ind. Antiquities," vol. vi. p. 197, where several other curious coincidences of this name may be met with.) Baal, as a general name of God, is also used as a prefix to the deities of different nations, particularly of the different tribes of the Canaanites; as Baal-poer, Baal Berith, Belzebub, or the god of Flies; besides Bal-der of the Teutonic nations, the Egyptian Baalzephon, and many other such. The temple of Babel, of the Babylonians, was, it is supposed, dedicated to the sun.

Baal itself is a compound name, and would seem to have been formed from a combination, signifying Father, Lord, Aba, Father, and Aleim, or Alohim, Lord. This is the first name by which God was called. "In the beginning God (Alohim) created the heaven and the earth." It is a plural noun joined to a singular verb, *bara*, created, which is frequently cited as illustrating, or referring to, a trinity in unity. In the Syriac and Babylonian, and some other languages, this word is rendered El, and in Arabic Allah. Both have the same signification, and may either of them be compounded to form Ba-al or B-el.

In the Hebrew, I have before mentioned, this word was Bol, or Bal, with the characters Beth, Aleph, and Lamed, which letters, among the Hebrews and cabalists, had a peculiar mystical signification. In whatever way these letters were combined or read, they formed a name of God; implying or referring to some of the attributes of His divinity; and being capable of being read in three different ways, three names in one, formed a striking illustration of that triad of deity, which, it is remarkable to observe, was from the earliest period a fundamental religious tenet of every nation upon earth, and was introduced into every mysterious system practised by them. The oracular tenet of the ancient world was—"Throughout the world a Triad shines forth, over which a Monad rules." *Παντι γαρ εν κοσμω λαμπει τριας, ης μονας αρχει.* ("Oracles of Zoroaster, Anc. Frag." 246, No. 36.) It is probable, also, that Baal himself was in some measure a triple divinity, from the words Baal Shilishi, or the Triple Baal, referred to in 2 Kings, iv. 42. (See "Cory's Myth. Enq." p. 61.) This Baal is supposed to be the same god as Moloch of the Ammonites, which also signified fire, and the Seadhac of the Phenicians, which was the name of the sun. Moloch was the Seeva of the Brahmins; and, with Brahma and Vishnu, formed the divine triad worshipped in the mysterious name AUM, pronounced

OM; by the respective letters of which sacred triliteral syllable they expressed the powers into which he triplicates himself. (3. "Asiatic Researches," 359.")

The chief god of the Egyptians was designated upon the oldest monuments by the name of Amun, and this is evidently the sacred name, the Aum of the Brahmins, which appears to be that alluded to by Martianus Capella. ("Hymn. ad Solem.")

> "Salve vera Deum facies, vultusque paterni,
> Octo et sexcentis, numeris, cui litera trina
> Conformat sacrum nomen cognomen et omen."

And was the same also as On, or Aun, the Universal Father of the scriptures. ("Cory. Myth. Enq." 39.) The same god was worshipped by numerous nations under different appellations, but with the same attributes, and is the same as Dagon of the Philistines, Oannes of the Chaldees, the Chinese, Japanese, and Cingalese, who practised Buddhism, but with ceremonies very similar to the Indians, used the word O. Mi. To. Fo., signifying Omnipotence; and it has been also said that the Thibetians pronounced their sacred term, Om hohum. ("Sandys. Hist. of Freem." p. 23.) The Persian god Omanus, or Ormuzd, has also been suggested as identical. ("Cory's Myth." p. 67.) This Aun, or On, is evidently also the same as the Celtic triple deity Ain, of which an old Irish commentator says—"Ain, triple god; Tanlac, Fau, and Mollac." (See "Cooke de Druidis," 14, also "Higgins. Celtic Druids.") This also confirms the fact of Moloch being the third person of the Aum, as Mollac is identical with Moloch. The Greek particle *Ων*, used as implying a self-existent God, and as such used by St. John in Rev. i. 4, was probably introduced among the Greeks by Plato, in reference to the mythological On, when he acknowledges his eternity and incomprehensibility in these remarkable words:—"Tell me of the god On, which is and never knew beginning."—In "Timæo," v. 3, p. 27; quoted in Dr. Oliver's "Signs and Symbols," p. 35.)

Such were the names most generally used by heathen nations, and as applied by them to their idols, were forbidden by the true God to be addressed to him; but the most acceptable name was that sacred one revealed to Moses at Horeb, by God himself, who when asked by what name he should be called, replied, "I am that I am." The word we translate, I am that I am, in the Hebrew stands (Yod, He, Daleth, He,) JEUE. The exact and proper pronunciation of this name has been a matter of dispute; but it is far from probable that the pronunciation of the present day is correct, as the word was originally in the Samaritan or ancient Hebrew character, (thus, He, Vau, He, Yod,) which has now become a dead language, and it has only arrived at us through the Chaldee tongue; from the variety of readings and Masoretic points of which language, it is difficult either to obtain the exact meaning, or even if that were known, to render the pronunciation into modern letters. But even this sacred name was applied by idolators to their gods, either borrowed from the Jews, or what is equally probable, handed down by traditionary remembrances of it from the early ages, by means of the mysteries, in some of which its recollection may have been preserved, under the Greek rendering, *Ιαω*, or Jao. It was the famous word which was placed over the temple of Apollo at Delphi; and was also adopted by several countries under the name of *Ζευς*, or Jupiter, which implied the generative principle, and under that of *Ει*, existence. This deity the Thebans consecrated under the name of Kneph, and Sais worshipped as Eisis, under the emblem of Isis veiled, with this inscription—"I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil." This is plainly not only the name of Jehovah—"I am and ever shall be," but also his attribute. The word Jupiter is simply Iao, or Jeu, with the affix of pater, father. The double faced god Janus may have been a compound of Je, or Jah, and On, of Egypt, with a Latin termination. The Scythians had a deity named I-o-un, which was probably identical with the last. Ion was also a Welch deity, adored as the first cause. (See "Hig. Celtic Druids.") The Scandinavians called the sun Jon. In Persia the same planet is called Jawnah. (The Celtæ called it Samhan and Seadhac, which latter is a name also applied to Baal,) and all these names have a near affinity to the Etruscan compound god, Janus. The god of the Moors, Juba, may be another compound of this name, conjoined perhaps with Baal, or Aba. The surname applied to Bacchus is also plainly a prefix of this name, Io Bacche, or Evohe Bacche; and it has with reason been conjectured, that the addition of Jah to many names of celebrated lawgivers and prophets, is merely an addition of a godlike attribute to their own names, Jeremiah, Elijah, Isaiah and many others. Even in the nations of the New World traces of this mysterious name are to be found. Among the Apalachites of Florida, the priests of the sun were called by the remarkable name of Jaovas, which was also the name of the deity. ("Ten. Idol." c. 4; quoted in Oliver's Signs and Symbols, p. 33;) and some of the North American Indians have a tetragrammaton, which is never used in common speech, compounded of four notes, and used only in their most sacred ceremonies. The first is pronounced quite short, Yah. They then in a grave and solemn manner sing in a strong base the monosyllable O for the space of a minute. They then pronounce He in the treble, as long as their breath will allow them, and finish by uttering in a base key, with a short accent, the word Wah, thus composing the mysterious word Yo-he-wah. (See "Sandy's Hist." p. 23.) This would almost imply an original derivation from the Hebrews; and in conclusion on the subject of this name, it should be mentioned, that the Druids made use of some secret word, known only to themselves, to express the unutterable name of the Deity, of which the letters O, I, W, pronounced in a peculiar manner, were a sacred symbol. (Meyrick's Cardigan," lxxix.)

From these numerous examples, it appears incontrovertibly proved, that their origin could not have been merely casual, but there must have been some connection, some common fount, from which they were all derived. The general character of ancient idolatry, renders it likely that these names were originally applied to the true Lord of the universe alone, and that when his worship degenerated into the worship of bodies in the material world, these idols were dignified with his name.

There is also another and most important feature, in which all the mythological systems, and almost all the names of their deities, agree. From a comparison of them, we find that they universally recognized a triad of divine persons, and the names were mostly capable of being resolved into three; and from the result of this inquiry arises a most important question—How comes it, that a doctrine so singular, and so utterly at variance with all the conceptions of uninstructed reason, as that of a trinity in unity, should have been from the beginning a fundamental religious tenet of every nation upon earth? The answer is, a word, a sacred, ineffable, triune name, showing forth the attributes of the Almighty, and faintly shadowing the after revealed doctrine of the Trinity, was given to man at his creation, as the bond or type of union between the spirit of God placed in man, and the spirit which created the body from dust. This word was long preserved by man, but in process of time, in consequence of the increasing wickedness of the world, in falling away from God, was lost. The faint and uncertain recollections of it spread abroad among mankind, with the widely extended traditions of its importance and power, survived in the various and mysterious religious associations, or mysteries of the ancient world, of all of which this name formed the profound and inscrutable mystery; and incessant in his endeavors to discover this mystery, and to obtain the power supposed to reside therein, man has combined, divided, and varied the different names he was in possession of, in the endeavor to arrive at the real ineffable name, and the result has been the production of the infinite number of names, ancient history and mythology informs us of.

FREEMASONRY IN TURKEY.

The very small quantity of Masonic information that has ever found its way to us respecting the above country, makes every contribution the more valuable; the following short sketch we therefore add to what has already been published by us on the subject:—

A merchant of Leipsic having occasion to visit Belgrade, made himself known to some parties as a member of the Lodge Baldwin, at Leipsic; having visited a Mason's Lodge at Belgrade, was entrusted in the month of August, 1847, with a letter, in the Turkish language, by the Worshipful Master of the Lodge, to be delivered on his return to Br. Gretschel, at that time the Master of the Lodge Baldwin, in which letter Br. G. was informed he had been elected an honorary member of the Lodge; it was accompanied with a small scarf (*query*, collar,) worn by the Masters of the Turkish Lodge, and a meerschaum pipe bowl, as a private token of remembrance from the one Master to the other. As Br. Gretschel was unacquainted with the language in which the communication was made, he referred to a distinguished scholar for a translation, which was promised, but some time was requested to be allowed to elapse before it could be given; in the interim Br. Gretschel had an opportunity of sending, through a safe and certain channel, further information; he availed himself of the chance to send by the messenger the small golden trowel, which is well known as the jewel of the Lodge, and in his letter mentioned that he had worn it on his breast many years. He wrote the letter in German, with Roman characters, and stated how Masonry was progressing in Germany, that his Lodge, in connection with the Apollo, had erected a new Masonic Hall, in Leipsic, to be opened in September. In reply to this letter, Br. Gretschel received one in German, with Roman characters (after the consecration of the new building, though it was evidently hoped it would come to hand before,) to the following effect:—

"The peace of the Almighty be with thee, dear Brother and Fellow Master,—That your and our Fraternity are one and the same, and that all Freemasons (Becktaschias) in the world are related, I am now more convinced than ever, after having received from you a letter and the jewel of your Lodge. On a friendly and satisfactory reply to my letter, sent to you through Br. Albert Schulze, I certainly counted, but the present of your jewel, which has so many years graced your breast, and participated in the many Masonic assemblies and noble works in which you have been engaged, I did not anticipate, but am most agreeably surprised. I shall not attempt to describe my pleasure with words, as I am not likely to succeed until I have made your acquaintance, and we have become personally united, and examined ourselves before the glass of the great hero, *Schin il Jau Schen Pir*. All the Brethren here, to whom I have entrusted (before the glass) the contents of your kind and Brotherly letter, have expressed their sincere and heartfelt gratification, and, with myself, an earnest desire to become acquainted with the German Brethren, more especially with the Baldwin Lodge, and in the mean time to continue a regular correspondence. I have determined, if Schin il Jau Schel Pir, does not withhold his blessing and help, to visit, in company with some other members of my Lodge, Germany this next Spring, and hope to see you and your Brethren in your Lodge; should you and yours feel also this inclination, I beg of you, Worshipful Brother and Fellow Master, to think of us in your next grand meeting at your tschem, to assist and think of us. Receive with this, the proof of my honest Brotherly love and earnest of the friendship I entertain for your Brethren and yourself, my Lodge jewel, which I have worn on my breast nineteen years; this teslim to remind you of us till we leave this Grand Lodge. If you receive this with the affection I did yours, you will entertain towards me the most fraternal feeling I have, most well beloved Brother, towards you. I entreat you, dear Brother, to acquaint me with the receipt of this to your hand, and if it arrived previously to your grand meeting.

"A German translation of the original Turkish diploma I sent you, making you an honorary member of our Lodge Alikotsch, and which you received through Br. Albert Shulze, I will transmit to you in my next, and would have done so now, but the time was short, and many pressing businesses awaiting me, which prevented it this time.

"We expect Br. Arthur Schulze to pass through here shortly, when he shall likewise receive a jewel, and a translation of his certificate. Should it happen that at your meeting a desire may be evinced to make further members of our Lodge honorary members of yours, I would beg to submit to your kind remembrance Br. Haffers Tahir Ileni, my successor. On the 12th September, being next Sunday eight days, we shall have a great working day, and Initiate several candidates; among those admitted will be your countryman, Wilhelm Anton Schulze, whom I have known upwards of eight years, and consider worthy of being received into our Order. We have during the last two months already considered him a member, and it requires only the ceremony to be enabled to designate him a Brother. As he speaks Servian well, and has taken great pains to learn Turkish, we have already nominated him our corresponding secretary and German interpreter to the Lodge Alikotsch; we shall be able hereafter to correspond with you much more easily. I shall be able to write to you more at length on the subject, and hope you will gratify us with a full account of the opening of your new hall. The Brethren (Bektaschia) unite with me in congratulations, but more especially I offer you my friendship by the holy numbers that unite us, 3 × 3, 1 dede, 2 rheber, 3 murith, (the three degrees?)

"And am in the name of the Lodge Alikotsch,

Or. Belgrade.
3
18 × 47.
9

Your Brother,

"Tjani Ismael Tscholak Mehemed Saede."

[Here follow the Turkish signatures and seal. The jewel is a white marble stone with blood-red spots, which are to remind the wearer of the founder of Masonry in Turkey, Ali, who suffered the punishment of death for the introduction; it is worn by a white cord round the neck, as also a small brown collar with figures on it.]

ADOPTIVE MASONRY—FOR THE LADIES.*

"Il y a du génie dans cette création qui rapproche les deux Maçonneries sans les confondre."—Dissertation sur les grades. Paris, 5830.

This rite, of France, originated with Freemasons who, anxious to admit ladies to a knowledge of Masonry as far as they could, endeavored to make the Initiation in many respects resemble the Ancient Order. Accordingly the degrees were named after the like degrees in Craft Masonry, and the ceremonies of Initiation into each were made to partake of the beauties of the genuine ritual, without, however, divulging any of the secrets which all Freemasons are bound to keep. There are, therefore, in Adoptive Lodges,† five degrees, corresponding in name and rank with the first five in the rite practised in France at the time this Institution was established. 1. Apprentie. 2. Compagnone. 3. Maitresse. 4. Parfaite. 5. Elue Souveraine et Illustre Ecossaise. The Lodges of Adoption are not held regularly, but are called as occasion requires by the

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*An historical sketch of the origin of Adoptive Masonry, or Lodges of Adoption, is contained in vol. 1, page 203, of this Magazine.

†In some Lodges there are but three, in others four, and in a few five degrees conferred. The best authorities give five as the number, and indeed the jewel of the Order and divers ceremonies seem to prove that there are five; nevertheless, the author is inclined to think that originally there were only four.

W. M. of some Craft Lodge, under the authority of the G. O. of France. The officers of the Craft Lodge are assisted in the performance of their duties by the Sisters, one of whom sits by every officer, and participates in his dignity. The chief lady who assists the W. M. is called Grande Maitresse ; by the Wardens are placed the Sœurs inspectrice et Depositaire, and by each of the other officers a Sister who takes the name of his office. The Lodge-room is elegantly decorated with emblems peculiar to each degree. Around are symbolically represented the various Masonic qualities and virtues, and in the end are two splendid thrones for the W. M. and G. M. All the Sisters are in white, wear aprons, and also blue scarfs, to which are fastened the jewels of their rank. Each of the officers is distinguished by her jewel, which is a golden trowel. Every Brother who attends one of these Lodges must be at least a Fellow Craft, and if not himself possessed of the rank of an Elu, cannot be permitted at a Lodge when opened in that degree. The Brothers, in addition to the insignia of their rank, wear the jewel of Adoptive Masonry, a gold ladder, with five steps or rounds. There cannot be a more captivating scene than a Lodge of Adoption when fully attended. But not far from this delightful assemblage of science and beauty is a small chamber, gloomy and dark, where no cheering rays ever penetrate, where no pleasing emblems are seen. Here all is sombre, all is grave and mysterious ; a solitary light dimly shows the fearful symbols which are in this abode of melancholy. The use of this gloomy apartment will be mentioned hereafter.

Before a lady can be admitted to the first degree the Sisters and Brothers in Lodge must be satisfied that she offers herself as a candidate from proper motives, and that she is willing to cheerfully comply with the laws and customs of the Order. When satisfied that her intentions are good, and that she is a fit and proper person, the W. M. orders the officer, whose duty it is, to introduce the candidate after due preparation. The admission to the first degree, like that to the first of Craft Masonry, is solemn and impressive. The Lodge-room is emblematically decorated, and represents the world, typifying, in this instance without much truth, that the Order is universal, and spread over the whole earth. Previous to her admission to the Lodge, the candidate* is informed of the nature of the Order, and of the duties she will, as a Mason, be required to perform ; and after a discourse on topics which cannot be divulged, she is left in the solitary and dreary chamber already described, to meditate and reflect on the exhortation she has received, and also on such other subjects as the peculiar emblems of that room may suggest. This, it may be as well to observe here, is common to every Initiation, as before each the candidate is addressed on proper subjects, and allowed to think of them amidst symbols calculated to produce such a train of ideas as may be desirable at the time. After a sufficient time has elapsed, the postulant is introduced into the body of the Lodge, with the proper ceremonies, which cannot, consistently with that silence which every member of the Order is obliged to observe, be particularly described. After the candidate's surprise at the ceremonies has in some measure subsided, she receives from the Master many admonitions, and having been congratulated by all the members on the courage and perseverance she has displayed, is instructed in the secrets of the grade, and invested with its insignia. She is then ordered to take her seat, while the orator of the Lodge pronounces a discourse on the duties and obligations of Apprentices, and at its conclusion a collection is made for the poor, and the Lodge is closed.

The foundation of the second degree is the fall of man, and the share which the first fair lady in the world had in that event. The timid candidate after many trials is at length admonished by the M. W. to act most carefully, and above all to resist temptation. She is told that from those who seek for this grade much is required, and that it will depend entirely on herself whether she obtain it or not. The ceremony proceeds, and the tempting moment is at hand ; the wily tempter, ever near, seizes the favorable opportunity, and prompts her to yield ; admonitions, promises, and consequences alike are forgotten ; she falls, and is instantly informed that for ever she is precluded from obtaining Masonic rank. Repentance follows the sin, and the forgiving Brothers and Sisters, remembering their own many errors, relent, and, after a severe reprimand, admit their contrite sister to a participation in their mysterious grade. If this degree be well conferred it is calculated to leave a lasting impression on the neophyte's mind. As soon as the ceremonies are over the Compagnone is informed of the secrets of the degree.

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*The French have five words to express this one, and one of them is used hereafter in this essay to avoid the perpetual repetition of the same expression.

The* third degree is conferred with much form. Before the candidate is admitted to the Lodge she is strictly examined by the proper officer in the previous grades, and also as to the progress which she has made in Masonry. After passing this examination, she is conducted to the chamber of reflection, where, after a serious discourse on the importance of the step she is about to take, and the necessity there is for preparing her heart by meditation for the solemn ordeal through which she is so soon to pass, she is, as before, left in solitude. The W. M. at the proper time orders her to be admitted into the Lodge. A series of ceremonies now takes place, which impress on the mind the necessity of industry, and the great moral duty of mutual assistance. She is exhorted to place little trust in her own unaided endeavors, and constantly to recollect that we are all frail and dependent beings. But, alas, these lessons and admonitions have not made a lasting impression, and the postulant cannot avoid trusting to herself alone. For a time all seems to prosper ; but while most confident in her own abilities, she is suddenly and unexpectedly placed in a situation which proves how helpless they are who rely on themselves alone, and who disdain to seek assistance from "on High," or to accept of it from their fellow-creatures on earth. She sees to what a giddy height her vain ambition has led her, and gladly she takes the friendly hand which is proffered to place her once more in an humble but safe position. When the Initiation is complete, and the candidate is made sensible of her wilful and ambitious attempt, and of the consequences which might have resulted from it, had not a true Brother or Sister been at hand, she is exhorted to perform those duties her new rank requires, and is adorned with the distinguishing badge of the third grade.

As, by the first degree, courage and perseverance in all that is good are most powerfully enforced, so by the second and third ambition and temerity are reprobated. The Sister who has attained the third round of the Adoptive Ladder, may be said to have received at each step beautiful lessons of practical morality and virtue. At this point, then, it would appear that all was complete ; but nevertheless, the founders of this system deemed it necessary to add† one more degree, which was intended, as its name implies, to perfect the whole Order. The fourth degree is founded on an event which is commemorated in one of the degrees of Craft Masonry ; it is a most striking instance of unity and Brotherly love. The whole ceremonial is intended to represent, in most vivid colors, the great importance of recollecting that we are merely passing through this world to show ourselves worthy of a better ; that it is like the desert, through which a weary traveller toils his way, guided and supported by the hope of reaching a safe harbor in the evening. The chief object of this degree is to enforce a rigid observance of all those duties which we are bound to perform as wanderers in search of and looking forward to a future and a better condition, after we shall have passed from this life of bondage to the freedom of the land of promise.

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*As Lodges of Adoption are but rarely held, it is very usual, though exceedingly irregular, to confer the first three grades the same evening ; of course in such a case any examination would be preposterous.

†The original founders instituted four grades only ; in the records of Adoptive Masonry no mention is made of a fifth, until some time after the system had been formed.

The virtues of self-denial and fidelity are also greatly to be commended, and indeed on these two are founded the peculiar[*] tests of this degree. As soon as the candidate has proved that she is sufficiently versed in all the previous degrees, she is for the last time conducted to the room of reflection. There the proper officer who is appointed to guide her through the narrow path which leads to the perfection of Masonry, seriously and earnestly recommends her to continue in the practice of those virtues to which her attention has so often been called, and after specifying fidelity, secrecy, and modesty, as the qualities peculiarly belonging to the fourth degree, he leaves her once more to meditate in silence and solitude. After she has been thus prepared by grave exhortations and serious reflection for the mysteries in which she seeks to participate, the officer returns, and informs her that it is necessary that previous to her being admitted she give proof of her fidelity, and of her fitness to be trusted. The postulant is now put to a very severe trial, one, perhaps, of the most severe which could have been devised, and which can only be distantly alluded to and faintly described. Alone, unseen by mortal eye, much is confided to her care; to all external appearance nothing prevents her from obtaining at once, without difficulty or probable detection, that which at the moment she most anxiously desires; but it is a solemn trust reposed in her, and all her anxious desires must remain unsatisfied. On her conduct at this trying hour entirely depends her success in Masonry for were she now to break her trust, the veil of scrutiny she imagined she felt around her would fall, and she would for ever be excluded from the high grade to which she aspired. In this case no repentance or sorrow could have availed. Once before she had fallen, and been forgiven, but then she was merely a neophyte, now, as Mistress she could plead no excuse. She had been already much honored and confided in, and it would be unpardonable to violate the sacred trust now reposed in her. The painful trial at last is at an end, and the officer once more enters to ascertain how she has passed through the ordeal. After praising her for her fidelity, he hastens to communicate her courage and honor to the Master and G. Mistress. The joyful tidings of the Sister's trustiness are received with acclamations by all the Brethren and Sisters, and the Sister is ordered to be admitted to the Lodge as a petitioner for the fourth degree. The W. M. receives her with kindness, and greatly praises her for the victory she has gained over herself, and informs her that she is now allowed to pass through the remaining tests which are necessary to qualify her for admission to the perfection of the Adoptive system. The condition of mortals on earth is shown to be a state of slavery and bondage, from which nothing but a steady perseverance in virtue can set them free, and the means of continuing a life of good works are clearly and forcibly pointed out. The candidate is at length fitted by having successfully gone through the ordeal for receiving her liberty, and she is taught the true use of it by being required to exercise it first in freeing a miserable captive. Beautiful lessons are now given. She is addressed on subjects of the deepest interests and importance by the several officers, and the whole system of Masonry is explained; she is entrusted with all the secrets of this degree, invested with its splendid ornaments, and invited to take her seat a Parfaite Maitresse.

The fifth degree must be altogether omitted, both because it is not often conferred, and because it is in some respects similar to the others; it is very beautiful, and might easily be rendered more profitable than it is.

Thus, then, has the ceremonial of Adoptive Masonry been described as far as the laws of that Order would permit, and from this description the reader may form a fair, and probably, will form a favorable opinion of the Institution. Far be it from the author to detract from its merits. It stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole of Adoptive Masonry a single step with which the most ascetic moralist could find fault; on the contrary all is pure, all is beautiful; it is the brightest jewel with which the sombre records of spurious Masonry are spangled; but it is not Freemasonry; it wants the authority of that ancient Order. Its origin can be traced, its authors named; but who shall say, in such a year Freemasonry was invented? Pure and ancient Masonry stands alone the handmaid of religion, a mystic bond of Fraternal union among all the children of men in every land and of every sect, not confining its blessings to one country or one opinion, but receiving into its holy fane all who love and practice virtue. Freemasonry is like the Pyramids of Egypt, whose origin, even in remote antiquity, was unknown, solid in their structure, grand, unadorned, but sublimely simple. Adoptive Masonry is like the modern temples of Italy, enriched with architectural embellishments and ornaments which captivate the eye, but call up no solemn ideas, and whose founders lived comparatively but a few years ago.

Even admitting that both these Orders partake of the same nature, there is a greater difference between them than exists between the lightning in the clouds and the spark drawn from an electrical machine. There can be no earthly objection to ladies seeking for admission to these Lodges, but it is much to be feared that it would only make them more anxious to be allowed to participate in the nobler mysteries of the ancient Order.

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[*] There is no English word strictly expressing that which is here meant. The French is Epreuve.

THE STUDY OF MASONRY.[*]

To the man of science, the study of Masonry opens a wide and useful field; and especially to him, "*Who points to heaven and leads the way.*" Masonry, like the flaming cross that burst on the startled vision of Constantine, has emblazoned on it, the same truthful inscription. The scientific Mason finds, on the Century-enduring monuments of the "farthest Ind;" on the ruins of Balbec; in the temples and pyramids of Egypt, and even in the Book of the Law and the Testimony, the mystic-symbol of the Lodge room; the universal and unchanged language of the Craft.

A more thorough knowledge of our Institution; its supports; its covering; its ornaments, and above all, its furniture and lights, has become necessary. The Committee, adopting the language of the M. E. G. H. P. of the Grand Chapter of Virginia, regret to find that "there are many who receive the whole of the Degrees of ancient Masonry, and are too indolent to acquire more than a very superficial knowledge of the science. These become drones in the hive; they behold before them a beautiful fabric, the exterior of which they have examined, and with this examination alone, they remain satisfied. But there are others that require a more intimate knowledge of the structure than has been presented to their view. They examine its internal form; traverse its intricate passages; explore all its recesses and admire and contemplate its magnificent apartments. Their knowledge of the edifice thus becomes greatly enlarged; they have clearer views of the principles of its construction than their less inquiring Companions. All the mysteries of the Order are to them as familiar as the letters in the alphabet." In the language of a learned Companion, we would say that "there is between these studious Masons, and their slothful uninquiring *Companions*, the same difference in the views they take of Masonry, as there is between an artist and a peasant in their respective estimation of an old painting; it may be a Raphael or a Reubens. The peasant gazes with stupid wonder, or with cold indifference, on the canvass redolent with life, without the excitation of a single emotion in his barren soul. Its colors, mellowed to a rich softness by the hand of time, are to him less pleasing than the gaudy tints which glare upon the sign of the village Inn; and its subjects, borrowed from the deep lore of history, or the bold imaginings of poesy, are less interesting to him than the daubed paint which hangs conspicuously at his cottage fireside. But to the eye of the artist, how different the impression conveyed. To him every thing beams with light and life and beauty. To him it is the voice of nature speaking in the language of art. Prometheus-like, he sees the warm blood gushing through the blue veins, and the eye beaming with a fancied animation; the correctness of its outlines; the boldness of its fore shortnings, where the limbs appear to burst from the canvass; the delicacy of its shadows, and the fine arrangement of its lights, are all before him subjects of admiration, on which he could ever gaze, and examples of instruction which he would fain imitate.

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[*] From the report of the Committee on Foreign Correspondence in the G. Chapter of Maine.

"And whence arises this difference of impression produced by the same object on two different individuals? It is not from genius alone, for that, unaided, brings no light to the mind, though it prepares it for its reception. It is cultivation which enlarges the intellect and fits it for its reception, as a matrix for the birth of those which find in the bosom of ignorance, no abiding place. And thus it is with Masonry. As we cultivate it as a science, its objects become extended; as our knowledge of it increases, new lights burst forth from its inmost recesses, which to the inquisitive Mason, burn with bright effulgence; but to the inattentive and unsearching, are but as dim and fitful glimmerings, only rendering darkness visible. Let every Mason ask himself to which of these classes he belongs. Has he studied its hidden beauties and excellencies? Has he explored its history and traced out the origin and erudite meaning of its symbols? Or has he supinely rested content with the knowledge he received at the pedestal, nor sought to pass beyond the porch of the Temple? If so, he is not prepared to find in our Royal Art, those lessons which adorn the path of life, and cheer the bed of death, and for all purposes, except those of social meeting and friendly recognition, Masonry is to him a sealed book. But, if he has ever felt a desire to seek and cultivate the internal philosophy of Masonry, let him advance in those early trodden paths: the labor of such a pursuit, is itself refreshment, and the reward great. Fresh flowers bloom at every step; and the prospect on every side is so filled with beauty and enchantment, that, ravished at the sight, he will rush on with enthusiasm from fact to fact, and from truth to truth, until the whole science of Masonry lies before him invested with a new form and sublimity."

THE DEATH OF MOSES.*

The Midrash has the following parable:—

When Moses, the faithful servant of God, was to die, and his hour approached, the Lord gathered the angels around His throne. "It is now the time," He said, "to summon the soul of my servant before me: who will be my messenger?"

The eldest of the angels, Michael, Raphael, and Gabriel, together with all the others, who stood before the throne of Divine Glory, said, "He has been our instructor; O pray thee, let us not demand the soul of that man." But the apostate Sammael stepped forward, and said, "Here I am, my Lord, send me."

Clad with wrath and cruelty, he descended, the flaming sword in his hand, and glutted in anticipation of the pangs of the righteous. But, on approaching him, he beheld the countenance of Moses, "and his eye was not dim, nor his natural force abated." The great prophet was writing his last song, and the holiest name of God. His countenance shone with the calmness of innocence and the purity of heaven.

The fiend of man was startled. His sword sank, and he hurried away. "I cannot take the soul of that man," said he to Jehovah; "for I have found nothing wrong in him."

Then the Lord himself descended on earth to take the soul of his attached servant; and his faithful messengers, Michael, Raphael, and Gabriel, together with all the angels of heaven, descended with him. They prepared the death-bed of Moses, and stood severally at the head and foot thereof; and a voice was heard saying, "Fear not, I myself will bury thee."

Thereupon Moses prepared for death, and sanctified himself, as one of the seraphs is sanctified; and the Lord called unto his soul, "My daughter, a hundred and twenty years I had appointed unto thee to dwell in the house of my servant. His end has come: go hence, and linger not."

And the soul of Moses said, "O Lord of the universe, I know that thou art the God of all spirits and of all flesh, and that in thy hand are the living and the dying. From thy hand I received the fiery law, and I saw thee in the midst of the flames, and walked the way of heaven. By the power of thine hand I stepped into the king's palace, took the crown from off his head, aad wrought many wonders and signs in Egypt. By the strength of thine arm I led the people forth from the land of bondage, divided the sea, turned the bitter waters sweet, and revealed Thy laws to the children of man. My dwelling was under a throne of glory, and my tent under a pillar of fire. I spoke to Thee, face to face, as a friend speaketh to a friend. And now, my days are up, take me, I come unto Thee!"

The mercy of the Lord then embraced his servant, and, kissing him, took his soul. Thus Moses died by the mouth of God, who Himself buried him, "and no man knoweth of his sepulchre to this day."

LINES ON FREEMASONRY.

When evening dim is ushered in,
And the night-wind softly blows;
When the Lunar Queen, in beauty's mien,
Her light to the wild world shows,—
Like a widowed bride, in her youthful pride,
Who muses in silence alone,
Her night watch keeps, while the weary sleeps
At the foot of her star-lit throne.

O! bewitching hour, of enchanting power,
The inciter of friendship and love!
When the goddess Truth, to age and youth,
Descends from her realms above,
'Tis then we meet, in love to greet,
And the joys of fraternity share,
In order sublime, at a Mason's shrine—
At the hierophant, compass, and square.

Our bosoms confide, and their secrets hide
From all anti-Masons and foes:
For on his sacred laws we've founded our cause,
As Freemasons' potency shows.
Our heaven-born Order will know not disorder,
While love warms the heart of each other;
If ills e'er betide, we find by our side
A Mason, a friend, and a Brother.

W. T. Herwing.

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*Jewish Chronicle.

PHYSICAL QUALIFICATIONS OF CANDIDATES.

[From the Address of the Grand Master of the Grand Lodge of Maine, delivered at the opening of that body in May last.]

I PERCEIVE that the decision of this and some other Grand Lodges, that a maimed man is not in all cases debarred the rights and benefits of Freemasonry, is freely and rather severely commented on by some Masonic writers. It may be judicious in this Grand Lodge to review their action in the premises and see if there be any thing in the practice that will not stand the test of the true Masonic light. Yet with all due defference I can but believe that these writers are losing sight of the more weighty matters of the law as laid down in the great light of Masonry, while they discourse so profoundly upon what are, (as Masonry now exists, a great moral and benevolent Institution,) mere non-essentials, and which would never have had an existence but for the operative character of ancient Masonry. For one I do most devoutly revere the ancient landmarks of the Order, yet do I as truly believe in the wisdom of the decision of our illustrious predecessors, who have virtually abrogated from the ancient regulations the provisions that the candidate must be true to the Church, and be born of honest and lawful parents. Would one of these zealous Brethren, who contend so stoutly for "ancient regulations," reject the application of an honest, accomplished fellow-citizen, because his parents indiscreetly brought him into existence before they had plighted their faith at the hymenial altar? I trust the response must be no! And if so, then away with the technical objection which would exclude the warmest heart and brightest intellect merely because they belong to one in the human form Divine, who, by some dispensation of Divine Providence, has lost a hand or a foot. I would by no means be understood to advocate what some call progressive Masonry; on the contrary I contend for that ancient Masonry which teaches us to shun the "errors of bigotry and superstition," and make a due use of reason "according to that liberty wherewith a Mason is made free," and by which we are also taught to "regard the whole human species as one family—the high and low, the rich and poor, who, as created by one Almighty parent, are to aid, support and protect each other." If "to sooth the unhappy, to sympathise with their misfortunes, to compassionate their miseries and restore peace to their troubled minds, is the grand aim we have in view," how, I ask, can we consistently reject from our communion one whose only demerit is the loss of a limb, not absolutely necessary to his instruction in Masonry, yet rendering him still more an object claiming our kindly sympathies?

MONUMENT TO THE REV. IGNATIUS A. FEW.

THE Masonic ceremony of placing the finishing stone upon a Monument to the memory of the late Rev. IGNATIUS A. FEW, (says the Savannah Republican, of Nov. 7,) was recently performed at Oxford, (Ga.) by the Grand Lodge of this State.

A large procession, of whom 560 were Masons, was formed, and proceeded to the Church, where an eloquent and touching address was delivered by the Rev. Dr. Means, the long-tried friend of the deceased.

The procession moved from the Church to the Monument—which had been previously erected, leaving the cap-stone to be placed in its proper position under the direction of the Grand Master. The Grand Officers occupied a platform fronting the Monument, on the east, while the Brethren of the Fraternity formed in a circle round its base. After prayer by Rev. Br. Carter, the Grand Chaplain, Past Master Y. P. King made a short and appropriate address, in which he spoke of the deceased as an old and venerated friend. The ground upon which his address would have been based, having been so ably traversed by his predecessor he did not deem it necessary to extend his remarks. He assumed the Grand

Lodge to have acquitted itself of a duty worthy of its high calling, in perpetuating, with that elegant Monument, the memory of a distinguished Brother; and, as an act of justice, he begged permission to call attention to the fact that *San Marino Lodge*, No. 34, at Greensboro', had first suggested the rearing of this pillar. In proof of which he read, from a copy of the minutes of that Lodge, a resolution, calling upon sister Lodges throughout the State, to express their approbation of the suggestion.

The Worshipful Grand Master, Wm. C. Dawson, then proceeded to perform the appropriate Masonic ceremonies, with *Corn*, *Wine* and *Oil*, accompanied with the following invocation:

"May the all bounteous Author of our Nature bless the inhabitants of this place with all the necessaries, conveniences and comforts of life; long preserve this structure from decay; and grant to us all, in needed supply, the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy*."

Several articles were then placed in his hands by individual Brethren, to be deposited in the Monument previous to placing the cap stone in its final position.

The ceremonies closed with prayer, by the Rev. Dr. George F. Pierce.

MASONIC INTELLIGENCE.

FOREIGN.

FRANKFORT-ON-THE-MAINE.

The Eclectic Union of Masonic Lodges has decided, that the members of the Craft, of all religious denominations, shall be admitted to the meetings of their Lodges, to prevent any unpleasant collision with the Grand Lodge of England.

LEIPSIC.

On the 14th March, 1849, the Lodge Apollo, at Leipsic, clothed eighteen children on being confirmed, fourteen of them were Lutherans, two Roman Catholic, one German Catholic, and two members of the reformed church. They were all addressed by W. Master Meissner.

STETTIN.

The Lodge Three Compasses has established a charity to assist women in their confinement.

VIENNA.

A Lodge of Freemasons had been opened here in 1773, called the Holy Joseph, but was closed in 1794. At the time of its resigning its warrant to the police, it was to be until better or more enlightened times; some time since it was supposed the enlightened period had arrived, and the Masons of Austria were congratulated by many German Masons on their improved position. Field Marshal Welden has ordered all meetings to cease, and the Lodge to be closed.

PRAGUE.

The public newspapers have lately contained advertisements calling upon the Freemasons dispersed in Bohemia, to meet here on a certain day, to form a Grand Lodge, &c., in Bohemia.

PARIS.

A plan has at last been matured for erecting a Hall to contain not only a saloon suitable for the meetings of the Grand Orient, but also rooms for all the Lodges now existing in Paris. Very large sums are annually paid for rent and accommodation, which might be reduced, or devoted to better purposes. According to the scheme, it will occupy twenty years to collect 120,000 francs.

SPAIN.

It has been found necessary to close a French (Mason's) Lodge that existed here, and has been instituted some time; it has been done by some of the Grand Orient of Hesperia, in consequence of some political discussions which were known to have taken place there; in communicating this to the Grand Orient of France, the Hesperia refers to (their Book of Constitution,) authorising them to close all bodies in Spain, not within their warrant.

UNITED STATES.

IOWA.

We have had upon our desk for some time past, a copy of the doings of the Grand Lodge of Iowa, had at its *sixth* annual communication in June last. The session was opened by the Grand Master, M. W. Ansel Humphreys, who delivered an unusually able and interesting address, from which we shall hereafter endeavor to present several extracts to our readers.

The report of the Committee on Foreign Correspondence, of which our intelligent Br. T. S. Parvin, G. S., is chairman, is an excellent paper. We extract as follows:—

REPORT.

The Committee on Foreign Correspondence, in presenting the *fifth* annual Report of the result of their examination into the published proceedings of our sister Grand Lodges of North America, are happy in being able, from the facts before them, to congratulate this Grand Lodge, and the Fraternity wherever dispersed, upon the prosperous condition of the Institution throughout the land. At no previous period in its history, has the Masonic Institution stood upon a more permanent basis, and presented a more exalted front, nor her prospects of usefulness and great good been greater or more flattering.

Masonic temples are rising in almost every town and village of our extended country, and being dedicated to Charity and Universal Benevolence. Her scattered sons are constantly returning from the captivity in which they have been held by bitter persecution and deep-rooted prejudice, kept alive by intriguing men for selfish purposes, and are busily engaged in rebuilding their broken altars, and rekindling the fires from whose burning shall issue a Light that shall banish darkness from the minds of thousands, who long to seek and know the Truth. May it be our province to aid in preserving these altars from desecration by unworthy men, and spreading the truth to all who are upright and virtuous!

Grand Lodges, whose very existence was unknown, so secretly were they compelled (by the persecuting spirit before alluded to,) to perform the duty of even holding their annual elections—the only duty they dare perform—have again unfurled the banner of Masonry, and under its folds the Craft are now busily at work in peace.

Among the questions discussed and *Principles decided* by this Grand Lodge at its previous Communications, your Committee will enumerate the following:

Grand Lodge Certificates.—The Grand Lodge of Iowa does *not* recognize the "Certificate system."

Past Master's Degree.—She holds that this *nominal* Degree (aside from the Chapter) can only be *Masonically* conferred upon such Brethren as have been "elected to preside over a Chartered Lodge," or named as the Master thereof by the Grand Lodge in its Warrant; and upon them it must be conferred previous to the Installation as Master.

Physical Qualifications of Candidates.—She *sustains* and upholds the "Ancient Regulations," upon this subject, in all their strictness.

Masonic Jurisdiction—Has been determined by her, to be limited to, and bounded by State lines, except as to unoccupied Territory.

Suspension or Expulsion from a Chapter or Encampment—Does *not*, in her opinion, operate as a suspension or expulsion from a Lodge.

Balloting for Candidates—Must be had for each Degree.

Taxing Non-Affiliated Masons—Is recognized and enforced by her By-Laws, to the extent of Grand Lodge dues; and in default of payment, the delinquent Brother (unless exempted by the Lodge,) is not permitted to visit the Lodges under her jurisdiction more than twice during such delinquency.

Popular Terms,—Such as "adjourn," "previous question," "yeas and nays," "committee of the whole," &c. &c., in the transaction of Masonic business, is condemned by, and not countenanced in this Grand Lodge, as being contrary to Masonic usage.

General Grand Lodge.—The Grand Lodge of Iowa has always declared herself to be in favor of the establishment of a General Head to the Institution for this country, and although she did not approve of the Constitution submitted to her by the Masonic Convention, she nevertheless adopted it, trusting to its speedy amendment, should it have been adopted by the requisite number of Grand Lodges to have ensured the organization of that body.

Masonic Tests.—The Grand Lodge of Iowa recognizes no religious creed or dogma as a pre-requisite to gain admission into the portals of her temple; all she requires is that the candidate should believe in the existence of God, the Creator of all things, and be "free born, of lawful age, and well recommended" as a man good and true. And strongly condemns every attempt, from every source, to make innovations in the body of Masonry."

Side Degrees.—On this subject, your committee cannot more forcibly express their views, than by quoting the language of Br. Foster, G. M. of the Grand Lodge of Missouri, who, in his Annual Address, says, that "some of our Brethren have caught the *spirit* of the *age*, and are manufacturing and conferring Degrees on Masons, their Wives and Daughters, with an avidity deserving of a better cause. So much so, that the fame thereof has gone abroad, and delegates have been sent from another jurisdiction to receive these *novelties* of the age, with as much concern and desire as was manifested by the Queen of Sheba, on her notable visit to Solomon. A corrective for these evils and this spirit requires that power should somewhere be invested."

This progressive spirit has reached here, and itinerant "Grand Lecturers" have traversed the State, "teaching these strange doctrines," much to the prejudice of genuine Masonry.

Your Committee believe there is a *partial* "corrective," and recommend it. That some Brethren will seek these "novelties," they have no doubt; but let them go to the bar room, and not to the Lodge Hall, for them. They recommend the adoption of the following resolution:

Resolved, That the Grand Lodge strictly enjoins it upon the Masters of Subordinate Lodges to prohibit the conferring of any and all the modern side degrees in the Halls of their Lodges.

Masonic Schools,—The glory and boast of the Institution, are springing up under almost every jurisdiction, at which we heartily rejoice; and fondly look forward to the day when the funds we are husbanding for that purpose, shall have increased sufficiently to enable us to act decisively and energetically in this important matter—the education of the Masonic Orphan.

New York.—Within the past year, the Grand Secretary has received from the Grand Secretary of the Grand Lodge of New York, a Circular containing a list of the officers of that Grand Lodge, and of all the Lodges under her jurisdiction, forwarded for the purpose of putting this Grand Lodge on her guard against the clandestine Masons of that State, who hail from the clandestine Grand Lodge styling itself "St. John's Grand Lodge," &c.

Of the cause which led to this unhappy state of affairs, your Committee will forbear to speak—the Grand Master having given the facts in his Address.

Your Committee must state, decisively and emphatically, that they have no sympathy, and but little charity, for such disorganizers;—Brethren so far forgetful of their duty and obligation as to set at nought the rightful authority of a Constitutional body, and still further seeking to create schism and rebellion in our heretofore almost unbroken ranks, should meet with the strong condemnation of every Grand and Subordinate Lodge in the country.

The authority originally exercised by the officers of the Grand Lodge in forbidding the holding of public processions without a Dispensation, is undoubtedly constitutional, (though, perhaps, ill-advisedly exercised.)

The too frequent occurrence of these public festivals and processions, are productive of mischief, has led to evil results elsewhere, and, if pursued, may lead to the same here. Your Committee recommend the following:

Resolved, That the Constitutional provisions regulating public Masonic processions, be hereafter strictly enforced under this jurisdiction.

KENTUCKY.

We have received a copy of the proceedings of the Grand Chapter of Kentucky, at its annual communication in August last. The following paragraphs are from the Address of the Grand High Priest.

COMPANIONS: It has pleased an all-wise providence to again permit us to assemble as the Grand Officers and Representatives of the Most Excellent Grand Chapter of Kentucky. Since our last convocation we have had in our State the scourge of mankind, the Cholera. Our Craft, we hear from all quarters, have done their duty in nursing the sick, burying the dead, and administering to the wants of the suffering. Many of our worthy Companions have been taken from time to eternity; those that fell victims in my neighborhood were found ready for the great change; I hope as much can be said for other sections. It becomes us, as Masons, to be, if possible, more than a father to the fatherless, and to provide for the widow.

It is my pleasing duty to report that Royal Arch Masonry has been, for the last year, prosperous, with but few exceptions as to Chapters, and that its tendency is still onwards. It is hardly necessary for me to urge or suggest to the members of this convocation, the necessity of a watch over our deliberations and doings here, that their tendency may promote the general good of the Order, and advance its usefulness and standing, for that has been the inducement with us in leaving our homes to thus assemble, and may we, as Royal Arch Masons, do all we do with an eye single to the good of Masonry, forgetting self, or the having of any sectional feelings, and may He that is Supreme High Priest of all, and over all, so direct us that the result of this meeting may do much good to the Order, as well as to advance our spiritual prospect.

Obituary.

Morning Star Lodge, No. 27, A. F. M.

THE Committee appointed to draft Resolutions relative to the death of our esteemed Br. WILLIAM MILLER, Sen., who departed this life on the 22d inst., in the 74th year of his age, reported as follows:

For that, whereas it has pleased the Great Architect of the Universe, in the dispensation of an Allwise Providence, to take our much esteemed and worthy Br. William Miller, Sen., from the labors of earth, and cut him off from amongst us; and as the high respect we entertain for his memory, demands an expression of feeling on this occasion, be it, therefore, unanimously

Resolved, That we deeply lament his death as a citizen, and a Brother of our Fraternity; and feel that in him the poor and distressed have lost one of their best friends; and the cause of humanity, charity and benevolence a warm advocate, both in precept and example! That we deeply and sincerely lament the affliction sent upon the bereaved widow and orphan children of the deceased, and offer them our sympathy and condolence on the irreparable loss they have sustained. In testimony of our sincere and heartfelt grief, we, the members of Morning Star Lodge, No. 27, agree to wear the usual badge of mourning for thirty days, and that he be buried with Masonic honors.

Resolved, further, That a copy of these Resolutions be transmitted to the widow of our deceased Brother, and that they be published in the Masonic Journal of this State, and Masonic Magazine, of Boston.

A true extract from the minutes of the Lodge.

ANSEL T. SHACKELFORD, *Secretary*.

Thomastown, Geo., Oct. 23, *A. L.* 5849.

Pepperell, Nov. 12, 1849.

SIR KNIGHT MOORE:—Br. AARON LEWIS, of Groton, Mass., died Oct. 9th, 1849, aged 63 years. He was a member of St. Paul's Lodge in that place, and served his country during the last war with Great Britain, as Lieutenant of Infantry. At the hard fought battles of Chippewa, the storming of Queenstown Heights, Lundy's Lane, and the sortie of Fort Erie, he distinguished himself as an intrepid officer. In the onward march of human life, we all seem to forget that we are born to die! But that *still small voice* speaks to us, in solemn and deep tones, that we soon shall wither and fade as the leaf, and return to our elementary state, and the *vital spark* to *Him* who gave it. His four orphan children—"The Lord bless them, and keep them, and cause his face to shine upon them."

DIED, in Groton, Mass., Nov. 3, 1849, Br. JOSEPH HOAR, aged 65 years. Br. Hoar was a worthy Mason, and a member of St. Paul's Lodge. His wife has been suddenly called to mourn the loss of a kind husband, and his children an affectionate father. Brethren! How true it is, that in the "midst of life, we are in the midst of death." Then let us be prepared to enter the Grand Lodge of eternity, where peace and harmony forever reigns.

Yours, fraternally,

LUTHER S. BANCROFT.

MASONIC CHIT CHAT.

☞The Grand Chapter of this Commonwealth, will assemble at the Temple, in this city on Tuesday, the 11th inst., at 10 o'clock in the morning, and will continue in session during the day and evening. The Work and Lectures, as revised and corrected by the recent Convention of Chapters, will be presented for the consideration of the Grand Chapter; and it is particularly desirable that all the Chapters in the State should be represented, at the hour of opening.

☞The Grand Lodge of Massachusetts will hold its Annual Communication, at the Masonic Temple, in this city, on Wednesday, the 12th inst., at half-past 6 o'clock, P. M.

☞We had hoped to have been present at the dedication of the new Masonic Hall at New Britain, Con., last month, in compliance with the polite invitation of a correspondent, but engagements prevented.

An Impostor.—*Okah Tubbee.* A reliable correspondent, under date, Natchez, Miss., Oct. 25, 1849, writes us as follows;—

The October number of your Magazine came to hand this morning, and I hasten to warn you against an impostor, "Br. Okah Tubbee, an Indian of the Choctaw tribe," of whom you speak under your head of "Masonic Chit Chat." Okah Tubbee, alias *Warner McCary*, was born in the city of Natchez, and is a cross of the Scotch and negro, a mulatto. I have known him from childhood. His Brother Robert is an intelligent, industrious and sober man, is an excellent barber, and is much respected; but Warner was always a wild, haram scaram fellow, up to all kinds of *deviltry*, never would work, but would discourse the finest music in the world. for a self taught boy; and when playing the fife for our military companies, his superiority on that instrument was wonderful. But I learned, some time since, from Br. Boyd's paper, in New York, that he passed his life in advocating the cause of temperance, and had spent his time in works of benevolence! The identity is undoubted."—

Where did he get his Degrees?

We cannot answer the inquiry of our correspondent; but perhaps some of our New Hampshire Brethren can. Somebody's been sold!

☞We have been politely favored with a copy of an excellent Address, before the "Central Masonic Institute," of Alabama, by Br. Hon. Geo. W. Stone, from which we shall, in our next, give such extracts as we may be able to find room for.

☞We acknowledge the receipt of a copy of a "Narrative" of the New York difficulties,—the object of which is to explain and vindicate the course of the recusant Brethren, who have organized themselves under Isaac Phillips, as Grand Master. We do not see that it changes the aspect of the case, or any material fact in it.

☞Our Brother Mackey has started a "Masonic Miscellany;" and as he is a Brother who will not be likely to give rash judgments, and possesses sufficient talents to enable him to make an interesting and useful journal, we wish him complete success in his undertaking.

☞Our R. A. readers will find the article on the "Ineffable Name," in the present number, an interesting paper, and we commend it to their attention.

☞The article on "Adoptive Masonry," will interest some of our female readers. Josephine, the first wife of Napoleon, was, at one time, at the head of one of these Lodges, in Paris.

☞The proposed Constitution for a General Grand Lodge, is recommended to the attention of our readers. It was *unanimously* accepted by the G. Lodge of Rhode Island, on the 26th ult., and ordered to be sent to the other Grand Lodges in the country, for their action.

☞The editor of the Masonic Journal is informed, that the name of his periodical, though of no value to us, was placed on our exchange list a year or more since, where it has remained to the present time. *It is now stricken off.*

Br. James K. Belden, of Conshatta Chute, Lou., is an authorized Agent for the Magazine, at that place.

☞Br. N. A. Ramsey, of Pittsboro', N. C., is an authorised Agent for the Magazine, at that place and vicinity.

Erratom,—On p. 35, the first letter in the the Greek word ***Πατηϱ*** is turned *topsyturvy*, in a part of the edition.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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THE TWO GRAND LODGES OF LOUISIANA.

We have been requested to publish the Resolutions appended to this article. They contain several distinct propositions from the new Grand Lodge for a reconciliation of the difficulties existing between it and the old Grand Lodge of Louisiana. These propositions have been officially submitted to, and frequently and earnestly urged upon, the attention of the latter body. We are told that they have thus far been treated with neglect. This is to be regretted; because, however we may regard the establishment of the new body, the course of the old Grand Lodge has not been such as to enable it to urge the purity of its own character as a sufficient justification for its proceedings; nor yet as sufficient for treating with silence any respectful advances towards reconciliation, that the dissenting party may think proper to make.

We do not propose to engage in the controversy; nor to enter very particularly into the details that have led to the establishment of a second Grand Lodge in the State. These are already before our readers. It may, however, be proper to refer to two or three of the more prominent facts.

The Grand Lodge of Louisiana was originally established in the York rite. As a York Grand Lodge it was received into the fellowship of the Grand Lodges of the United States. This was at a time when, we are convinced, had it presented itself under the sanction of a different rite, it would have been promptly rejected. It however was a York Grand Lodge, and so continued until the year 1833, when it formed an alliance, or confederation, with an irregular association of Masons, assuming to be a "Grand Consistory of the Sovereign Princes of the Royal Secret, 32d degree;" and, by the same act, and at the same time, it "solemnly recognized the Supreme Council of the Sovereign Grand Inspectors General, 23d and last degree," (another irregular body,) "as the *sole* Legislature of the Philosophical *Scotch* Masonry in the United States of America." In the same "concordate," it further agreed to cumulate Lodges of the *Scotch* and *Modern* rites, with its own *York* rite Lodges, and to give them equal power and privileges in its own body.

On this statement the case stands thus: the old Grand Lodge first "solemnly recognizes" the Supreme Council 33d, as the "*sole Legislature*" of the Scotch rite, and then admits the Scotch Lodges into its own body, and legislates for *them*, or they legislate for *it*. Which? If the former, it would seem that it is exercising powers belonging to a foreign body, or that it has merged itself in that body, and, conjointly with it, is exercising the powers of a hybrid body; or, that it has assumed the form of a Provincial Grand Lodge, under the authority of the Supreme Council 33d. If, on the other hand, the Scotch Lodges are legislating for, or are constituent members of, the Grand Lodge, there would seem to be some reason for the assertion that that body has lost its identity as a Grand Lodge, and become subordinate to the Supreme Council 33d; which is the "sole Legislature" of the Scotch Lodges, and in which *only*, they can properly be represented.

But it is said the Grand Lodge went further, and agreed to create and constitute Lodges in the Scotch rite. Thus exercising the powers of the "sole Legislature" of that rite. Now, it is asked, was the Supreme Council 33d the Grand Lodge of Louisiana, or was the Grand Lodge the Supreme Council? Which was the Grand Lodge of *York Masons*, as originally recognized by the Grand Lodges of the United States, and with which *alone* they have always supposed themselves to be in correspondence? The York Masons in Louisiana could not tell, and they applied in 1846, to the Grand Lodge of Mississippi for information. That body being as much in the dark as their Louisiana Brethren, appointed a committee to visit New Orleans in search of light. The committee returned; and on their report, the Grand Lodge of Mississippi declared, by resolution, "that there was no Grand Lodge of Ancient York Masons in Louisiana." It then, and not before, began to grant Dispensations for York Lodges in that State. These Dispensations were, in due time, followed by Charters. When a sufficient number of Lodges had been thus Chartered and constituted, they organized a Grand Lodge, (under the sanction of the Grand Lodge of Mississippi); observing all the forms and requirements of the laws and usages of ancient Craft Masonry, in such cases provided.

Such, in few words, is the origin of the new Grand Lodge of Louisiana, and the schism among the Brethren in that State. And we believe the reader will not dissent from the opinion, that our Brethren of the York rite had cause to complain of the course of the old Grand Lodge. Perhaps the Grand Lodge of Mississippi went too far, in establishing Lodges within the State of Louisiana. It might have been a more expedient and politic course for it to have withdrawn its correspondence from the existing Grand Lodge, and refused to hold further communication with it, until such time as it should divest itself of the hybrid character it had assumed. And it may yet be expedient for the other Grand Lodges in the country to adopt some such measure. The new Grand Lodge is now, we believe, the most numerous body of the two,—it is certainly the most prosperous and popular in the State,—and though it is much disposed to make any reasonable and proper sacrifice to produce a reconciliation and union, it will not probably consent to fall back into the chaotic state from which it has emerged. It is not very unreasonable in its demands. It simply asks the old Grand Lodge to purify itself,—to return to its original position as a York Grand Lodge, and to recognize the laws and usages of ancient Craft Masonry, in its own, and the government of its subordinate Lodges. If this be done, the new Grand Lodge pledges itself to dissolve its organization.

Preamble and Resolutions of the Louisiana Grand Lodge of ancient York Masons, adopted at a special meeting held at New Orleans, January 29, 1849.

Whereas, This Grand Lodge has been compelled to assume its present position in vindication of the purity of the Order and for the maintenance and preservation of its ancient landmarks; and

Whereas, no other causes could have induced this Grand Lodge, and the Brethren through whose instrumentality the same was founded, to separate, themselves from their other Brethren in this State; and no other causes exist within the knowledge of this Grand Lodge, which can or ought to keep them asunder, and

Whereas, in the opinion of this Grand Lodge, no effort should be left untried to reconcile all differences between our Brethren, and re-establish the pure principles of ancient Freemasoury, within their true landmarks; and

Whereas, the experience of the world has shown that the greatest obstacle to the reconciliation of difficulties between men, has been those misplaced feelings of pride and dignity which prevent either party from making the first advance; and

Whereas, it is the opinion of this Grand Lodge, that such feeling ought never to exist between Brethren, and are not entertained by this body or its members—Therefore,

Be it Resolved, by the Louisiana Grand Lodge of Ancient York Masons, That we view with profound regret the estrangement existing between the Brethren in this State, and deprecate the causes that have unavoidably led thereto.

That this Grand Lodge will do all in its power to re-unite the Brethren in this State upon the true platform of our Order, and within its ancient landmarks.

That we tender to the Grand Lodge of the State of Louisiana and the Brethren under its jurisdiction, the Olive Branch of peace, and offer our cordial co-operation, and warmest efforts to effect the same.

That the Grand Master be, and he is hereby authorised, to receive any overture for that purpose that may respond to these principles, and take any preliminary measures necessary for carrying the same into effect.

On motion, the Grand Secretary was ordered to transmit a copy of the foregoing preamble and resolutions to the Grand Lodge of Louisiana.

The above resolution having been forwarded as ordered met with no response, and on the 22d February the Grand Master again brought the subject before the Grand Lodge, when the following resolutions were adopted:

Be it Resolved, That this Grand Lodge does propose to the Grand Lodge of the State of Louisiana, that the difficulties existing between the Brethren in this State be submitted to a Masonic Convention, to be composed of three delegates from each Lodge under the jurisdiction of the two Grand Lodges, to be assembled at some convenient time and place, with full power to reconcile the same, upon such terms, and in such manner, as may be consistent with true Masonic principles.

Be it Resolved, That if the proposition contained in the foregoing Resolution be not approved, that the said difficulties be submitted to the General Grand Lodge of the United States about to assemble in the city of Baltimore, in the month of by whose decision both shall be bound.

Be it Resolved, That should neither of the foregoing propositions be accepted; the said difficulties shall be submitted to the arbitrament of three of our sister Grand Lodges, one to be selected by each, and the third to be chosen by the two Grand Lodges so selected, by the decision of which both shall be bound.

Be it Resolved, That copies of the foregoing Resolutions be forwarded to the Grand Lodge of the State of Louisiana.

These Resolutions met the same fate as the former, and up to the present time have not been noticed.

We have heretofore spoken of the "Report of the Committee on Foreign Correspondence of the Louisiana Grand Lodge," on this subject. The report was drawn up by M. W. John Gedge, Esq., as chairman of the committee. It is an able document, and discusses at great length the various causes which led to the division of the Fraternity in the State, and the establishment of the new Grand Lodge. We might not be willing to subscribe to all its positions, or concur in all its conclusions; yet we cannot shut our mind to the conviction, that the committee have made out a case so strong, that their Brethren everywhere will be ready to acquit them and their constituents, of intentional wrong, if they cannot extend to them the full and perfect justification they ask at their hands. We recommend the report to the careful consideration of the Grand Lodges, and all others who may be called to act on the subject.

It is probable that should a General Grand Lodge be organized, as now proposed, this subject will be brought before that body. At present there is no single Masonic organization competent to decide definitely the question at issue; and there is already a diversity of opinion and action among the Grand Lodges in relation to it.

CAPITATION TAX.

Near Raymond., Miss, Sept. 24, 1849.

Brother C. W. Moore—Some of the laws passed by our Grand Lodges I think hard and oppressive. I complain that all Master Masons should be required to contribute an annual assessment to any subordinate Lodge, within whose jurisdiction he may live, no matter how long he has served, or how much he has done for the purposes of charity, in building and fitting up Lodge Rooms, contributing to the poor and destitute, and in various other ways.

I was made a Mason in Lafayette Lodge, No. 52, Pulaski, Giles County, Tenn., as soon as Masonic law allows. From some cause not known to me, directly after my initiation that Lodge surrendered its Charter. This prevented me from proceeding any further at that time. In 1831 or 1832, I moved to Clinton, Hinds County, Miss., where there was a most excellent Lodge. I petitioned for and received the Fellow Craft and Master Mason's degrees. I afterwards became Secretary, Junior Warden, and Senior Warden; and at all times contributed my full share for the purposes of charity.

My thirst for Masonry was so great that I actually rode to Natches, one hundred and ten miles, to take the Chapter degrees, it being the only Chapter then in the State, I believe, except one at Port Gibson. I afterwards represented Clinton Lodge in the Grand Lodge of the State, one or two years; and at that time obtained the Royal and Select Masters' degrees. In 1837 I moved to Raymond, the County seat of Hinds County; and having demitted from Clinton Lodge, No. 16, in due time became a member of Raymond Lodge, No. 21. I soon became an officer of the Lodge, served both as Junior and Senior Wardens, represented it in the Grand Lodge one year—have been a member ever since, until three weeks ago, when I demitted. So I have been the most of my life a working member. Now, is it not hard that I should be forced to contribute, no matter how laudable the purpose? It is not the amount that may be assessed that I most complain of; it is the principle that I oppose. There are several Master Masons who wish your opinion on this subject.

Masonry never was more flourishing in this part of the country than at present. We have four Chapters in this County, and, I believe, six Blue Lodges, all doing well, I am informed.

Fraternally yours,

ROBERT L. SCOTT.

We do not like compulsory taxation, any more than our correspondent does. The Masonic is a voluntary association. No man is required to connect himself with it, nor should he be compelled, through fear of censure or disgrace, to continue in it any longer than may suit his pleasure or convenience. Hence we have always dissented from the action of those Grand Lodges that have required of non-affiliated Brethren an annual tax for any purpose. Especially have we objected, when expulsion has been made the penalty for the non-payment of the tax. A regulation like this we cannot admit to be either legal, politic, or just. Two or three of the Grand Lodges have passed such a law; but we have no knowledge that any attempt has ever been made to enforce the penalty. The regulation is itself impracticable. It can never be carried into general operation. It may be enforced in a few instances; but as a general law it must fail. So with the penalty. It may in some cases be inflicted with impunity; but in others, the attempt to enforce it would recoil upon ourselves, to the injury of our whole Institution. Many of the most prominent public men of the country are Masons, but have withdrawn from the active duties of the Lodges. They would probably object to paying an annual capitation tax, if demanded of them as a right and under a penalty, though they might not object to a voluntary subscription for any proper purpose, nor to render a service to the Institution on any proper occasion. It would hardly do to expel this class of Brethren; and yet, under the law, we could not discriminate between them and their more humble Brethren. Besides, we do not admit that refusal to pay such a tax is adequate cause for expulsion. A Grand Lodge may, undoubtedly, to some extent, regulate the admission of visitors into its subordinate Lodges. It may require that Brethren residing in a town or city where there is a Lodge established, shall take membership therein, or pay in to its treasury an annual sum, as the condition on which only they shall be allowed to visit it. But further than this, we think it would not be justified in going. And, if our memory serve us, this is the law of the Grand Lodge of Mississippi, of which our correspondent complains. In his own case it may operate with some severity; and to him who has served the Institution long and faithfully, its application may seem to be unreasonable. But he should recollect that the law was made for a class of Brethren who are enjoying all the privileges of the Institution, without contributing anything to its support, or its charities. It may affect a few Brethren unfavorably, perhaps harshly; but in framing laws we must look to their general results, and be willing to concede something of our personal comforts and preferences for the benefit of the whole community. This is the principle on which all laws are framed and on which all government rests. Our correspondent is too good a Mason not to yield to its reasonableness his entire concurrence.

QUALIFICATIONS OF CANDIDATES.*

C. W. MOORE, Esq.—*Dear Sir and Br.:* The deep interest you take in every thing pertaining to the time-honored Institution of Freemasonry, emboldens me to address you, and, through your admirable "Masonic Magazine," the Masonic Fraternity at large, upon a subject of the highest and most vital interest to every sincere Mason. This is nothing less than a resolution passed at a convocation of our Grand Lodge, requiring the "acknowledgment of the divine authenticity of the Bible," as an *indispensable* qualification of a Mason.

In order to present the subject clearly before your eyes and those of your readers, permit me to state some facts and principles (however well they may be known and their correctness acknowledged,) as premises from which I intend to draw my conclusions.

Masonry dates its origin *anterior* to the Christian era; the Bible, as it is known among Christians, could not therefore have been the "guide and rule" of the Masons of those remote ages. Masonry at that time being, as you well know, in the hands of the priests, taught and enforced the belief in a Supreme Being only.

"The Masonic Institution is, as it professes to be, Catholic, or universal. Indeed Catholicity is the essence of its character; giving it a feature of striking and almost peculiar interest, beauty and glory. Therefore it is, that there is, there can be, properly and truly, but one family of Masons on the wide earth." (Quoted from the "proceedings of the Grand Lodge of A. F. and A. Masons of the State of Illinois," held in Jacksonville, A. D. 1845.)

"Masonry is not sectarian in its character (says the Grand Lodge of Ohio, and is endorsed by all true Masons,) and no other requisite to initiation in this respect is required by Masons, but a steadfast belief in the existence and perfection of Deity."

These are, as far as I understand Masonry, essential and fundamental principles, received and acknowledged by all true Masons, no matter whether they profess the Christian, Turkish or Mahomedan religion.

If the Masonic Institution is Catholic, or universal; if Masonry is not sectarian in its character, and if no other prerequisite is essential but a steadfast belief in the existence and perfection of Deity, I cannot conceive how any Mason or any body of Masons, less how any Grand Lodge, (the collective wisdom of Masonry in a State,) can consistently demand, in addition to all these, an "avowal in the belief of the divine authenticity of the Holy Scriptures." The Masonic Institution being Catholic, or universal, it embraces alike the believer in the Bible and the Koran. Supposing, for a moment, that a true follower of Mohammed or Confucius (and by the facility of intercourse of nations now-a-days, this supposition may at any time become reality,) should present himself for initiation into the mysteries of Masonry, and the question above referred to be asked of him, would not an answer in the affirmative stamp him at once as a hypocrite, and thereby render himself unworthy of the privileges he sought? And on the other hand, would not an answer in the negative and a consequent rejection, destroy the principle of Catholicity, or universality? And furthermore, supposing the Mahomedan, who believes in the divine authenticity of the Koran, should require that belief of every Mason, would not the Christian complain of this as an infringement upon the landmarks of our Institution? And could not then he who believes not in the Bible but in the Koran, tell the Christian with justice and truth—"you do not carry out the precepts of that very Bible, which you demand of others to believe, for it sayeth: "Do unto others as you wish to be done unto?"

The advocates of this *sectarian* (I cannot call it by any other name,) measure, admit, "that true Masonry is not sectarian in its character, and that the established rules and regulations of the Grand Lodge positively inhibit all religious tests, as a prerequisite for initiation, save only a steadfast belief in the existence and perfection of Deity;" yet in the very face of this admission, they introduce, and through the power of the Grand Lodge enforce, an article of faith purely sectarian i. e. Christian, and support it by the sophism: "that the Holy Bible is the great standard of truth and duty in Masonry, and consequently, that a humble and sincere acknowledgment of its divine origin, is indispensable in the very nature of the case, on the part of all who come to seek or dispense light among us." Admitted now, that the "Holy Bible is the great standard of truth and duty in Masonry," is it therefore *indispensable* to acknowledge its *divine origin*? I think not. The Constitution of the Grand Lodge is also a great standard of duty to every Mason, and yet who believe in its *divine* origin? We as Masons obey one as the other, because we humbly acknowledge the justice of their precepts, and their salutary influence upon individuals and bodies of men, and particularly Masons. We therefore may acknowledge the Bible as the best guide and rule of action, and yet may be Masons, without believing in its *divine origin*. There is an intrinsic worth in the Bible, which every sane mind will at once admit to be unsurpassed, without, therefore, as a necessary consequence, admiting its divine origin. Be this however as it may, it is enough for the present to have shown, that the Resolution above referred to is an infringement upon the landmarks of our time-honored Institution, an *innovation*, that has a tendency to open the doors of our Lodges to the spirit of sectarianism, with all its bitter strifes and animosities; and if persisted in by the Grand Lodge to enforce it, will annihilate the purity as well as the "Catholicity" of an Institution, the great glory of which consists in the union of men of all climes and all persuasions into one band of Brothers.

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*This communication is from the pen of an intelligent Brother, and was forwarded for publication so long ago, that he will probably be surprised to see it now in print. It will however at this time better subserve the purpose for which it was written, than when first received. We have taken the liberty to make it general in its application.

D. S.

FREEMASONRY IN GERMANY AND HOLLAND.*

GERMANY.

"MASONRY was revived in Germany in 1738; and the first Lodge formed in the city of Brunswick that year, under the patronage of the Grand Master of Scotland. In this Lodge, the King of Prussia, when Prince Royal, was initiated, A. D. 1743. His Majesty, approving of the proceedings of the Society, soon after ordered a new Lodge to be formed at Berlin, for which purpose another patent was obtained from Scotland. In consequence of this event, Masonry began to flourish through all the Prussian Dominions, under the Royal auspices, and several other Lodges were constituted.

No Lodges, however, appear to have been established in Prussia, under the English constitution, previous to the year 1767, when a patent was obtained from the Duke of Beaufort, then Grand Master of England, to constitute a Lodge at Berlin, under the appellation of *La Royale York*; which name was adopted in honor of his late Royal Highness the Duke of York, who was there initiated into Masonry while on his travels.

In 1769, a Lodge was constituted at Brunswick, by virtue of a patent from England, which may properly be called the chief Lodge in this part of Germany. The work of Masonry is here conducted alternately in the French and German languages, agreeably to the English forms. This Lodge was instituted a Grand Lodge in the end of the year 1770, on which occasion a very numerous and splendid company of Masons attended. The annual contributions of the members of this Lodge for charitable purposes are very extensive, and a school is supported solely at their expense, where a number of young persons are educated in every branch of useful learning by the ablest masters.

His Serene Highness Prince Ferdinand of Brunswick, generously consented to be the patron of this Lodge, and accepted the office of Master; since which time he has received a deputation from England, empowering him to preside as Provincial Grand Master over all the Lodges in Lower Saxony. Under his Highness a Deputy Grand Master is appointed to superintend the government of the Lodges.

The Freemasons of Germany, a few years ago, obtained a Charter, empowering them legally to convene their Lodges, and to transact the business of their society, from the King of Prussia, who accepted the office of Grand Master, the Elector of Saxony, and the Queen of Hungary and Bohemia. This Charter was afterwards ratified and confirmed by the greatest Mason in Europe, the late Emperor himself. These crowned heads had long experienced the utility of the society, in relieving the poor and needy in their sundry dominions; in erecting schools and seminaries of learning for fatherless and deserted children; and in establishing funds for the support of those parents, whose narrow circumstances would not permit them to provide for their offspring, or give them such an education as was necessary to render them fit and useful members of society.

Immediately after the charter was obtained, Masonry assumed a new form in Germany. The greatest part of the Lodges annihilated all their foreign constitutions, and erected a new Grand Lodge at Berlin, where a fresh code of laws and regulations was formed. This Lodge assumed the name of the Mother Lodge, and granted constitutions under the general title of *Stricte Observance.* Several Lodges were constituted in different provinces, and a Provincial Grand Lodge nominated for each province. All the transactions of the subordinate Lodges in each district were sent to the Provincial Lodge, and from thence transmitted to the Grand Lodge at Berlin at stated times. Printed copies of the laws and regulations of this new establishment were delivered to all the Provincial Lodges, who distributed them among the Lodges in the several provinces under their jurisdiction. By these laws it was enacted, That no person should be made a Free and Accepted Mason, unless his character was unimpeachable, and the manner of living, or his profession respectable: That he should pay twentyfive rix-dollars (i. e. about 4*l.* 3*s.*) for his initiation into the first degree; fifty rix-dollars (i. e. 8*l.* 6*s*) on his being received into the second; and one hundred rix-dollars (i. e. 16*l.* 12*s.*) on his exaltation to the third degree: That he should remain at least three months in each degree, and that two-thirds of every sum received should be sent quarterly to the Provincial Lodges, and from thence annually to the Grand Lodge; that the remaining third should be appropriated to defray the expenses of each particular Lodge, and this accumulating fund be employed in granting pensions to reduced Freemasons, according to their several circumstances.

Such is the present state of Masonry in Germany. Under the English constitution are now only the following Lodges:

BERLIN. *La Royale York*, constituted in 1767. Meets the first Monday in every month.

BRUNSWICK. *Charles de la Concorda*, constituted in 1769. Meets the third Wednesday in every month.

FRANKFORT. *L'Union*, constituted in 1742. Meets the second and fourth Thursday in every month.

HANOVER. *Le Grand Loge Frederic*, constituted in 1755. Meets the first Friday in every third month.

HILDESHEIM. *La Porte de la Virtu*, constituted in 1762. Meets the first Tuesday in every month.

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*From the Freemasons' Calendar, of 1775.

HOLLAND.

The States-General of the United Provinces were the first among the powers of Europe, who took notice of the Freemasons. Finding that they held their Lodges in almost every great town under their government, they began to be exceedingly alarmed. It was judged impossible that architecture could be the only motive of their associations. They therefore determined to discover, if possible, the real intention of their meetings. Accordingly, in the year 1735, an edict was issued by the States, intimating, that though they had not discovered any thing in the behavior or practices of the Fraternity called Freemasons, contrary to the peace of the Republic, or to the duty of good subjects, they were resolved nevertheless to prevent any bad consequences that might ensue from such conventions; and therefore commanded that these congregations and assemblies should be entirely abolished. Notwithstanding this ordinance, a Lodge composed of several respectable gentlemen continued to meet at a private house in Amsterdam. The magistrates getting intelligence of it, ordered the whole Lodge to be arrested. Next day the magistracy assembled at the Stadt-house, and ordered the Master and Wardens of the Lodge to be brought before them; who solemnly declared upon oath, that Freemasons were peaceable subjects, faithful to their prince, and true to their country; that the greatest union prevailed among them; that they were strangers to hypocrisy and deceit; that pleasure was reciprocally communicated in their several assemblies by the cheerful observance of every obliging office; and that the Institution was truly venerable. They informed the magistrates, that they could not explain their particular secrets and ceremonies; but that they could assure them they were neither contrary to moral or divine laws. That they would willingly receive any of their Order among them, who would, no doubt, be ready and willing to satisfy them more particularly in regard to what they had explained. Upon this the Brethren were discharged, and the Town Secretary was appointed to attend the Lodge. He was accordingly initiated; and on his return to the Stadt-house gave such a satisfactory account in favor of the Society, that in a short time after the whole body of the magistracy became Free and Accepted Masons.

In 1738 a Lodge was instituted at the Hague, in which William IV. Prince of Orange, was accepted. In 1740, Masonry was most furiously attacked by the Dutch clergy, who resolved at all events to suppress the society, but their endeavors proved abortive. The following anecdote will show to what a pitch they carried their malice: Two young officers of good families, who were Masons, applied to the minister of the parish, in which they resided, to examine them in certain points of religion, according to the Heidelberg Catechism, and then to grant them a certificate to entitle them to receive the Holy Sacrament. After the examination was over, and the priest satisfied in regard to their capacity, he asked them, If they were Freemasons? Being answered in the affirmative, he refused to grant them certificates. This transaction raised an uproar in Holland, and numbers of pamphlets were published both for and against Masonry. At last the grand assembly of the States General took it into their consideration, and ordered, that for the future, no clergyman should ask, either that, or any other question concerning Masonry, in the execution of his ecclesiastical duty; and commanded the clergyman, before whom the two officers had been examined, immediately to grant them certificates.

This proved a favorable introduction to the progress of Masonry in Holland. In a few years a number of Lodges were constituted throughout the Seven United Provinces; some under the patronage of England, and others under the patronage of Scotland.

The Lodges at present in Holland, under the constitution of England, are the following, viz.

Flushing, province of Zeeland. *Loge Soleil*, constituted in 1762. Meets the second and fourth Friday in every month.

Rotterdam. *Royal Frederic*, constituted in 1762. Meets the third Monday in each month.

British Union, constituted in 1764. Meets every other Saturday.

La Victoire, constituted in 1768. Meets the first and third Tuesday in every month.

In the year 1756, a Grand Lodge was instituted at the Hague, by the assistance of the other Lodges from the various provinces. This Lodge is called the Grand Lodge of Freemasons for the Seven United Provinces, and is empowered to constitute Lodges in Holland, and in all the various settlements thereto belonging. The Lodges under the sanction of this Grand Lodge are now very numerous; and in all probability will still increase."

PHYSICAL AND MORAL MASONRY.*

Physical Masonry is a science of order and symmetry. From the foundation rock to the cap-stone, which is "brought forth with shouting and praise," no disorder will be seen, if the architect understands his profession. This order and symmetry in the early ages, when language was barren, would naturally suggest, particularly to the Craftsman, the beauty and propriety of a moral character corresponding with them in loveliness; and when such principles obtained a foothold, and numbers came forward to the good work, he would be almost forced to conceive the beauteous project of constructing a great moral edifice, whose symmetry and proportions should equal those of Physical Masonry.

The stately temple, more than all else within the then limited range of man's knowledge, offered to his mind analogies for the impersonation of the moral edifice he was rearing. Frail child of the dust, found in the unbridled indulgence of all the wild passions of his nature, he was taught by its rules to subdue those passions, and keep them in due bounds. Rude, uncultivated, and misshapen in nature's quarry, he was admonished to divest himself of all the excrescences and superfluities of the rough ashler, that he might be fitted to enter harmoniously into the Mason-Work of society. Disconnected, discordant, and without moral cohesion, the cement of brotherly love and affection was spread; and thus individuals were united in one common mass, "among whom exists no contention, save that noble contenrion, or rather emulation, of who best can work and best agree." A heap of passions and sensualities, he became an edifice of intellectual and moral excellencies.

This is Moral Masonry.

There is not on earth a more potent principle than association. The approving presence and influence of one of our first parents, caused that fatal step which "brought death into the world and all our wo." Mutineers upon the encamped field, infuse their venom into the minds of their associates, and open rebellion is the consequence: A few traitors in the State foment disaffection, and civil revolution follows. So, by force of example, vices and immoralities have sometimes contaminated the moral atmosphere, that an incensed God has let loose his fierce wrath upon whole towns and cities, "and destroyed them all." In the humbler walks of life, vicious principles and depraved sentiments have corrupted whole families and neighborhoods, and changed them from the lovely form in which they were created—only a little lower than the angels, into moral monstrosities. This is but another mode of describing "the leaven that leaveneth the lump." So, on the other hand, contact or association with moral excellence, inspires—nay, creates moral excellence. Goodness, meekness, gentleness, virtue, inspire all around with corresponding qualities. Pious and amiable parents are usually blessed with pious and amiable offspring, provided parental example and precept are not overpowered by depraved association.

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*From an Address before the "Central Masonic Institute," Selma, Alab., by Hon. G. W. Stone.

If Masonry aspired to nothing higher, the mere fact that the Brotherhood meet together upon the broad level of equality—in the immediate presence of the great lights in Masonry, which, though dumb to the untaught, are to the initiated ever eloquent of good; a holy quiet reigning around, and no note of discord, no political or sectarian disputation in that calm retreat, all sweetened by the kindliest epithets and sentiments that ever fell from human lips on human ears—all instructing and being instructed—would place it, as a moral instrumentality, high above the powerless assaults of its deluded traducers. And this is but its vestibule. Its substantial edifice, its inner courts—yea, its *sanctum sanctorum*, are yet to be entered, inhabited.

We look out upon a world of Brothers. Sorrow and sighing are in the land. The note of wo, low-breathing from obscurity, reaches our ever-attentive ear, and from a hand unseen, yet felt, comes the boon of gladness, and sorrow and sighing flee away.

Pecuniary misfortunes fall on some. With a strong and willing hand we sustain them, and stand as a wall to stay the flood which threatens to overwhelm them.

Death has established his empire over all lands. The decree has gone forth that the high and the low, the rich and the poor, shall all return to the dust. When sickness overtakes a Brother, who, in the distribution of what are called earthly blessings, may be regarded as unfortunate, we minister to his wants, and, as far as human agency can do so, cool his feverish brow. If in the wise, yet inscrutable ways of Providence, his disease baffle medical skill, and by the fast sinking sands of life the truth reveals itself to him, that he "must go and lie down in the cold and silent grave;" at that awful crisis when a world which, though a vale of tears, had its joys for him, is about to fade from his view, and a new, untried one open upon his vision; when his weeping wife, and children of poverty are around him, catching every low, faint whisper as it escapes his parched lips, and breathing a hope and prayer for his recovery, when there is no hope save in their bosoms, the genius of Masonry, hovering over his couch, whispers to him in angel accents, "Peace, troubled soul;" I will be ever present to aid and assist your widow and orphans, wherever their lot may be cast on the earth. A rainbow of joy gleams across his dying face, "and his spirit returns unto God who gave it."

These are some of the forms which a Mason's charity assumes, and should assume. There are others. In all the pursuits and relations of life, private and public; in the domestic, social, and political circles in which he is called to move, the principles of our Order exert a controlling influence. Charity is confined to no one form, but enters into, tempers, and controls his whole character, greatly refining and elevating his moral sentiments.

This is Masonry, and these are its professed principles. I glory in the belief and assertion, that most of its membership live more or less under their influence. I should rejoice, Companions and Brethren, if I could say more. But while dealing candidly with a candor loving world, let us, with shamefacedness, and more in sorrow than in anger, open another page of the record. How any one who has visited our quiet retreat, surrounded, as he always finds himself, by the sublime simplicity of the well-appointed and well-furnished Lodge-room, and listened in silence to the impressive teachings of our ceremonies and lectures, can go away unmoved, and violate the great principles of our Order, is certainly difficult of belief; and yet cases of more or less aggravation are far from being rare. One Brother fails to circumscribe his passions within due bounds. He does not cultivate kindly feelings towards his fellow-man, but lets loose upon society the bitterest malignity. Hate and envy are the nurslings of his bosom; and his countenance, instead of wearing the sunlit smile, inspired by a soul at ease, is distorted and disfigured by vile passions within. Another allows himself to become the victim of intemperance; and instead of diffusing gladness and comfort around him, casts a mildew and blight upon the domestic and social circles he moves in. Yet another fails to observe the great principles of justice and honesty, so distinctly and prominently laid down upon the Masonic trestle-board. And yet another class neglects—utterly neglects, to confer reliefs and charities upon suffering humanity around them. These things we would not disclose, were it not necessary, in this public manner, to reprove such conduct, and, at the same time, do faithful and impartial justice to the portraiture we are drawing. Brethren, remember your vows; remember your duties and obligations to society! "Go, and sin no more;" and let us close this page.

Let me not be misunderstood as claiming from Masonry exclusively these refining and elevating tendencies. A higher and more holier principle, of Divine Original, is the great moral lever that moves the world. Masonry aids much in preparing us for the perception and reception of moral truth, and teaches us much of the science of life. Religion alone can qualify us for death, and teach us the philosophy of a future state. Masonry is but a handmaid, to assist the introduction of the sublime truths which pertain to the spirit world. "When we speak of our civilization, our arts, our freedom, our laws, let us not forget how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been; what his civilization? Christianity is mixed up with our very being, our very life. There is not a familiar object around us which does not wear a different aspect because the light is upon it; not a law which does not owe its truth and gentleness to Christianity; not a custom which cannot, in some degree, be traced, in its holy and beautiful parts, to the Gospel." Masonry itself is indebted to the Bible for all that is lovely in its sublime morality.

THE CRAFTSMAN'S JUDGMENT.

"The truth, when hid from wisdom's eyes,
Is by simplicity oft found."—*Lydgate's Poems.*

In the Jerusalem Targum it is recorded, that during the building of the Temple, the illustrious Solomon, King of Israel, had frequent occasion to exercise his judgment in deciding cases of dispute, which occasionally arose between the workmen, and from the satisfaction which his decisions invariably gave, acquired the surname of the Wise, a title of which he became at last so vain, that the Great Architect of the world, by whom, doubtless, he had been inspired, thought fit, in his mercy and wisdom, to reprove him; for as the Rbainical writer, Tarasi, justly observes, "Vanity is a serpent that devoureth the core of wisdom."

One of the Overseers, or men entrusted with the direction of the works and the payment of the men, being summoned to attend a meeting of his class, called to him two of the Craftsmen, and placed in their hands a sum of gold, directing them, if he did not return by the appointed time, to pay the hire of their fellows in the usual *peculiar* and Masonic manner, a duty which they both promised faithfully to execute.

As several hours were wanting to the time of payment, the two Craftsmen agreed to bury the treasure which they had received, and proceed to their different occupations. They, accordingly, sought a secure place, and committed the gold to the guardianship of its native earth. About an hour before the hour of paying the people arrived, the overseer returned and demanded of the Craftsmen the treasure which he had confided to them. They told him what they had done with it, and conducted him to the place where it had been deposited. On their arrival, they began to dig, and, after removing the soil, found that the treasure had vanished. The overseer immediately charged the two men with the robbery; the men each accused the other, and finally were carried by the soldiers whom the officer summoned, before the judgment-seat of the King.

It chanced that on that day Solomon presided in royal state, in the midst of his counsellors, to receive the ambassadors of the different monarchs who, hearing of his fame, were solicitous of his alliance. He naturally wished, therefore, to distinguish himself before them; but it pleased the Architect of All that his pride should be rebuked. The two Craftsmen, on being questioned by the King, each declared his innocence, and answered every question with the uttermost ingenuousness; they were examined with the most subtle skill, but nothing could be elicited. "They must have been watched," exclaimed their Judge, half vexed at the difficulties which presented themselves, "and the treasure stolen by some robber. I see no other solution." This, however, the men both declared to be impossible. "Not a tree or shrub was in sight," said Joel, the first of the Craftsmen. "Not shelter for a sparrow," said Iran, the second; and then they each began to accuse the other of the theft. Finding it impossible to come to a decision, the mortified Solomon hastily dismissed his Council, after first remanding the men to prison, and then sauntered forth alone to enjoy an hour's reflection in the Royal Gardens.

It chanced that two old Craftsmen, who had been present at the examination, were seated under a cedar tree discussing the affair, and not perceiving the approach of the monarch, heedlessly continued their conversation. "The judgment of the Ruler seems at fault," observed the first, "the wisdom of the King hath failed." "It is the Divine will, doubtless," replied his companion, "to reprove the vanity of Solomon, to teach him that his power and wisdom are but the gift of the Most High, or else he could scarcely have erred in so simple a matter."

The King, who had overheard the last speech, was highly incensed at their presumption, and commanded his guards to seize them. To their entreaties for mercy, he replied, "If thou canst decide this matter, not only will I give thee life and freedom, but a chain of gold, and a ring from the treasury of Israel will I add, and make thee a ruler over thy fellows. If not, by my royal word, thou diest."

"I accept the conditions cheerfully," answered the old man, "my trust is in Him who never failed his servants who sought him in fear and humility. Call together, O King, thy Council, and in an hour I will appear before thee and make known the guilty to thy justice."

Again was Solomon seated upon the throne of Israel, his brow sparkling with the diadem, his councillors and wise men around him, and the ambassadors of his allies before his face. The old Craftsman entered, bearing in his hands a vessel covered with linen; bowing reverently before the throne, he said, "Behold, O King, I am prepared. Let the criminals stand before thy presence." They were led on by the guards, when the Monarch, by the direction of his aged coadjutor, thus addressed them:—"In the vase before you, which is half filled with sand, lies buried a serpent sent me from Egypt; it hath the peculiar property of discovering the guilt or innocence of the parties accused, who make trial of its virtue. Let each of you plunge in his hand and search for the reptile; to the innocent, it is harmless as a child; but to the guilty, its sting is death." Joel advanced; and his hand being first oiled, placed it under the cloth, and searched, but without effect; he declared that the creature either eluded his search, or was not there. Iran now approached, and after a few moment's examination of the vessel, declared the same.

"Hold forth your hands," exclaimed the King. They did so; that of Joel was black, that of Iran unsullied. Solomon looked doubtingly on the old Craftsman for advice; who, advancing before him, thus addressed him, "Behold, O Monarch, the test of truth—the conscience of the accused has decided between them. Joel, knowing his innocence, freely examined the vase; hence the ashes upon his hand; but Iran, made a coward by guilt, merely placed his under the linen veil, and pretended to do so, or his hand, which was oiled like his companion's, would have been black also; for the urn, in truth, contains nothing but ashes." As he spoke, he removed the veil, and exposed its contents to their gaze.

The guilty Iran, finding himself detected, fell on his knees, and cried for mercy; but was removed by the guards for execution.

Solomon descended from his throne, and taking the chain from his neck, and the ring from his finger, gave them to the aged Craftsman, and raised him to the rank of overseer among his fellows. The old man would have declined the costly gifts. "Keep them, father," said the reproved King, "thou hast indeed taught me the lesson, so galling to human pride, that all our wisdom is from God, and that man's best virtue is humility."

THE KNIGHTS TEMPLARS.

The following is an extract from "Llorente's History of the Inquisition of Spain." It is the conclusion of a passage on the persecution of the Freemasons by the Inquisition:

"JOHN MARK LARMENIO, who secretly succeeded the Grand Master of the Templars, the unfortunate James de Molai, who requested him to accept the dignity, invented, in concert with some Knights who had escaped the proscription, different signs of words and actions, in order to recognize and receive Knights into the Order secretly, and by means of a novitiate, during which they were to be kept in ignorance of the object of the Association, which was to preserve the Order, to re-establish it in its former glory, and to revenge the deaths of the Grand Master, and the Knights who perished with him; and when the qualities of the new member were perfectly well known, the grand secret was to be confided to him, after a most formidable oath.

"The secret signs were intended as a precaution against admitting into the Order those Templars who had formed a schism during the persecution; they retired into Scotland, and refused to acknowledge John Larmenio as Grand Master, and pretended that they had re-established the Order. This pretension was refuted by a Chapter of legitimate Knights; after this the new Chief issued his diploma in 1324, and his successors have followed his example, on attaining the dignity of Secret Grand Master of the Order of Templars in France. The List of Grand Masters until the year 1776 has been published. Philip de Bourbon, Duke of Orleans, was G. M. in 1705; Louis Aug. de Bourbon, Duke of Maine, 1724; Louis Henri de Bourbon, Conde, in 1737; Louis Francis de Bourbon, Conti, in 1745; Louis Hen. Timolion de Cosse, Brissoe, in 1776 and Bernard Raymond Fabre became Grand Master in 1814.

"The Knights Templars who retired into Scotland founded an Establishment in 1314, under the protection of Robert Bruce; their objects and their measures were the same, and they were concealed under the title of Architects."

It appears from this statement, that from 1313 or 14, the date of James de Molai's immolation, there have existed two distinct Orders of Knights Templars, independent of, and not acknowledging each other, but equally using a secret system of initiation; whereof one is, and the other is not, connected with the Society of Freemasons.

The following passage from an article in the British "Encyclopedia Metropolitana," may not be out of place in this connection:

"The Knights Templars were much connected with the Masons, and are supposed to have been frequently initiated among the Syrian Fraternity. On the dissolution of their Order in the fourteenth century, the Provincial Grand Master of Auvergne, Pierre D'Aumont, with two Commanders and five Knights, fled, disguised as Masons, to one of the Scottish Isles, where they found the Grand Commander, Hamptoncourt, and other members of their Order; and they resolved to preserve the institution, if possible, although in secret, and adopted many of the forms of the Freemasons, to conceal their real designs. They held a Chapter on St. John's day, 1313, when D'Aumont was chosen Grand Master; in 1361 their seat was removed to Aberdeen, and by degrees the Order spread, under the veil of Freemasonry, over great part of the continent, though its rank and power were at end."

After mentioning that "in some of the churches formerly belonging to the Templars, strictly Masonic emblems are found, as at Erfurt, Schoengrabern, Prague, &c.," there follow many interesting particulars, from which I extract these.

"The Scotch Masons claim their origin as a body from the time of building the Abbey of Kilwinning," (which is throughout the article) improperly spelt Kilruming,) A. D. 1150."

"Robert I., (the Bruce,) King of Scotland, is said to have founded the Grand Lodge of *Heredom*, of *Kilwinning*, in the year 1344.

This synchronizes remarkably with Llorente's account of the Knights Templars founding an establishment in that year, and agrees with his statement of Robert Bruce being their patron. The Kilwinning Lodge, in 1744, "feeling itself aggrieved" by a decision of the Grand Lodge, "withdrew from its control, and established the Grand Chapter of the Royal Order of Heredom of Kilwinning, reserving the power of conferring the higher degrees, and leaving to the Lodge of St. John, (the Grand Lodge,) the superintendence of the symbolic or common degrees."

THE MASONS, AS BUILDERS, IN THE THIRTEENTH AND FOURTEENTH CENTURIES.*

"As the sacred, civil, and military architecture of this period was nearly in the same style with that which was introduced towards the end of the preceding period, and which hath been already described, it will not be necessary to dwell long on that subject in this place."

"Building churches and monasteries being still believed to be one of the most effectual means of obtaining the pardon of sin and the favor of Heaven, prodigious numbers of both were built in Britain, in the thirteenth and fourteenth centuries. In the reign of Henry III. alone, no fewer than one hundred and fifty-seven abbeys, priories, and other religious houses were founded in England.† Many of the cathedral and conventual churches were very large, lofty, and magnificent fabric, which were raised at a very great expense of labor, time and money. Of this a careful inspection of the cathedrals of York, Salisbury, Litchfield, Worcester, Gloucester, Ely, Winchester, and several others which were built at that period will afford the most satisfactory proof; and, at the same time will give the clearest ideas of the style of sacred architecture which then prevailed. This style was what is commonly called the lighter gothic, with some variations. In the thirteenth century the fashionable pillars in churches were of Purbic marble, very slender and round, encompassed with marble shafts a little detached, having each a capital adorned with foliage, which joining, formed one elegant capital for the whole pillar. The windows were long and narrow, with pointed arches and painted glass, which was introduced about that time, or at least became more common. In this century, also, they began to delight in lofty steeples, with spires and pinnacles. In the fourteenth century the pillars consisted of an assemblage of shafts, but united, forming one solid and elegant column; the windows, especially those in the east and west ends, were greatly enlarged, divided into several lights, by stone mullions running into ramifications above, and forming numerous compartments in various fanciful shapes. Those windows, filled with stained glass of the most lively colors, representing kings, saints, and martyrs, and their histories, made a most solemn and glorious appearance. There were several other variations, especially in the taste of the carvings and other ornaments, which are too minute for general history.*

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*From Henry's History of England.

†Grose's Antiquities, vol. i. preface, p. 32.

"The opulence of the clergy and zeal of the laity furnished ample funds for building so great a number of magnificent churches, monasteries, and religious houses, that it was with great difficulty workmen could be procured to execute those pious works. The popes, for very obvious reasons, favored the erection and endowment of churches and convents, and granted many indulgences by their bulls to the Society of Masons, in order to increase their numbers. These indulgences produced their full effect in those superstitious times, and that Society became very numerous, and raised a prodigious multitude of magnificent churches about this time in several countries: for, (as we are told by one who was well acquainted with their history and constitution,) the Italians, with some Greek refugees, and with them French, Germans, and Flemings, joined into a Fraternity of Architects, procuring Papal bulls for their encouragement and particular privileges: They styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built; for very many in those ages were every where in building, through piety and emulation. Their government was regular; and when they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine. The gentlemen in the neighborhood, either out of charity or commutation of penance, gave the materials and carriages. Those who have seen the accounts in records of the charge of the fabrics of some of our cathedrals, near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."—Wren's Parentalia, page 306, 307.

DECISIONS OF GRAND LODGES IN RELATION TO THE NEW YORK DIFFICULTIES.

BY THE GRAND LODGE OF ILLINOIS.

THIS Grand Lodge held their annual session on the second day of October. We are indebted to the R. W. Thomas J. Pickett, Grand Secretary, for the following resolutions, sent us in advance of their printed proceedings, which were then adopted:—

Resolved, That the G. L. of Illinois recognizes the G. L. over which M. W. John D. Willard presides as the only regularly constituted Grand Lodge in the State of New York.

Resolved, That the doctrine advanced by the rioters in New York, that Past Masters have an inalienable right to sit as full members of a Grand Lodge, and that no Masonic law can be enacted depriving them of this right, is monstrous, and does not receive the sanction of this Grand Lodge.

Resolved, That M. W. John D. Willard deserves the thanks of this Grand Lodge for his firm, dignified, and courteous conduct during the disgraceful and lawless scenes that were enacted in the Grand Lodge of New York on the 5th of June last."

BY THE GRAND LODGE OF TENNESSEE.

The Grand Lodge of Tennessee held its annual session at Nashville, in October last. The following is the result of its action on the recent transactions in the Grand Lodge of New York.

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*See preface to Grose's Antiquities, Benthem's Hist. of Ely, Wren's Parentalia.

Your committee have now presented, as they conceive, a full and impartial account, according to the light before them, of the transactions which occurred at the annual Communication of the Grand Lodge of New York on the 5th June, 1849—transactions which have no parallel in the history of Masonry in times past, and we sincerely hope may have none in future. Under all the circumstances of the case, your committee have no hesitation in saying that the Grand Lodge styling itself "The Grand Lodge of Free and Accepted Masons of the State of NewYork," of which Isaac Phillips is Grand Master, and James Herring, Grand Secretary, is illegal and clandestine—that its formation was unmasonic, and a violation of the rules and regulations of the Order. Your Committee, therefore, recommend the adoption of the following resolutions:

Resolved, That this Grand Lodge will withhold all Masonic communication from said Grand Lodge and the members thereof, and with the Lodges adhering to, and deriving their charters from, said Grand Lodge.

Resolved, That this Grand Lodge acknowledges only as the *true* and *legitimate* Grand Lodge of the State of New York, that of which the M. W. John D. Willard is Grand Master, and Robert R. Boyd, Grand Secretary.

BY THE GRAND LODGE OF THE DISTRICT OF COLUMBIA.

This Grand Lodge held their annual session on the sixth day of November, 1849, when a special Committee, before appointed, reported on the riotous proceedings in the Grand Lodge of New York, and offered two clear and expressive resolutions, which, with the report, were *unanimously adopted*.

This report has not yet been received by us. The resolutions are as follows:

1*st*. *Resolved*, That the whole course of action on the part of the Grand Lodge proper of the State of New York was dignified, and in all its parts sustained by the Constitution and written law, as well as by "Ancient Masonic usage," while that of the disorganizers was marked by rebellion, violence, and a total disregard of propriety and order.

2*nd*. *Resolved*, That this Grand Lodge recognizes the Grand Lodge of the State of New York, of which Br. John D. Willard is M. W. Grand Master, as the only true and legal body of that name in that State, and that any other body pretending to be so, and all subordinate Lodges and Masons who adhere to the spurious and clandestine body, of which Isaac Phillips professes to be Grand Master, and James Herring, Grand Secretary, are held by us to be out of the pale of the Masonic Fraternity, and will be so held, until due amends are made for the wrong and injustice done to the Masonic character, by acknowledgment of error satisfactory to the said Grand Lodge of New York, a restitution of the books, papers, property and funds, to the proper and legal guardians, which were forcibly and unlawfully wrested from the said legal guardianship."

BY THE GRAND LODGE OF RHODE ISLAND.

At a quarterly communication of the M. W. Grand Lodge of Rhode Island, held at Providence on the 26th day of November, 1849, the interesting and able report of the committee, to whom the subject was referred, and the resolutions reported by them, were unanimously adopted by the Grand Lodge. After detailing the leading facts, and explaining the mode of amending the Masonic Constitution of New York, they conclude as follows:

Such was the case in the present instance, and when it was announced by the M. W. John D. Willard, Grand Master, he was most grossly insulted in his chair, by men who have heretofore stood high in the Masonic ranks, and a scene of confusion followed, which ought to disgrace any being who claims the title of man.

Such is the statement made by the members of the Grand Lodge of which M. W. J. D. Willard is Grand Master. The other party who also claim to be the Grand Lodge, with Isaac Phillips as Grand Master, have also issued their circulars and reports, in which they deny that they were guilty of the things laid to their charge, but that the others were wholly responsible for all that took place, by endeavoring to revolutionize the Grand Lodge, and change her fundamental laws, which they say cannot be altered. *From all they have published, your committee are unable to see one charge against them disproved, but, in many instances, a confirmation of their truth*; neither can your committee see any thing tending to revolution by those who wished for the change in the Constitution. It was done agreeably to its own provisions, and was probably well known to every member of the Grand Lodge in all its stages, so that the charge of revolution must appear preposterous to every unprejudiced mind; neither can your Committee allow the claim that any local law or regulation made by any Grand Lodge, no matter under what circumstances, or for what purpose, shall or can be binding on their successors whenever the same shall become a burden.

This doctrine might have gone down in the dark ages of the world, or at the present day in European despotisms; but in the nineteenth century, and in these United States, your Committee are surprised that there are men, and those men Freemasons, who can for one moment delude themselves with such erroneous ideas.

Your committee have examined the proceedings of various Grand Lodges on this subject, and they are unanimous in condemning the proceedings of those members who were the leaders in that most disgraceful transaction.

The above are a few of the facts in the case, and we would have been happy to give a much fuller statement had we been able to devote to it the necessary time. We would, therefore, recommend the following resolutions:

Resolved, That this Grand Lodge view with sorrow the late riotous proceedings in the Grand Lodge of New York, by which the whole Fraternity have been injured, and hereby call upon those concerned therein, to retrace their steps and return to their allegiance in the Grand Lodge.

Resolved, That this Grand Lodge approve in the highest terms, of the course pursued by the M. W. John D. Willard, and those officers and members who supported him in maintaining the integrity of the Grand Lodge on the fifth day of June last; and that we hereby recognize the body over which he presides, as the Grand Lodge of New York.

Resolved, That the subordinate Lodges under this jurisdiction are hereby directed to admit no visitors from the city of New York or vicinity, without a certificate issued by the R. W. R. R. Boyd, Grand Secretary, since the fifth day of June last. Submitted &c., by

J. Hutchinson,
H. Hill, } *Committee.*
C. D. Greene,

We have heretofore published the proceedings of the Grand Lodges of Massachusetts, Kentucky and South Carolina, on this subject, all of which condemn, in equal strong terms, the course of the recusant Past Masters and their associates.

OPINION OF CHANCELLOR WALWORTH, UPON THE QUESTIONS CONNECTED WITH THE LATE MASONIC DIFFICULTIES IN THE STATE OF NEW YORK.

PURSUANT to instructions, a Committee of the Grand Lodge of New York, (with a view to the recovery of property withheld by the seceding Brethren, comprising the body styling itself a Grand Lodge, under Isaac Phillips as Grand Master,) have sought and obtained the legal opinion of Chancellor Walworth of their State, (a Mason and Past Master,) upon the legal questions connected with the late difficulties in their body. The opinion is given at great length, and will be read with interest by our Brethren. As we are not able to publish it entire in the present number, we give, for the information of our readers, the following summary of the conclusions to which Chancellor Walworth arrives.

1st. That "even upon the facts as they appear in the printed pamphlets, with which" he had been "furnished, dated October 23, 1849, and signed James Herring, as Grand Secretary," the proceedings "of the seceding body were unauthorized, and that their officers were not duly elected."

2d. That those members who, on the evening of the 5th day of June, "remained with the duly elected Grand Master, Grand Warden, and Grand Secretary, and regularly adjourned until nine o'clock the next morning, were the only body which could thereafter be legally considered as a continuation of the Grand Lodge of the State of New York, as it heretofore existed.

3rd. That Isaac Phillips, and the others who claim to be Grand officers with him, even if the facts which occurred are as stated by themselves, on points upon which the two parties differ, "cannot legally be considered as the Grand officers of the Grand Lodge which previously existed." But that "they, and their associates and adherents, constitute an entirely new and voluntary association, or Grand Lodge." And that "the other body who afterwards elected their Grand officers at the Coliseum, is entitled to the possession of the funds and property which previously belonged to the old Grand Lodge, even if the amendment to the Constitution, in relation to the right of a portion of the Past Masters to vote, was improperly made, or was a mere nullity, either as being in violation of an inherent right existing in such Past Masters, or contrary to the compact under which the two Grand Lodges agreed to unite in June, 1827.

6th. That it is an amendment of the Constitution, and not such a regulation as is referred to in the second subdivision of the 106th article : aud that it was, therefore, properly sent down to the subordinete Lodges for their approval or rejection as a Constitutional amendment.

7th. That said amendment "is valid and binding upon the officers and members of the Grand Lodge, and of the subordinate Lodges, as a part of the Constitution."

CASE AND OPINION.

DOCUMENTS and letters have been placed in my hands, from which the following statement is compiled, on the behalf of the body of Free and Accepted Masons, of which John D. Willard, of Troy, is the Grand Master, claiming to be the true and rightful Grand Lodge of the State of New York, upon which my legal opinion is asked as to their rights and remedies in relation to certain funds, records, jewels, documents, and other property belonging to the Grand Lodge, taken and withheld by certain persons claiming to be the rightful officers and members of the Grand Lodge of the State of New York.

I have seen and examined statements purporting to come from the other party, giving a somewhat different, and in many respects, conflicting account of the occurrences of the fifth of June, 1849. But as my opinion is asked upon the facts as presented in behalf of the first mentioned body, I have been governed by their documents in the following summary, where there was any conflict between them and the statements of the adverse party ; without intending to express an opinion upon those questions of fact upon which they differ.

The Constitution of "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York," as that Constitution was revised and adopted by such Grand Lodge at its annual meeting in June, 1815, declared that the Grand Lodge should be composed of all the Grand officers, the Past Grand Masters, Deputy Grand Masters, Grand Wardens, Grand Secretaries, and Grand Treasurers thereof; the Masters and Wardens, or the representatives legally appointed, of all the Lodges under its jurisdiction; and the Past Masters, by election and service of one year in the chair, of all such Lodges under its jurisdiction ; but that every officer and member of the Grand Lodge must be a member of a subordinate Lodge within the jurisdiction. Each Lodge was entitled to three votes, when represented by its Master and Wardens, or either of them, or by proxy. And each regular member of the Grand Lodge, except the Grand Tiler, was entitled to one vote as such ; and the Grand Master, or presiding officer, was entitled to a second vote in case of a tie. The annual meetings of the Grand Lodge were to be in the city of New York, on the first Tuesday in June, at which annual meetings the Grand officers were to be elected. And quarterly meetings were to be held on the first Tuesdays of September, December, and March. Special meetings might also be called by the Grand Master; but no regulation affecting the general interest of the Craft could be adopted or changed, except at the annual meeting in June.

The article of the Constitution relative to future amendments thereof, and new regulations, is as follows :—"*First*, No amendment to this Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge at two successive June communications ; unless, in addition to the affirmative vote of the Grand Lodge at one June communication, it shall have received the affirmative vote of a majority of the Lodges within this jurisdiction. If such proposed amendment shall receive the affirmative vote of the Grand Lodge at one June communication, the same shall then be appended to the published proceedings, at the end, under caption, 'Proposed Amendments to the Constitution,' and sent to each Lodge within this jurisdiction, in order that the Lodges may, if they think proper, instruct their representatives thereon ; and the action of the Grand Lodge, in relation thereto, shall also appear in its appropriate place in the proceedings." "*Second*, The Grand Lodge may, by vote, at any June meeting, adopt new general regulations, *not inconsistent with this Constitution*, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But except for the time aforesaid no general regulation, or resolution to operate as such, affecting the Fraternity or the Lodges, or their action, shall be made or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge at one June meeting, it shall be appended to the published proceedings, at the end, under the caption, 'Proposed New Regulation ;' and in that form sent to each Lodge within this jurisdiction."

A difficulty had occurred in 1823, by which the Grand Lodge of this State had become separated into two bodies, each claiming to be the rightful Grand Lodge, until June, 1827 ; when at their annual communications they again agreed to unite in one Grand Lodge, by the unanimous vote of two hundred and twenty eight Lodges, which were there represented, upon the following terms of agreement, or settlement ; which terms of agreement both parties to the present controversy, appear to consider as sacred, and not to be infringed.

First, That there should be but one Grand Lodge in the State of New York, which should be held in the city of New York, and be considered as a continuation of the old Grand Lodge; and that all allusions to former differences should be avoided thereafter, as far as possible.

Second, That the proceedings of each of the two bodies which had claimed to be the true Grand Lodge, should be confirmed; and all warrants granted by either, for subordinate Lodges, as well as the proceedings of each of the two bodies, should be deemed regular. That the records and archives of the Grand Lodge being in the city of New York, the Grand Secretary and Grand Treasurer should be chosen from that city; and that the Grand Master, or the Deputy Grand Master, should be chosen from the city of New York, and the other from the country; and the two Wardens from some other part of the State than said city.

Third, That the permanent fund of the Grand Lodge should be managed by five trustees, consisting of the Grand Master, Deputy Grand Master, the two Grand Wardens, and the Grand Secretary; whose duty it should be to invest all funds over three thousand dollars, annually, after paying representatives, salaries, and rents.

Fourth, That the number of Lodges which one Master or P. Master might represent, should not exceed three; but Past Masters should not be represented by proxy; and that representatives should be paid as they had heretofore been paid.

Upon the adoption of the new or revised Constitution of 1848, the articles of this permanent compact were published with such Constitution; as being part of the fundamental law of the Grand Lodge that was still in force, notwithstanding the general language of the repealing clause of the new Constitution, which repealing clause declared that the former written Constitution was repealed, and that all general regulations and resolutions operating as such, which had theretofore been adopted by the Grand Lodge, and which were not embraced in the new Constitution, were thereby revoked and annulled.

At the annual communication of the Grand Lodge in June, 1848, John D. Willard, of Troy, who had been the Grand Master for the two preceding years, was again elected to that office, in a contested election between him and Isaac Phillips, of the city of New York, the then Deputy Grand Master, by a very large majority; including at least, forty or fifty votes from members of Lodges in the cities of New York and Brooklyn. At the same communication, Oscar Coles was elected Deputy Grand Master, Richard Carrique, Senior Grand Warden, Ezra S. Barnum, Junior Grand Warden, Robert R. Boyd, Grand Secretary, and John Horspool, Grand Treasurer.

At the same meeting amendments of the Constitution were proposed, and received the affirmative vote of the majority of the members of the Grand Lodge then present; and were appended to the published proceedings, and sent down to the subordinate Lodges, as "Proposed Amendments to the Constitution," to be acted on by those bodies, in the manner prescribed in the article relative to future amendments and new regulations. The effect of these amendments, if adopted by a majority of the subordinate Lodges, was to alter the 3d article of the Constitution, so far as to deprive all the Past Masters of subordinate Lodges, except the Past Master who had last passed the chair of each Lodge, of the right of voting, except as a representative in the Grand Lodge; so that each subordinate Lodge, by its officers or proxy, should have three votes; and its last Past Master, if present, one vote, making four votes in all. And leaving to all the other Past Masters of such subordinate Lodges, who had served one year in the chair, the right to be present at the meetings of the Grand Lodge, and participate in its deliberations; and if duly appointed for that purpose, to vote as the representatives or proxies of not more than three subordinate Lodges; but not the right to vote in their own rights as Past Masters.

After the adjournment of this annual meeting of the Grand Lodge, great exertions were made by those who were in favor of these amendments, to procure their adoption by the subordinate Lodges; of which there were a little short of one hundred in the State, acting under warrants or charters from the Grand Lodge, and some others working under dispensations granted by the Grand Master or Deputy Grand Master. On the other hand, most of the subordinate Lodges in the city of New York and Brooklyn, and their Past Masters, and some few in other parts of the State, exerted themselves to induce the subordinate Lodges not to adopt such amendments. And conventions, of each of these parties, published and sent to their Brethren, in pamphlet form, their reasons in favor of or against such amendments.

At the quarterly meeting of the Grand Lodge in March, 1849, when none but the Grand officers and Past Grand officers who resided in or about New York, were present, and when no subordinate Lodges, except eighteen of those which were located in the cities of New York and Brooklyn, and on Staten Island, were represented, resolutions were introduced by one of the Past Deputy Grand Masters, denouncing the proposed amendments as unconstitutional and revolutionary, at variance with the principles upon which the Grand Lodge was originally constituted, and as destructive of the rights of the Past Masters, and pledging the Grand Lodge to preserve the rights of Past Masters, as they then existed, whatever might be the action of the subordinate Lodges upon the proposed amendments, &c. The Deputy Grand Master, who was then presiding, declined putting the questions on the resolutions, upon the ground that it was unconstitutional for the Grand Lodge at its quarterly session, to act on any measure which interested the Craft generally. But his decision was appealed from and reversed by the members present; and the resolutions, with their preamble, were unanimously adopted.

The amendments of the Constitution, proposed at the annual meeting in June, 1848, notwithstanding these resolutions of the quarterly meeting of the Grand Lodge, were sanctioned and adopted by a majority of all of the chartered subordinate Lodges; and also by nearly all of the subordinate Lodges which were working under dispensations. And certificates thereof were transmitted by such Lodges to the Grand Secretary, previously to the annual meeting of the Grand Lodge in June, 1849.

The Constitution does not specify any particular place in the city of New York, at which the sessions of the Grand Lodge shall be held, nor the hour at which the annual meeting, on the first Tuesday in June, shall be opened. But the meetings for some years past had been held at the Howard House, where the Grand Secretary had his office, and where several of the subordinate Lodges in the city held their communications. And the Grand Master usually took the chair at about eight o'clock in the evening.

Upon the evening of the first Tuesday of June, 1849, a very large number of the Past Masters, and of representatives of most of the subordinate Lodges in New York and Brooklyn, and on Staten Island, occupied the room in which the Grand Lodge had usually met, at a much earlier hour. And before the representatives from a distance had arrived from their Hotels, all the seats in front of that appointed for the Grand Master, and extending back for about two-thirds of the length of the room, were filled by these Past Masters and representatives of Lodges in and about New York, so that it was impossible for the country members generally to hear what was going on in the neighborhood of the officers' seats. About half-after seven o'clock, and before the Grand Master had arrived in the room, and although the Grand Junior Warden, who was the senior officer present, and had the right to preside in the absence of the officers who were not then present, protested against opening the Grand Lodge until the Grand Master could get to the room, one of the Past Deputy Grand Masters from the city, by a vote of those in front of the seat of the presiding officer, was placed in the Oriental chair, and declared the session opened. And he called upon the Grand Secretary to call the roll of members; without adopting the usual course of calling upon the Grand Chaplain to open the session with prayer. In this stage of the proceedings, it was announced that the Grand Master had arrived in the room;

and the member who had taken possession of the chair and gavel, surrendered them to him.

The Grand Master then proceeded and opened the G. Lodge in the usual ample form, and with prayer from the Grand Chaplain. The G. Secretary upon being called upon by the G. Master to call the roll of members, to ascertain what Lodges were represented, officially announced to the Grand Lodge that the amendment to the Constitution, in relation to Past Masters, which had been proposed at the last annual communication, and which then received the affirmative vote of the G. L., had since received the affirmative votes of a majority of all the Lodges under the jurisdiction of that Grand Lodge, and had thereby become a part of the Constitution. The roll was then called, when it appeared that seventysix subordinate Lodges were present, by their officers or representatives.

The Grand Master then arose to make his Annual Report to the Grand Lodge, of the condition of the Order in the State during the preceding Masonic year, &c., as he is required to do, at the commencement of the June communication, by the 26th article of the Constitution. He had just commenced speaking, when he was interrupted by cries and yells from some of those who occupied seats in the part of the room immediately in front of him, so that it was impossible for him to be heard, or to proceed, as he several times attempted to do. Very soon, however, some one of them moved that the minutes of the March quarterly communication, and of the last quarterly meeting of the Grand Stewards' Lodge, should be read; when the residue of those who were endeavoring to prevent the Grand Master from proceeding to make his annual address, immediately joined in the call. The Grand Master decided the motion was out of order at that time, as he had risen to address the Grand Lodge. But these calls were persisted in, notwithstanding his decision. And this disorderly conduct was continued for some time; although the sound of the gavel, and the voice of the Grand Master repeatedly called those who were engaged in these disorderly proceedings, to order, and the rules of order were read.

After the disturbance had proceeded for some time, the Grand Master called one of the Past Grand officers who had taken part in the disturbances, to him, and inquired whether, if the minutes should be first read, he would engage that the question on approving them should be offered and taken in the usual form, and then that the Grand Master should be listened to in silence. And the latter, after consideration and consultation, having given an affirmative answer, the Grand Master said he would overlook the gross insult which had been offered, not only to himself, but to the Grand Lodge, and permit the minutes to be read before he proceeded. He then directed the Grand Secretary to read the minutes of the March quarterly meeting, and of the meetings of the Grand Steward's Lodge; and they were read accordingly by the Grand Secretary. One of those who had been actively engaged in the previous disturbance, thereupon moved that the proceedings should be approved and confirmed. He finally was induced to withdraw his proposition to confirm the proceedings of those meetings; and the question was then put upon the simple approval of the minutes, and adopted without opposition.

The Grand Master was then permitted to proceed with his official report, or address, to the Grand Lodge, as to the progress and condition of the Order in the State during the Masonic year. And, as it was his duty to do under the provision of the Constitution, he stated, as a part of the history of the last year, the proceedings in relation to the constitutional amendment relative to Past Masters, and the issuing of the pamphlets in favor of and against the adoption of that amendment. He also stated that the amendment had received the affirmative vote of a majority of all the Lodges in the State; that there were ninety-nine warranted Lodges in the State; that he had seen and examined the certificates, on file with the Grand Secretary, in which the action of fifty-nine Lodges on the subject was certified to the Grand Lodge in the usual mode; that from these it appeared that fifty-six Lodges had given an affirmative vote upon the amendment, and three a negative vote; and that of the fiftysix Lodges which had given affirmative votes it appeared, from the certificates, fortynine had voted unanimously in favor of the amendment; that he understood from undoubted sources, but not officially, that some few other Lodges had voted in favor of the amendment, but that, from the mistake or neglect of some of the officers of those Lodges, whose duty it was to send the certificates of such votes to the Grand Secretary, the certificates had not been received; that the whole number of warranted Lodges which it was understood had voted in favor of the amendment, was something more than sixty; that a majority of the Lodges working under dispensations had also voted affirmatively on the amendment, and had sent in certificates of their votes, but in his opinion their votes could not be counted; that they were, however, important, as showing the views and wishes of respectable members of the Fraternity, who were thereafter to take an active part in its affairs. He said, in reference to the amendment, that the provisions of the Constitution had been strictly complied with; that, at the annual communication, in the last preceding June, it received the affirmative vote of the Grand Lodge, and had since received the affirmative vote of all the Lodges within its jurisdiction; and that it had, therefore, become a part of the Constitution, and was binding upon the Grand Lodge, and upon the whole Fraternity of the State.

The Grand Master further said—"The amendment having been adopted by the Grand Lodge and by the Fraternity, it is not material what may be my individual opinion as to its propriety. I deem it proper, however, to say, that I am clearly of opinion that it is right and proper, just and expedient; and that it is calculated to operate beneficially in every section of the State, and in every portion of the Fraternity. Nor does this opinion imply the slightest disrespect to any one Past Master. The Past Masters of the State are of varied character and capacities; but, as a class, they are most respectable. They occupy an elevated standing as men and as Masons, and justly enjoy the respect and confidence of their Brethren. It has been perfectly proper that those who were opposed to the amendment should resort to all constitutional means to defeat it. If they had succeeded in their efforts, it would have been the undoubted duty of its friends to acquiesce. But they did not succeed, and the amendment has been adopted. It has become a part of the Constitution, and all good Masons will now cheerfully submit to it until it shall be changed in a constitutional mode. I am persuaded that the strong feeling against it, which now exists in the minds of some, will soon die away, and that all objections to it will soon cease. But yet I, for one, am prepared to make great sacrifices to the spirit of conciliation and harmony; and such, I believe, to be the feeling of the Fraternity of the State. I think the amendment, in its present form, will best promote the interest of the Craft; but still I am ready, and I believe the Fraternity are ready, to consent to any reasonable modification, which, retaining the great principle for which they have contended, will yet make the amendment more acceptable to its opponents."

The Grand Master, after recommending that the principle of this amendment should be extended to Past Grand Masters and other Past Grand officers, and referring to other matters of general interest to the Craft, concluded by saying—"My Brethren, we are about to enter upon the discharge of important duties. Let us discharge those duties in a spirit of kindness and conciliation. And I pray the Supreme Architect of the Universe that harmony and Brotherly love may prevail, and every moral and social virtue cement us."

When the Grand Master had concluded, one of the Past Grand officers, and who was then temporarily acting as Junior Grand Warden, inquired if he correctly understood the M. W. Grand Master as saying that the amendment to the Constitution, which had been alluded to, was now binding upon the Grand Lodge? And being answered by the Grand Master in the affirmative, he said, in an elevated tone, "Then I pronounce, that the Grand Lodge of the State of New York is dissolved." And notwithstanding he was called to order by the Grand Master, he called upon those who were opposed to the amendment to the Constitution, to come up and assist him in organizing a Grand Lodge. And addressing them, instead of the Grand Master who was in the chair, nominated William Willis, as chairman, and put the question on such nomination, and declared it carried. Willis then stepped upon the platform, where the Grand Master was seated and was vainly attempting to restore order, and claimed to assume the post of chairman; while the voice of the Grand Master, whenever he attempted to speak, was immediately drowned by hideous noises. In this state of confusion, Willis, and his associates who joined with him in the disturbance, went through the form of electing, or appointing, Isaac Phillips and others, as Grand officers, by show of hands merely.

The representatives of twentysix or twentyseven Lodges, mostly in the cities of New York and Brooklyn, or those who *claimed* to be their representatives, either in the presence or absence of their officers, united in these irregular proceedings; although the representatives of about seventyfive warranted Lodges were present in the room, and who had answered upon the call of the roll, by the Grand Secretary, upon opening of the Grand Lodge. Among the officers thus appointed, was John Horspool, who now claims to be the Grand Treasurer of that Grand Lodge of the State of New York; who was before, the Grand Treasurer of the rightful Grand Lodge, and continued such until he was superceded by the election of a successor, as hereafter stated.

While these proceedings were going on, Robert R. Boyd, the Grand Secretary, had requested one of the members to take charge of a tin box belonging to, and in possession of, such Grand Secretary, containing about $2,000 of the funds of the Grand Lodge, which he had received in his official character, and to take it to his office for safe keeping. But it was forcibly wrested from the custody of the member to whom it was entrusted, and carried off. And the contents of the box are understood to have subsequently come into the hands of Cuthbert, or Horspool, though the box was temporarily placed in the custody of Willis. Some of those who were acting as the associates of Messrs. Willis and Phillips, in this attempt to organize a Grand Lodge, took the books and papers from the table of the Grand Secretary; and others went to his office, which was locked, and took possession of all the books and papers and other property of the Grand Lodge which were found there.

After the seceders had gone through this form of organizing a Grand Lodge and appointing permanent officers thereof, Isaac Phillips, who was not one of the Grand officers, but had occupied the Grand Junior Warden's seat, pro tem., was pronounced by them to be the Grand Master and head of the body thus organized. And they thereupon adjourned themselves until the next evening.

During the time when all of these irregular and revolutionary proceedings were going on, not only the Grand Master, but all the other regular Grand officers of the Grand Lodge then living, and who had been present at the commencement of its annual session, occupied and retained their respective seats and stations in the Grand Lodge, in its regalia, and wearing the badges and emblems of their respective offices. And the Grand Master still occupied the Oriental chair, and retained the gavel as the emblem of his power and right of control in the Grand Lodge. And after a part of the seceders, with their chairman, had left the room, one of the regular Grand officers moved an adjournment to the same house, at nine o'clock the next morning, which, being seconded by a Past Grand Officer, the motion was put by the Grand Master and carried. The Grand Master, thereupon, duly and regularly adjourned the Grand Lodge accordingly.

The Grand Lodge assembled the next morning, at the time and place to which it had adjourned the preceding evening, when the Grand Master, one of the Grand Wardens, (the other one having died since his election, the June previous,) and the Grand Secretary, and others of the Grand officers appeared. And, upon calling the roll of the subordinate Lodges, it was found that thirtynine of them were present by their Masters and Wardens, or their duly appointed proxies; the representatives of ten Lodges merely being sufficient, by the Constitution of the Grand Lodge, to form a quorum for the transaction of business.

The Grand Lodge was then opened in ample form; and, after providing for a place of meeting during the residue of the session, the keeper of the Howard house having rented the room where they met the evening before, to the seceders, the Grand Lodge adjourned to a later hour of the same day. On the meeting of the Grand Lodge at the Coliseum in the afternoon, pursuant to adjournment, sixty Lodges were represented; and it continued its sessions and its business, by regular adjournments from time to time, until Monday, the 11th of June, 1849, when its annual session was closed in the usual ample form.

During this annual session John D. Willard, the Grand Master, was regularly re-elected to that office; William H. Milnor, of the city of New York, was elected to the office of Deputy Grand Master; Ezra S. Barnum, of Utica, and Nelson Randall, of Buffalo, to the offices of Grand Senior and Grand Junior Wardens; Robert R. Boyd, of the city of New York, was re-elected Grand Secretary; and Gerardus Boyce, of the same place, was elected Grand Treasurer. These several officers were located in conformity to the provisions of the Articles of Union of June, 1827; and, with the exception of the Grand Master, who had previously been installed, they were duly installed on the fourth day of the session.

On the second day of the session, John Horspool, the Grand Treasurer, was, by a resolution of the Grand Lodge, directed to be notified that such Grand Lodge had removed to the Coliseum, 450 Broadway, and that he was required to attend the Grand Lodge at that place, the next morning at ten o'clock, and bring with him the funds and other property belonging to the Grand Lodge. He having been duly notified accordingly, and refusing to obey the summons, and having also refused to surrender up the property and funds of the Grand Lodge in his possession, he was afterwards regularly expelled from the Masonic Fraternity, by a vote of the Grand Lodge. The five highest Grand officers were also authorized, in their discretion, to take legal means for the recovery of the property and funds of the Grand Lodge, which then were, or thereafter might be, wrongfully withheld.

With a view to such legal proceedings, my opinion is now requested upon the following questions. *First*—As to the tin box, containing funds of the Grand Lodge, which was forcibly wrested from the hands of the member to whom it was entrusted, by the Grand Secretary, to be carried to his office for safety. Is the person or persons into whose hands the same came, liable to an action? And, if so, may the action be brought in the name of the member to whom the box was entrusted by the Grand Secretary, or in the name of the Grand Secretary, at the election of the Grand officers? *Second*—Can Boyce, the new Grand Treasurer, recover the property and funds in the hands of the late Grand Treasurer? or in whose name should the suit for the recovery of such property and funds be brought? *Thirdly*—In connection with these questions, has the seceding body, of which Mr. Phillips is the head, any rightful claim to be considered the Grand Lodge of the State of New York.

This last question, being the most important, and lying at the foundation of the others, I will first proceed to examine it. To entitle the seceders rightfully to claim to be the true Grand Lodge of the State of New York, it is not only necessary for them to show that the amendment to the Constitution relative to Past Masters, was unauthorized, but that the majority of the Lodges who had attempted to amend the Constitution in that manner, had done something to forfeit their right to participate in the proceedings of the Grand Lodge; or, at least, that the proceedings of such seceders, in taking the control of the Grand Lodge into their own hands, and appointing the officers thereof in their own way, were in conformity with the provisions of the Constitution and regulation of the associated body of Masons who before constituted the Grand Lodge. And upon the facts stated above, and even upon the facts as they appear in the printed pamphlet with which I have been furnished, dated Oct. 23d, 1849, and signed James Herring, as Grand Secretary, I think the proceedings of the seceding body were unauthorized, and that their officers were not duly elected.

At the time the seceders usurped the power of appointing Willis to preside in the G. Lodge, the business was proceeding in the usual manner. And even if the Grand Master was under a mistake in supposing and deciding that the amendment in relation to Past Masters had become a part of the Constitution, the proper course for those who thought that decision wrong, was to appeal from it to the Grand Lodge. And, if the presiding officer had refused to put the question upon the appeal, that would not have authorized the revolutionary movement of considering the government of the Grand Lodge as entirely broken up, so as to authorize a part of the members to take it into their own hands. The Grand Junior Warden, then occupying the situation of Deputy Grand Master, the second office in the Grand Lodge, would have been the proper person to apply to, to put the question upon the appeal from the decision of the Grand Master. For, according to the 18th article of the Constitution and regulations of 1723, the Grand Master had a right to appoint his own Deputy in the absence of the regularly elected Deputy Grand Master. And by the subsequent practice in the Grand Lodges of England and of this State, the next highest Grand officer present is to supply his place. The Grand Junior Warden, being the second highest officer present, was therefore rightfully placed in the seat of the Deputy Grand Master, upon the opening of the Grand Lodge. The motion made and put by the person temporarily occupying the Grand Junior Warden's chair, to appoint a new presiding officer of the meeting, was therefore wholly unauthorized and irregular. And the members of the Grand Lodge who declined to vote one way or the other upon this irregular motion, so put without authority, could not legally be considered by their silence as assenting to the motion; as they might have been, if a motion had been properly made and had been regularly put to them by the proper officer for that purpose. For they were not bound to elect between a relinquishment of the right to vote upon the question as to who should be the presiding officer of the Grand Lodge for the time being, and a submission to the authority of one who had usurped the power of putting the question to the Grand Lodge. The same principle applies to the motions to proceed to the election of Grand officers, to dispense with the vote by ballot, and for an adjournment until the next evening. Those members, therefore, who remained with the duly elected Grand Master, Grand Warden, and Grand Secretary, and regularly adjourned until nine o'clock the next morning, were the only body which could thereafter be legally considered as a continuation of the Grand Lodge of the State of New York, as it theretofore existed.

Indeed, the election of Grand officers by the seceders, on the evening of the 5th of June, was in direct violation of the Constitution, under which that Grand Lodge was held. The ninth article of that Constitution expressly provides, that the Grand Master, Senior and Junior Grand Wardens, Grand Secretary, and Grand Treasurer, shall be chosen by ballot; unless a special resolution shall be *unanimously* passed, at the time, to take the vote by show of hands. And no one who was present that evening, could for one moment have believed, that the members of the Grand Lodge then present, did unanimously consent, or intend to consent, that the Grand officers should be elected at that time, and by a show of hands merely. For these reasons, I am of opinion, even if the facts which then occurred are as stated by themselves, on points upon which the two parties differ, that the officers thus appointed, and under such circumstances, cannot legally be considered as the Grand officers of the Grand Lodge, which previously existed. But they, and their associates and adherents, constitute an entirely new voluntary association, or Grand Lodge. And the other body, who afterwards elected their Grand officers at the Coliseum, is entitled to the possession of the funds and property which previously belonged to the old Grand Lodge; even if the amendment of the Constitution, in relation to the right of a portion of the Past Masters to vote, was improperly made, or was a mere nullity—either as being in violation of an inherent right existing in such Past Masters, or contrary to the compact under which the two Grand Lodges agreed to unite, in June, 1827.

[Conclusion next month.]

MASONIC INTELLIGENCE.

CONNECTICUT.

The Grand Lodge of Connecticut held its annual communication at Hartford, in May last. The Grand Master opened the session by delivering an interesting address from which we extract as follows:

GENERAL GRAND LODGE.

The subject of a Supreme Grand Lodge of the United States, has for some time past occupied the attention of our sister Grand Lodges, as well as our own; but that subject is now probably put at rest for the present, so far as the action of the late Baltimore Masonic Convention is concerned, as by their proposed Constitution it required its adoption by sixteen State Grand Lodges, previous to the first of January, 1849; in the event of which, the organization was to be consummated on the July following. But as only nine Grand Lodges, as far as I can ascertain, have adopted that Constitution, and part of them conditionally, I presume the subject is for the present abandoned. I should be opposed to the formation of a General Grand Lodge with any other power than to regulate a uniformity of work, and to decide questions in dispute between State Grand Lodges. Other powers would reduce State Grand Lodges to the condition of subordinates.

CENTENNIAL CELEBRATION.

Brethren, I think this a proper time and occasion to call your attention to one reminiscence in the history of Freemasonry in Connecticut, which may be interesting to all of us, but more especially to the antiquarian. Hiram Lodge, No. 1, of New Haven, will the next year complete the *one hundredth* year of her existence. She received her charter from the Provincial Grand Lodge of the Colony of Massachusetts, A. D. 1750, and is now almost the oldest Lodge in the United States. All her records since that time have been preserved in the archives of the Lodge, and during all of which she has kept up her regular meetings and organization, and in times of adversity has been almost the only nucleus of Freemasonry in Connecticut. The Brethren of that Lodge have it in contemplation to give a Centennial Celebration the next year, becoming the occasion.

The report of the Committee on Foreign Correspondence is well drawn, and is an interesting document, though quite too long to be generally read. We extract from it as follows:

CAPITATION TAX.

The subject of *Taxing Unaffiliated Masons* having been agitated in several of the Grand Lodges of the United States, and the Grand Lodge of Arkansas having imposed a tax of one dollar, to be collected from all Masons not members of Lodges, under penalty of suspension or expulsion for failure to pay; and several other Grand Lodges having imposed a similar tax,—this matter was referred to a special Committee of the Grand Lodge of New York, who presented an able report, reviewing the question in a candid and impartial manner, and concluding with the following resolution which was adopted, viz:

Resolved, That it is inexpedient for this Grand Lodge to adopt any regulation to compel Masons who are not members of any Lodge, to pay a tax for the support of the Institution, or to require such Masons to unite with Lodges contrary to their inclination, or against the dictates of their own judgment.

Although your Committee would rejoice to see every worthy member of our Fraternity, whether old or young, an active member of some particular Lodge, yet we fully concur in the sentiment of the New York resolution. Various good and sufficient reasons cannot fail to suggest themselves to the minds of the members of this Grand Lodge, why such a regulation should not be adopted, not only as not doing any good, but as tending to work incalculable mischief. We deem it unnecessary to enter into an elaborate argument on this subject, and will only quote a passage from the address of the M. W. Grand Master of the State of

North Carolina, who takes a common sense view of the question, and says—"It is true every *genuine* Mason *will* or *should* attach himself to a Lodge or at least contribute to sustain the usefulness of the Institution; *but he should not be coerced thereto. Compel* a Mason to become a member of a Lodge, and of necessity, the Lodge must be *compelled* to receive him, however obnoxious, thereby destroying the safeguard of a ballot, and jeopardizing the harmony of a Lodge." * * * * "The principle is as clear as noon-day; if you have a right to *compel* a Lodge to admit to membership an applicant, the same right exists for *compelling* a Mason to join, and so *vice versa*. It is well known that there are in the vicinity of every Lodge, Masons, like other men unfortunately so constituted, and of such indiscreet habits, without actually being guilty of any criminality, as that their most intimate friends would debar them from participating in any important deliberations or enterprise, which might possibly be prejudiced by their proverbial imprudence. Such individuals most assuredly have claims upon the Fraternity, and enjoy certain privileges; but this admission by no means implies an indiscriminate yielding to their demands, regardless of their merit, or beyond the dictates of reason."

[Further extracts in next number.]

CORRESPONDENCE.

City of Rock Island, Ill. Dec. 10, 1849.

Dear Comp. Moore:—Some events having recently transpired in this region worthy of some notice, I avail myself of a few leisure moments to put them in order for publication in your celebrated and useful Magazine.

At a regular meeting of Horeb Chapter, No. 4, at Henderson, Comp. Nathan B. Haswell, Past Grand High Priest of the Grand Chapter of Vermont, whose fearless and unshaken devotion to Freemasonry in its sorest hours of trial and reproach, inspired the admiration and gratitude of its warmest friends, and commanded the respect of its bitterest enemies, was present and presided. Before the convocation closed, five Brethren were exalted, among whom were two Presbyterian Clergymen, and a Physician. We had Royal Arch Masonry, after the work had closed, exhibited in a manner never witnessed in this section before, and very much to the gratification of our clerical Companions, there being one Methodist and one Presbyterian present, besides those exalted.

It was a regular meeting for the election of Officers, and the following Companions were elected:—

Hon. G. C. Lanphere, H. P.; E. S. Cooper, K.; J. M. Witt, S.; S. G. Dean, G. H.; Joel Lee, P. S.; J. M. Price, R. A. C.; Gov. McMurtey, Treas.; Rev. W. K. Talbott, Sec.

A new Chapter to be located at Cambridge, Henry Co., and to be named "Reynolds," was recommended.

Comp. Haswell gave us a short history of the prevalence of antimasonry in Vermont, and the gratifying condition of the Fraternity in that region at the present time.

It was the privilege of the writer of this, to know Comp. Haswell, when first elected Grand Master of the Grand Lodge of Vermont. The writer was then a student in the office of the Grand Secretary of the Grand Lodge, at Montpelier, and well does he recollect the sorrowful but determined appearance of the Grand Master, when he took charge of the Charter, Records, &c. of the Grand Lodge and Grand Chapter, at that office, to convey them to Burlington.

Mr. Haswell was subsequently a member of the Legislature for two sessions, when a similarity of opinions brought the writer in close contact with him. At one of these sessions, his love of justice shone conspicuously. Judge Phelps, now U. S. Senator, then an antimason, and a candidate for re-election, was assailed vehemently by the Democrats and Whigs, and for a time his defeat seemed certain. At this juncture our friend rose, and anxious were the friends of Phelps, for on his speech hung his fate. He said that no man abhorred or despised antimasonry more fervently than himself; but he had known Judge Phelps; he was a gentleman of fine legal attainments; of unquestioned talents and integrity; an impartial and upright judge. Phelps was elected by a large majority.

You can have some idea of the progress of Freemasonry in this region, when I tell you, that in Cambridge Lodge, No. 49, situated in a very thinly settled country, even for this region, fiftyeight degrees were conferred during the last Masonic year; eleven since the G. Lodge meeting in October, and a large amount of labor ready to be done.

A new Lodge is to be opened at Geneseo, eleven miles north of Cambridge, on St. John's day, under Dispensation, to be called "Stewart." This is in honor of an aged Brother, R. R. Stewart, the Senior Warden, who lived through all the sore trials of our Order, and maintained his integrity, when the remaining members of the Lodge bowed before the storm.

The Brethren at Cambridge are about erecting a new Hall, suitable for Lodge, Chapter, Council and Encampment meetings.

Officers of proposed Reynolds Chapter, U. D., Cambridge, Ill.—H. G. Reynolds, H. Priest; M. Grant, King; James Vaughn, Scribe.

Officers of Cambridge Lodge, No. 49, Cambridge, Ill.—Daniel C. McNeil, W. M.; Joseph C. Miller, S. W.; S. P. Brainard, J. W.; Stephen Palmer, Treas.; Rev. H. R. Lewis, Sec. and Chap.; D. D. Stanley, S. D.; Levi Leonard, J. D.; J. Pierce, Tyler.

Officers of Stewart Lodge, U. D., at Geneseo, Ill.—H. G. Reynolds, W. M.; R. R. Stewart, S. W.; Benjamin Graham, J. W.

Yours, Fraternally,

H. G. Reynolds.

Obituary.

Lockburn, Ohio, Oct. 25, 1849.

Br. C. W. Moore,—I have "drank the bitter cup," since I received your kind letter. My dear and affectionate wife, (Nancy Louisa,) has gone to eternity. She died on the 30th of August last, aged 38 years, 6 months and 16 days. She died in christian triumph—had been a member of the M. E. Church for more than 18 years. We were joined in matrimony 14 years since this very day, and nearly at this hour, (11, A. M.) but she is now

"Among the bowers and by the streams,
On heaven's delightful shores."

Yes I am *persuaded*, I might say *know*, that she now rests in the city of our God. He

"Gives us friends to bless the present scene,
Resumes them to prepare us for the next;
For us they sicken, and for us they die."

May he abundantly bless us, and enable all of us to meet in the realms of unbounded bliss, is my sincere prayer. Yours, Fraternally, A. N. Boalse.

MASONIC CHIT CHAT.

The Louisiana Grand Lodge. The Grand Lodge of Tennessee, at its last annual communication, adopted the following Resolutions in relation to the Louisiana controversy :

1st. That the Grand Lodge of Louisiana, which was established in 1812 as a Grand Lodge of Ancient York Masons, had no right to enter into a concordat with the Grand Consistory for a transfer of the power of said Consistory over the Scotch and French rites.

2d. That the said Grand Lodge, by entering into the concordat aforesaid, and consenting to the cumulation of the Scotch and French, or Modern rites, introduced palpable innovations into ancient York Masonry ; and that the said Grand Lodge of Louisiana of "accumulated rites" has forfeited her claim to the distinctive character of an Ancient York Lodge.

3d. That the Constitution of the Grand Lodge of Louisiana, adopted and promulgated in 1844, contain principles and doctrines, and authorizes practices which are at variance with the well known constitutional regulations of Ancient York Masons.

4th. The cumulation of the York, Scotch and Modern rites will lead to inextricable confusion in the lectures and ceremonies, which have been uniformly practised in all ancient York Lodges in the United States.

5th. That if a Grand Lodge have the right to accumulate the Scotch and Modern rites, it also possesses the power to accumulate other rites still more modern, and still claim to be an ancient York Lodge—a claim which your Committee deem altogether incapable of being sustained.

6th. That the "Louisiana Grand Lodge of Ancient York Masons" ought not, under existing circumstances, to be repudiated as illegal and clandestine—that there are strong reasons for sustaining it—and that this Grand Lodge should not withhold Fraternal intercourse with it.

7th. That the Grand Lodge of Louisiana of "accumulated rites" should immediately dissolve the concordat—that the Grand Consistory should resume its ancient position, and the Grand Lodge return to the ritual and ceremonies of ancient York Masonry.

8th. That in order to bring about a reconciliation of existing difficulties, if the two Grand Lodges cannot agree upon terms, the Committee recommend that they refer the whole matter to five or seven well known and experienced Brethren from different Grand Lodges, who shall examine the same, and whose decision shall be binding.

☞The officers of the Grand Lodge of Massachusetts were Installed on the 27th ult. They remain, with two or three exceptions, as last year. We shall give them in our next.

☞We had prepared several pages of intelligence and some miscellaneous articles for the present month, which have been crowded out by the "Opinion" of Chancellor Walworth on the New York schism. Of this, however, our readers will hardly complain, in view of the importance of the case, and of the respectable authority from which the Opinion emanates. We shall much regret, in common with every good Mason, to see this case carried before the legal tribunals, and yet, if the seceding and *mistaken* Brethren persist in their refusal to surrender the property of the Grand Lodge, of which they have wrongfully possessed themselves, (to the proper authorities,) we see no way in which such a course is to be averted. We can hardly believe, however, that after the expression of opinions they have already had from the Grand Lodges, and of the distinguished Jurist of their own State, they will persist in their refusal. They cannot be ready to assume the responsibility of the consequences that may ensue, to the injury of the whole Institution. If so, then they will indeed deserve to be forever cut off from the privileges of Masons.

☞The officers of Columbian Lodge of this city, were publicly Installed on the 21st ult. The ceremonies of Installation were performed by R. W. Br. George G. Smith in his usual happy manner. The address was delivered by R. W. Br. Rev. George M. Randall, D. G. M., and was an eminently acceptable performance. Many ladies, and gentlemen not of the Fraternity, were present, and seemed to be well pleacsd with all they saw and heard.

☞We understand that the officers of Essex Lodge, Salem, are to be publicly Installed, early in the present month.

☞We have been repeatedly asked, and have several times answered, in our pages, that there is no Lodge of *colored* Masons in this country, which is recognized by the G. Lodge of Massachusetts, or by the Grand Lodge of any other State, so far as we are informed.

☞We acknowledge the receipt of a copy of "an address delivered at the Installation of Ansable River Lodge," by our intelligent Brother Philip C. Tucker, Esq., Grand Master of the Grand Lodge of Vermont, and have been so much pleased in reading it that we shall take an early opportunity to lay a part or the whole of it before our readers.

THE

FREEMASONS'

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THE RABBI'S, OR HIGH PRIEST'S CHART.

We have had in our possession for a few years past, a copy of a curious tableau, or Chart, written in the Hebrew language ; which, if it had been transcribed with the care and accuracy necessary to ensure a correct translation, would possess a peculiar interest for the Royal Arch Mason, and, probably, for the more general student in Jewish history and character. The friend to whom we are indebted for it, informs us, that the original was brought from Persia to Calcutta, in India, by an aged Rabbi ; from whom a copy was with difficulty obtained, by a Brother of his own faith, and forwarded to us.

The Rabbi seemed to attach a mysterious value to it, and to regard it very much as a Mason would be likely to regard the manuscript ritual of his own Order, if that were entrusted to him. And such, he informed our correspondent, was its character and design. It however more nearly resembles the Masonic Chart,—though it manifestly combines more of the *secret* ritual. He called it the High Priest's Chart, and intimated that it was referred to by the Rabbies of Persia, and other parts of the east, in their secret assemblies, as an assistant, or guide, in the performance of certain secret rites. He did not pretend to be a Royal Arch Mason ; nor are we informed that he claimed to be in any way connected with Freemasonry. He did, however, claim to be somewhat prominently connected with an order, or society, of High Priesthood, which he intimated, is held in great veneration by the eastern Jews, of the Rabbinical faith. Of the character of this society we have no knowledge, other than what may be gleaned from the Chart before us. And this is so hastily and imperfectly copied, that we can make but very little out of it. The explanations are in the Hebrew language, and the characters of many entire words and sentences are so imperfectly formed, that it is impossible to translate them; a circumstance which we very much regret, but for which there is no available remedy, the original being beyond our reach. We must take it therefore as it is, and trust to the future for a more perfect copy.

The Chart is an oblong square; two and a half feet long, by one and a half wide. It is divided crossways of the sheet by a line drawn about four inches from the top. It is then divided lengthwise by four lines, into five parts, the centre being double the width of the side divisions; which latter contain eight circles each. The divisions next the centre contain six squares each. At the bottom of the sheet are two other divisions; and in the corners, other circles and squares, and triangles.

On the triangle in the right hand corner, is the name *Jehovah*, in the Hebrew character; and on the triangle in the opposite corner, is the name *Adoni*. At the bottom of the Chart, on the triangle in the right hand corner, is *Elohim;* and on the triangle in the opposite corner, are *three* names by which the Deity was at one period of time, perhaps more extensively and universally designated, than by any other, viz.: *Jah*, *Bel*, (Bol, Bul, or Ba-al,) and *On*,—to which we propose again to refer. On the top of the sheet, and directly over the centre division, are words which may be translated, "*Such a Prophet as Moses shall not again arise.*" There are other words, in this connection, which cannot be made out. Within the sixteen circles in the outer divisions, are the ten commandments. In a square over the circles on the right, is the name of *Tubal Cain;* and on the opposite side, in a corresponding square, is the name of *Hiram*, the architect of the Temple. Next to this, in a square towards the centre, is the name of *Enoch*, and in the opposite square, that of *Joakim*. Immediately under this, are five other squares, containing the names of sundry true and false prophets, some of whom are said to be mentioned in the *sixth* and *seventh* books of Moses; of which we have no knowledge. On the opposite side, are corresponding squares, filled in a similar manner; except that the last purports to contain the sacred name of God, said to have been found under the Temple, after its destruction. In the centre, and largest division, is an emblematical representation of *Paradise*, or place of "unspeakable happiness and glory." Under this, is a *star* of eight points, encircled with the names of Abraham, Moses and Isaac, who are assigned to the *fifth* heaven; David, Elijah and Solomon, dwell in the *sixth;* and Jacob, Melchisadek and Aaron, find a place in the *seventh*.* Beneath this star, is the "Lamp of the Temple of Jerusalem," or seven branched candlestick, described in the Bible. It is composed of what were probably intended to be Hebrew characters, and which undoubtedly would convey some meaning, if they could be read; but they cannot be, except those which form the pedestal of the candlestick. These may be translated, "*I love the commandments of God.*"

Such are some of the prominent features of this very singular document, as we have been able to decypher it. We have succeeded in making out enough to excite our curiosity, but quite too little to satisfy it. To this must be attributed the insufficiency of our explanation. Enough has, however, been given to show a striking and unmistakable analogy between the society whose ritual it illustrates, and Royal Arch Masonry. It may not be a Masonic document; but it is manifestly the key, or chart, of some secret society, bearing a strong resemblance to Freemasonry, and which has an existence among the Rabbins of Persia and other eastern nations.

As already noticed, there are on one of the triangles in the corner of the Chart, three of the names by which the Deity was known to the ancients. These are *Jah*, *Bel*, and *On*. They are placed at the three angles of the triangle,—one name, or word, at each angle. The Royal Arch Mason, particularly if he be conversant with the English ritual, will perceive in this, a point of singular interest, and one which he will hardly fail to turn to a useful purpose. The hint, if properly improved, will lead his mind to correct results, whatever his practice may continue to be. But what are these names, and what or whom do they represent?

JAH is the Hebrew contraction for Jehovah. It is a *Syriac* word, and is said to be still retained in some of the Syriac doxological forms. David exclaims, in one of his beautiful songs: "Sing unto God, sing praises to his name: extol him that rideth upon the heavens, by his name JAH, and rejoice before him." It is one of the names, and the most sacred of them all, by which the Jews knew the true and living God. It was the incommunicable name of Deity, the original pronunciation of which, the Jewish fathers inform us, was lost about the time or soon after the death of Solomon. Another incommunicable name was EHYEH-ASHER-EHYEH, *I am that I am*. Many modern Jews, following the custom of their ancient Brethren, still decline to pronounce the first name, especially if written without its contraction.

BEL, or *Baal*, was the name of the superior god of the Chaldeans, and was at one period, perhaps, more extensively known, and exercised a wider-spread influence over the inhabitants of the earth, than any other name representing omnific power. Who the first of the name was is not easily determined. It may have been either the Chaldean Nimrod, or the Tyrian Hercules. Calmet informs us, that the name was used in a generical sense, for the superior god of the Phœnicians, Chaldeans, Moabites, Assyri-

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*The famous Rabbinical treatise *Nishmath Chajem*, tells us that Paradise contains *seven houses*, or general receptacles for the blissful.

ans, and other of the eastern nations. Baal, (or its synonyme Bel,) was the most ancient god of the Canaanites. The Moabites worshipped him before the days of Moses. He was, also, at various times, worshipped by the Hebrews themselves. Josiah, as several of his predecessors had previously done, abolished his worship from Israel; but it was soon restored by his sons. Among the Chaldeans, and at one time, at least, among the Jews, he had priests and prophets consecrated to his service. Daniel, in the Apochraphy, relates his detection of the cheat of some of his priests, who came every night through a private door to eat what had been offered during the day to their deity. The Assyrians, (including the Chaldeans,) in the time of Solomon, and at the destruction of the Jewish Temple, and for several centuries afterwards, were the most powerful and splendid of all the eastern nations. The temple in which Bel was worshipped, ranked next in extent and magnificence to that at Jerusalem. In the centre of it, Bochart tells us, stood the old tower of Ba-*bel*, the building of which was followed by a miraculous confusion of tongues. Diodorus reckons the riches contained in it, at 6,300 Babylonish talents of gold, or about 94,000,000 of dollars. Bel is also supposed to have been the Saturn of Greece and Rome; and, as before remarked, he was the Hercules of Tyre. To him Hiram, king of Tyre, erected a magnificent temple, on which he employed many of the workmen who had just been engaged in building "the house of the Lord" at Jerusalem.

But the worship of this deity was not confined to the east. It was at one time general throughout the British islands; and certain of its rites and observances are still continued there. A town in Perthshire, on the borders of the Highlands of Scotland, is called *Tillie-bel-tane*, i. e. the eminence, or rising ground, of *the fire of Baal*, or *Bel*. On *Bel-tane* morning, the people in the neighborhood, at this time, so far follow the ancient superstition, as to repair to a sacred well near by and drink of its waters. They then form in a procession and march *nine* times around it. They also perform other rites peculiar to the ancient worshippers of Baal.

We might trace lingering evidences of this ancient worship among the still more northern nations of Europe, as Germany and Norway; but enough has been said to show the extent of it; and, we think, to leave little doubt on the mind of the reader, that the name of Bel, in the days of Solomon, and for a long subsequent period, would most probably command respect and reverence among the people of all the surrounding nations, wherever and under whatever circumstances it might be presented to their inspection.* And this is the extent of our purpose. We leave the application to those who are competent to make it.

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*We refer our Royal Arch Companions to page 37, vol. vi., of this Magazine.

The last of these three principal names, under which the early eastern nations worshipped Deity, was On. "Tell me," says Plato, "of the god On; which *is* and never knew beginning." He was the superior god of the Egyptians, who attributed to him attributes and powers corresponding with those which the Jews recognized as belonging to Jah, the everliving God of their fathers. Like those of Bel, the disciples of On, were worshippers of the *Sun*, which the word in the original Egyptian, or Coptic, is supposed to signify. The accuracy of this definition, however, is not free from doubt. In Greek, the word has nearly the same meaning as H.V.H.Y., or Yod, He, Vav, He, in Hebrew, viz.: being, or existence. We read in the Scriptures, that Pharaoh gave Joseph for wife, Asenath, the daughter of Poti-pherah, priest of On. His name and attributes were familiar to the Jews and all the surrounding nations, and he commanded the same respect and reverence as Bel of the Chaldees.

There were various other names under which Deity was worshipped, in the time of Solomon; but these were the principal ones, viz.: Jah, Bel, and On—the *Syriac*, (ancient Hebrew,) *Caldaic*, and *Egyptian*, (Arabic ?) As they were the principal names, so they were the most extensively known and reverenced. They represented the same omnific Being, who was equally the object of worship among the three most powerful and enlightened nations then in existence.* Their radical significations were probably nearly synonymous. It does not militate against this hypothesis, that two of them were applied to an idolatrous worship. Idols were but the types of a reality. They were more objectionable and sinful than many modern emblems and representations of Deity, only as they became objects of worship, to the exclusion of that which they were at first designed to typify. The Jews themselves frequently fell into this common error of the times in which they had an existence as a distinct people and nation. But their degeneracy did not lesson the dignity or sacredness of the great and ineffable name by which the only true and living God was pleased to make himself known to their fathers.

And here we leave the subject. What has been said will probably interest, and, we trust, be useful to, that particular class of our readers, for whom it is more especially designed. Reasons will suggest themselves to their minds, and afford a sufficient apology, for any want of finish or application of facts, that they may discover in the treatment of the subject.

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*Egypt and Chaldea were the rivals of Israel. By the first the Jews had once been led into captivity, and a similar destiny awaited them at the hands of the second. If Solomon was not a prophet, he was endued with a power of prescience not given to ordinary men.

MASONRY IN THE SANDWICH ISLANDS.

Our Correspondent at Honolulu, has communicated to us some items of interest, in relation to the condition of the Masonic Fraternity in that interesting portion of the world.

The first Lodge of Masons in the Islands, was established at Honolulu, in January, 1846, by a Deputy from the Grand Orient of France. This Deputy was Br. William Tellier, master of a French whale ship. It appears that he first visited the Islands in 1843; and professing to be empowered by the Grand Orient to make Masons, grant Charters and constitute Lodges, he immediately proceeded, without the aid of a Lodge or or other assistance, to initiate several persons to the first three degrees of Masonry.

To such of our readers as are not familiar with the character of the French Masonic authorities, and the powers assumed and exercised by them, this proceeding will seem to be in gross derogation of all Masonic law and government. And such it is. But it is sanctioned by the assumed powers of the Scotch and other modern rites. The Grand Orient has long been in the practice of sending out special Deputies, or authorizing persons to act as such, in all quarters of the world, where it was possible for it to obtain access. These Deputies it has and does empower to make Masons at sight, or at their pleasure; and when a sufficient number have been so made, they are further authorized to grant Charters, and establish Lodges. Nor are these operations always confined to the Lodge degrees. The Deputies are usually clothed with similar powers in respect to the higher branches, even up to the 32d degree. They are *traders* in Masonry; and they rarely decline to sell, whenever they can find a purchaser. Were any York Grand Lodge in existence, to be guilty of such unauthorized acts, it would be denounced from one end of the world to the other.

Br. Tellier having in 1843, sold as much Masonry as he could find purchasers for, left the Island of Oahu, and went to catching whales. In 1846, he returned, and by the aid of the Brethren he had previously made, organized a Lodge, as above stated. He however assumed such a tyrannical and overbearing attitude towards his Brethren, that he soon involved the Lodge and himself in difficulty. Measures are now in progress for the establishment of a new Lodge, in a more regular and constitutional manner. Many of the Brethren made by him are highly respectable men and true hearted Masons, and they will avail of the earliest opportunity to place themselves on a different and more regular standing.

In July last, there were between forty and fifty Masons at Honolulu. Among them were six who had received the degrees in the United States; three in London; one in Scotland; one in the Isle of Burbon, and the balance at Honolulu.

A NEW CHAPTER AT WAYNESBURG, PENN.

A correspondent informs us, that a new Chapter of Royal Arch Masons has recently been organized at Waynesburg, Penn., by Comp. Alfred Creigh, Esq., of Washington, under a Dispensation from the G. Chapter of Pennsylvania. The Companions, in compliment to their excellent and efficient Brother Creigh, have given his name to the new Chapter. The compliment is well bestowed. It is but a just acknowledgment of the long and faithful services of the recipient. Its officers are Rufus K. Campbell, H. P.; J. W. Rhinehart, K.; R. D. Mickle, S.; Anderson Cross, Treas., and John Higgenbotham, Sec. The new Chapter has our best wishes for its future prosperity.

SIR CHARLES NAPIER.

Our readers will recollect the interesting correspondence, which we published just a year ago, between Sir Charles Napier and Union Lodge, No. 13, at Limerick, Ireland. We now have the pleasure to lay before them the following interesting remarks by the same distinguished Brother, made at a splendid Banquet, given to him in October last, by the Brethren at Simla, in India.

"Worshipful Master and Gentlemen,—I return my cordial thanks for the honor you have done me. I should not myself have inclined to admit that I merit the compliments paid me, but introduced as they have been by Colonel Curtis, and acknowledged in the manner you have been pleased to receive them, I suppose I must believe I am, in some measure, deserving of them. Few Masons can say that they owe as much to Masonry as I do; I am an old and, I fear, a good-for-nothing Mason. I have been for 40 years a Royal Arch-Mason, and yet I fear I could not work myself into a Chapter of that high degree; but, with the aid of my friend, Col. Curtis, I hope to rub off the rust and be able to do so. As I said before, probably no man present can say that he is under the same obligations to Masonry that I am; and I am always glad of an opportunity of acknowledging that same to the Craft. I was once a prisoner without the hope of being even exchanged, and expected to be sent to Verdun, to which place in France all prisoners were consigned; for, at this time, the two governments of France and England were so exasperated against each other, that their anger fell on individuals, and there was no exchange of prisoners; a man who was taken lost all chance of promotion, or of ever seeing his friends again. In this state of despair and misery, knowing that my family must have believed me to have been killed, I was casting about in my own thoughts for some way in which I could communicate with my family; it came into my head that I was a Mason, and contrived to poke out a Brother. He was a French officer of the name of Bontemps, I think, and a very good name it was, for, like a good and honorable Brother, he managed to send a letter for me to England—by no means an easy matter in those days, for there were no railroads, or steam-vessels, or steam-engines then to carry letters like lightning every where. Besides, it was, at this time, an extremely dangerous and hazardous undertaking for a French officer. But my honest and good Brother did it for me, and within three months my family knew I was alive. I have acknowledged to being but a bad Mason, but I will not add to this by being a bad companion, and inflicting a long speech on you. I shall, therefore, only again thank you, and wish you all health."

NEW YORK GRAND LODGES.

EXTRACTS from the proceedings of the M. W. Grand Lodge of Alabama, at its Communication held Dec. 6, 1849.

"*Resolved*, That this Grand Lodge fully concur in the views expressed by the M. W. Grand Master, in relation to the difficulties existing in the Grand Lodge of New York. That we recognize, and will hold Masonic intercourse with that Grand Lodge, of which M. W. JOHN D. WILLARD is Grand Master,—while we repudiate and disclaim all fellowship with that other self-styled Grand Lodge, which had its origin in the riotous proceedings of the 5th June, 1849, and is under the Mastership of ISAAC PHILLIPS.

"*Resolved*, That this Grand Lodge recommends to all other Grand Lodges in correspondence with us, to observe the uniform use of the time-honored name, '*Ancient Free and Accepted Masons.*'"

MASONRY AND RELIGION.

BY REV. B. T. KAVANAUGH.

THERE are those who believe that we make Masonry take the place of *Religion*, and hold it to be religion itself.

This is not true. We hold that the *morality* of Masonry and that of Christianity are one and the same—both hold the same standard on this subject—the Holy Scriptures. But the *spirituality* of Christianity, towers as far above Masonry as the heavens are above the earth. Ours is an institution of *time*,—that for *Eternity*. The Institutions, however, harmonize in all essential respects; they labor in common to promote several of the same objects, they work by the same rule, and seek the same ends. In no one point do they stand in the relation of opposites, or antagonista. Masonry labors with Christianity in building a broad and permanent *moral pedestal*, upon which every human action shall be regulated by rule. Christianity alone rears upon that base, a golden column, whose top reaches so near to heaven, that those who reach its bright and lofty summit, converse with God while living, and when their toil terminates on earth, they are borne upward thence to the skies by angels, and find an eternal resting place, near by the throne of God.

No well informed Mason will for a moment contend that Masonry supercedes Christianity. He will be content to know that while Masonry answers well the objects it has in view, which have been herein stated, it points the pious to the "*Lion of the tribe of Judah*," in whom, and only in whom, he may hope for a blissful immortality beyond the grave. Our Theological basis must be *very broad* (but as true as broad) to unite, as we do, all the family of man.

But we ask in turn, does Christianity supersede Masonry? It does not,—cannot.

1. It cannot, because its *precise objects*, are not the same; and

2. If in some respects they are the same, so we may say of Bible societies, Missionary societies, &c. Christianity teaches that the Bible should be printed and circulated—the Missionaries should be sent abroad, the youth should be taught, &c. But experience has demonstrated, that these *separate objects* can be better accomplished by *separate organizations*, than under any general one. We adhere to the teachings of experience—our object is the *Universal Brotherhood of man*, our organization looks to *that distinct object*—we have secured it, and wish to maintain it. Who will say it is wrong?

OPINION OF CHANCELLOR WALWORTH, UPON THE QUESTIONS CONNECTED WITH THE LATE MASONIC DIFFICULTIES IN THE STATE OF NEW YORK.

[Concluded from page 93.]

But as a claim to an inalienable right in every Past Master of each separate Lodge, not only to be present but also to vote, upon all questions, as members of the Grand Lodge, has been made by a very large and respectable portion of the Fraternity in the city of New York, and by some Masons in other parts of the State,—it is proper that I should consider that question also, in connection with the other points upon which a legal opinion is requested by the officers of the Grand Lodge.

The history of Masonry runs so far back into antiquity, that much of it is necessarily merely traditionary among the Craft. Some part of that traditionary history also, as every regularly made Mason well knows, is of such a nature that it can only properly be communicated to those who are Initiated into the mysteries of the Order. In reference to the question now under consideration, however, it is not improper here to say, that Masonic tradition, as well as the written history of the Order, informs us, that the office of Master of a Lodge of Free and Accepted Masons, consisting of the three degrees of Entered Apprentices, Fellow Craftsmen, and Master Masons, was always considered an office of very high honor, and of great responsibility as well as power. As a necessary consequence, therefore, those who had been duly elected to that high office, and who had obtained the title of Past Masters, because they had been regularly installed in the Oriental chair, and had there faithfully discharged the trust of Master of a Lodge for the accustomed time for which they had been elected, were always treated by the Fraternity of their own and other Lodges, with great respect and consideration—so long as they continued faithful to their duties as men and as Masons. Being also presumed to be well acquainted with the duties of the chair, it became almost a matter of course, in the absence of the Master and of both of the Wardens of a Lodge, that the oldest Past Master present should, as a matter of respect and courtesy, be called upon by the other members of the Lodge, to preside over their labors, *pro tempore*. And when they visited other Lodges, upon the same principle of respect and courtesy, they were sometimes invited by the presiding officer temporarily to occupy the Oriental chair, and instruct the Craft in their labors. Beyond this, however, I do not understand, from Masonic tradition or otherwise, that until within the last one hundred years, they were entitled to, or claimed, either in the Grand Lodges or elsewhere, any rights or privileges which did not belong to other members of the particular Lodges to which they respectively belonged.

We have now no extant *written* history of the actual formation of a Grand Lodge of Masons in England, previous to that which first assembled at York, in the 926th year of the Christian Era, of which Prince Edwin, a grandson of Alfred the Great, was the Grand Master; the Constitutions of which, in the Anglo-Saxon language, were preserved many centuries at York, and according to some writers, are still in existence there. Those Constitutions stated, as an historical fact, that towards the close of the third century, after Carausius, the Roman Admiral, assumed the Imperial Purple in Britain, in 287, Albanus, a Roman Knight, who was the first Christian Martyr in Britain under the Diocletian persecution, obtained from that Emperor, a Charter for the Freemasons to hold a *General Council or Assembly*; and that he presided over that Council as Grand Master. But, as the usurpation of Carausius terminated in 296, and Britain was reunited to the Roman Empire, and Albanus suffered martyrdom in 303, the general assemblies of the Masons, under the charter to the latter and his associates, must have soon been broken up; if this General Council ever assembled the second time.

That associated bodies of practical artificers, or Masons, in connection with men of science and taste,—or mere theoretical architects who patronized the Craft and were received into these societies as Accepted Masons,—existed in Britain at a very early day, there is no reason to doubt. They were probably introduced there by the Romans; for similar societies had existed among the Romans long previous to their conquest of Britain, under the Latin name of *Collegia Architectorum;* that is, societies of builders, architects, or Masons. Similar societies were afterwards founded, nearly upon the same model as to organization, for other purposes, under the sanction of the Roman laws, and were the foundation upon which the more modern Ecclesiastical and private Lay corporations were based. History also informs us, that these societies were at that early day in the practice of holding their meetings in secret. But by the Laws of the Twelve Tables, no new societies, for such objects, could be formed without the consent of the Government. Hence the necessity of the Charter from the Emperor Carausius, to enable the Freemasons of Britain to organize and hold a Grand Lodge there. Similar societies of architects existed in Greece, where by the Athenian Laws, as by the Laws of the Twelve Tables at Rome, they were authorized to make their own laws, or internal regulations, and to form compacts with sister associations. *(See Poth. Pand. of Just., Paris Ed. of* 1823, *pp.* 109 *and* 110; *Gravini, Paris Ed.* 1831, *p.* 76; *Ayliff's Civil Law,* 197; *Dr. Anderson's Hist. and Cons., Ed. of* 1746; *Laurie's Hist. of Freemasonry, Edinburgh Ed. of* 1804, *&c.)*

The historical portion of the Consitutions of York, collected and arranged at the assembly which organized the Grand Lodge in 926, distinctly referred to Pythagoras, of the city of Crotona, as one of the patrons of the Order. It also mentioned Marcus Vitruvius Pollio, a distinguished writer upon the subject of architecture, who flourished at Rome just before the commencement of the Christian Era, as a distinguished Mason; and likewise referred to some of the earlier Masonic associations. And the traditions of the Order assure us, that societies of practical and theoretical architects, existed in England in the latter days of the Heptarchy. They were called by the Anglo-Saxon name of *Huttens,* (that is, tabernacles, tents, or Lodges,) probably from the temporary nature of the structures, or places, in which they held their secret meetings. But if any *general* association existed among these separate Lodges, in the nature of a Grand Lodge, or a general assembly of the Fraternity, we are not informed whether such Grand Lodge was composed of the members of the separate Lodges, or of their officers or delegates only.

Upon the formation of the Masonic Constitutions at York, under the G. Mastership of Prince Edwin, the Fraternity in general was summoned to attend. The different Lodges of Masons were then independent of each other, and continued to be so for centuries; though they paid great respect to the recommendations of the general assembly, or Grand Lodge, which at intervals of greater or less length continued to be held at York. And probably the officers of the Grand Lodge, with delegates from the subordinate Lodges, held communications there and elsewhere, much more frequently. Even after the formation of the Grand Lodge of England, at London, in 1717, the meetings of the Grand Lodge, originally organized at York, and which continued to be held there, were in perfect harmony with the new Grand Lodge of England, at London—claiming only the title of *The Grand Lodge of all England.* And it continued to hold its meetings for some years afterwards. *(See Ahiman Rezon, Pennsylvania Ed. of* 1825.*)*

After the termination of the Grand Mastership of Sir Christopher Wren, but not after his death, as the *Ahiman Rezon,* of Pennsylvania, erroneously states—for he lived nearly six years afterwards, and died in February, 1723, at the advanced age of ninety—the Grand Lodge of England was formed at London; professedly upon the principles of the Ancient York Constitutions, and of the Masonic usages under the same. And as both of the provincial Charters, for the organizing of Grand Lodges in the province or State of New York, emanated from the Grand Lodge, which was formed at London, in 1717, or from one of the two Grand Lodges into which it was divided, by a secession of a part of its members at a subsequent period, it is proper to examine the history of its formation, and trace its proceedings particularly, for a few years afterwards; for the purpose of seeing whether the inalienable right of Past Masters to sit and vote in the Grand Lodges as members thereof, now claimed, then existed or was recognized. For although all the Masonic Constitutions recognize the power of a Grand Lodge to make local ordinances and new regulations, as well as to amend and explain old ones, for its own particular benefit and the good of Masonry generally, as an inherent right, it appears to be admitted by all that it has not the power to change the *ancient landmarks,* or fundamental principles of the Order. And if we find that this claim of right for the Past Masters of Lodges to sit and vote in a Grand Lodge, as members thereof, was recognized at that early day, as one of those landmarks or fundamental principles of the Fraternity, the amendments of 1848, depriving a part of the Past Masters of the right of voting in the Grand Lodge of this State, were unauthorized, and ought not to be acted upon. But on the other hand, if we find that the practice of allowing Past Masters to be present and to vote in Grand Lodges, either as a matter of courtesy or of positive regulation, was introduced at a much later period, the Grand Lodge, with the consent of a majority of the warranted Lodges under its jurisdiction, was authorized to make the amendments complained of; unless there was something in the agreement or compact of 1827, which deprived the Grand Lodge of this inherent power which it previously possessed.

The Rev. James Anderson, a graduate of one of the universities, and a scholar, who was afterwards made a Doctor of Divinity, not only took an active part in the organization of the Grand Lodge of England, in 1717, but was its Grand Junior Warden under the Duke of Wharton, in 1723. He also reduced to form the Book of Constitutions, consisting of the History of the Order, the Ancient Charges, and the General Regulations as to the organization and government of the Grand Lodge and the particular Lodges under its jurisdiction. That Book of Constitutions was prepared, digested, and reduced to order by the express direction of the Duke of Montagu, the Grand Master, in 1721. And after having been examined by a Committee of fourteen learned Brothers, specially appointed for that purpose, it was sanctioned by the Grand Lodge, at its quarterly communication, upon Lady-day in March, 1722. It again received the approbation of the Grand Lodge at a special communication thereof in the succeeding January, after it had been printed. Thereupon the then Grand Master, the Duke of Wharton, and the Deputy Grand Master, Dr. Desaguliers, ordered it to be published, and recommended it for the use of the Lodges. Not only is this Book of Constitutions, as originally published in 1723, of the highest authenticity among Masons, but the second or revised edition of the Masonic Constitutions—containing the history of the organization of such Grand Lodge, and of its proceedings down to the time when that edition was published in 1738, and including the alterations previously made in its rules and regulations,—is entitled to equal respect and consideration. For the new edition was also prepared under the direction of the same Grand Lodge, examined and corrected by the present and past Grand officers, and again sanctioned by the Grand Lodge at its communication in January, 1738, and was ordered to be printed, together with a new regulation, relative to the removal of Lodges, adopted for the first time at that communication. And in the same year, after this new edition of the Book of Constitutions had been printed, it was again approved and ordered to be published, and was recommended to the Fraternity, by the new Grand Master and other Grand officers who had been elected and installed subsequent to the order for the printing thereof.

As both of these editions of the Masonic Constitutions were sanctioned and published before the innovations which subsequently led to the secession of a part of the members of the Grand Lodge of England, and the formation of another Grand Lodge, calling themselves and their adherents the Ancient Masons, and those who constituted the other division of the Grand Lodge and their adherents, Modern Masons, neither party in the present controversy can properly repudiate the Constitutions as they then existed. The edition of 1746, is merely a reprint of Dr. Anderson's Book of Constitutions of 1738, without addition or alteration.

It may be proper here to remark, that Mr. Preston is under a mistake in supposing that the thirtynine articles of the rules and regulations, adopted by the Grand Lodge, and submitted to, and confirmed by, one hundred and fifty of their Brethren, at the annual assembly and feast, at Stationers' Hall, in 1721, were subscribed in their presence by the officers of the four old Lodges of the one part, by the Duke of Wharton, as Grand Master, Dr. Desaguliers, D. G Master, Joshua Timson and Wm. Hawkins, G. Wardens, and Grand Masters and Wardens of sixteen Lodges, constituted between 1717 and 1721, of the other part. And I see that the compiler of the *Ahiman Rezon*, of Pennsylvania, has fallen into the same error. It is true, the substance of these thirtynine regulations, as prepared by Grand Master Payne, were submitted to the general assembly by the Grand Lodge, at the festival of St. John the Baptist, in June, 1721, when about one hundred and fifty Brethren were present; and their approbation and consent to the same were then requested and obtained. But if the Duke of Wharton was present at that festival, he was not the Grand Master; nor were the other persons named as having signed those articles, then officers of the Grand Lodge. For the Duke of Montagu was elected Grand Master at the quarterly communication of the Grand Lodge, on Lady-day, in the March previous. And on the morning of the 24th of June, 1721, Payne, the Grand Master for the preceding year, met him with his Grand officers, and the Masters and Wardens of the subordinate Lodges, in a Grand Lodge at the *King's Arms;* and escorted him to that feast and general assembly at the *Stationers' Hall,* where they met the one hundred and fifty Brethren. And after dinner he was proclaimed and installed as Grand Master. He appointed Dr. Beal his Deputy Grand Master, and Villeneau and Morrice, his Grand Wardens. The Duke of Wharton was elected Grand Master, and Timson and Hawkins, G. Wardens, at an irregular assembly in June, 1722. But in Jan. of the next year, at a special communication of the G. Lodge, called for that purpose by the Duke of Montagu, the breach was healed. The Duke of Wharton was thereupon duly proclaimed Grand Master, in the Grand Lodge; and Dr. Desaguliers was appointed D. G. Master. It was at this special communication of the Grand Lodge that Dr. Anderson's Book of Constitutions, including the thirtynine articles submitted to the general assembly in 1721, and which had been put in form by him, were then in print, were again approved by the Grand Lodge, and ordered to be published. And a certificate, (not an agreement, inter partes,) was then signed by Duke Wharton as Grand Master, and by the Deputy Grand Master and the Grand Wardens, and by the Masters and Wardens of twenty Lodges then present, approving of the whole work of Constitutions, including the thirtynine regulations, which certificate stated that the book was approved with the consent of the Brethren in and about London and Westminster, and that all the valuable things in the old records were retained therein.

From these two books of Constitutions, of 1723 and 1738, as well as from other sources, we learn that in February, 1716, by the civil calendar, commencing the year on Lady-day, the 25th of March; but in 1717, according to the historical method of computing time by commencing the year on the first of January preceding, the members of the four old Lodges which then were in existence in London, at the suggestion of George Payne, Dr. Desaguliers, a fellow of the Royal Society, and the Rev. James Anderson, *together with some old Brethren,* assembled at the place where one of such Lodges held its regular communications, for the purpose of resuscitating the dormant energies of the Fraternity, by forming a Grand Lodge upon the principles of the York Constitutions; and granting Charters or warrants for new Lodges, subject to the jurisdiction and control of such Grand Lodge. The Brethren thus met, having placed in the chair the oldest Master Mason present, who then was the Master of a Lodge, they constituted themselves a Grand Lodge pro tempore, in due form. They agreed forthwith to revive the quarterly communications *of the officers of Lodges,* called the Grand Lodge. They also resolved to hold the annual assembly and feast, the next anniversary of St. John the Baptist, on the 24th of June, and then to choose a Grand Master from among themselves, until they should be able to obtain the honor of having a Noble Brother at their head, as in former times. The assembly and feast was accordingly held at the usual place of meeting of one of the old Lodges; and before dinner, the oldest Master Mason, then the Master of a Lodge, being placed in the chair, he proposed a list of proper candidates for Grand officers; and the Brethren there assembled, by a majority of hands, elected Anthony Sayer, Grand Master, and Captain Jacob Elliot and Jacob Lamball, a carpenter, Grand Wardens. The Grand officers thus elected, were forthwith invested and installed by the acting Grand Master pro tempore, and were duly congratulated by the assembly.

Whether all the Brethren present, or only the officers of the separate Lodges, participated in this election of the Grand officers at that time, does not distinctly appear, though it is pretty evident that all voted. I think, however, it may fairly be inferred from what afterwards occurred at that general assembly, and from the proceedings of the Grand Lodge at its quarterly communication on the festival of St. John the Evangelist, in 1720, as well as by the general regulations which were prepared by Grand Master Payne, in the last mentioned year, and approved by the general assembly in June, 1721, that from the time of this first organization of the Grand Lodge, none but the present Grand officers, and the present Masters and Wardens of the separate Lodges under its jurisdiction, were considered as members of the Grand Lodge, or as entitled to vote in the election of its officers. For at this Assembly, in June, 1717, immediately after Grand Master Sayer, and his Grand Wardens, had been invested and installed, he commanded the *Masters and Wardens of Lodges* to meet the *Grand officers* every quarter in communication, at such places as he should appoint in his summons sent by the Tyler. The quarterly communications of the Grand officers and Masters, and officers of Lodges, were resumed and held accordingly. But the election of the Grand officers for the three succeeding years, took place at the general assembly and feast, immediately after dinner; and they were immediately proclaimed and installed. At the quarterly communication in December, 1720, however, it was agreed, in order to avoid disputes on the annual feast day, that the New Grand Master, for the future, should be named and proposed to the Grand Lodge, some time before the feast, by the present or old Grand Master, and that the Brother so named, if approved, should be kindly saluted, and, if absent, that his health should be drank as Grand Master elect. And, as they then probably anticipated the election of the Duke of Montagu as their next Grand Master, it was also agreed, at the same quarterly communication, that for the future the new Grand Master, as soon as he was installed, should have the sole power of appointing both his Grand Wardens, and a Deputy Grand Master, (who was now found to be necessary as formerly,) *according to ancient custom,* when Noble Brothers were Grand Masters. Accordingly, at the next quarterly communication of the Grand Lodge, in March, 1721, Grand Master Payne proposed the Duke of Montagu, then the Master of a Lodge, for his successor. And the Duke being present, was forthwith saluted as the Grand Master elect. At the assembly and feast on the 24th of June, in the same year, after having met with the members of the Grand Lodge, in its communication at the King's Arms, and been recognized as the Grand Master elect, he marched in procession with them to the place of meeting of the general assembly, where the Brethren of the separate Lodges were ready to receive them. And immediately after dinner, he was proclaimed by the old Grand Master, and duly invested and installed in the Oriental chair, as Grand Master of Masons; without any new election by the Brethren there assembled. The new Grand Master thereupon immediately named and appointed his Deputy, and his Grand Wardens, who were then installed and saluted as such.

The 12th article of the regulations which received the approbation of the one hundred and fifty Brethren who were present at that festival, as well as the assent of the regular members of the Grand Lodge, at that time and also at its communications in March, 1722, and in January, 1723, expressly states, that "*The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record, with the Grand Master at their head, the Deputy on his left hand, and the Grand Wardens in their proper places;*" that these must have three quarterly communications before the Grand Feast, in some convenient place, as the Grand Master shall appoint, *when none are to be present but its own proper members*, without leave asked and given; and that all matters in the Grand Lodge are to be determined by a majority of votes, each member having one vote, and the Grand Master two votes. *(Book of Constitutions of* 1723, *p.* 61; *do. of* 1738, *p.* 158.)

At the time of the adoption of these regulations, in the Constitutions of 1723, it is perfectly evident that the Past Masters of particular Lodges, could not have been members of the Grand Lodge. For at that time even the Past Grand Masters, and other Past Grand officers, were not members thereof, or entitled to vote therein. Past Grand Masters were first allowed to be members of, and to vote in the Grand Lodge, by a new regulation adopted at the quarterly communication in November, 1724. Past Deputy Grand Masters were made members by another new regulation adopted in February, 1726. And by a similar regulation adopted by the Grand Lodge in May, 1727, Past Grand Wardens were made members, and were authorized to vote in the Grand Lodge. *(Book of Constitutions of* 1738, *pp.* 158 *and* 159.) But by the old Constitutions of 1723, the Grand Secretary and Grand Treasurer were *ex-officio* members of the Grand Lodge for all purposes, except that of voting for the Grand Master, and Grand Wardens. *(Book of Constitutions of* 1723, *p.* 62, *art.* 13.)

From the fact that all the Brethren who were present at the festival, at the formation of the Grand Lodge, in June, 1717, most probably must have participated in the election of the first Grand officers; and that the Past Masters, as well as all the other members of the particular Lodges, were allowed to be present in the Grand Lodge at the subsequent annual feasts; it might, perhaps, be supposed that they had the right to participate in the election of Grand officers, as members of such Grand Lodge. That, however, is satisfactorily explained in the 28th and the seven succeeding articles of the old regulations. These show that none of those present at the festival, except those who by the 12th article were declared to be members of the Grand Lodge, took any part in the election of the Grand officers, on the day of the festival; when they had not been previously elected at a communication of the Grand Lodge. By the 28th and 29th of those articles, all the members of the Grand Lodge must be at the place where the festival was to be held, long before dinner, with the Grand Master or his Deputy at their head; and must retire and form themselves, for the purpose of attending to the proper business of the Grand Lodge. Having done so, the Grand Master, and his Deputy, and Grand Wardens, and the Stewards, Secretary, Treasurer, Clerks, and every other person except the Masters and Wardens of the particular Lodges, were to withdraw, leaving them alone to consult about electing a new Grand Master, or continuing the old one, if they had not previously done so. And if they were not unanimous, the 34th and 35th articles provided for the election of the Grand officers, by the then Grand Master and Grand Wardens, and the Master and Grand Wardens and the Masters and Wardens of the particular Lodges, the Grand Master, "and every Master and Warden writing his man's name, &c. By the 31st article, it appears that the Grand Lodge was formed, after dinner, not in retirement, but in the presence of all the Brethren, "*who yet are not members of it*," and must not, therefore, speak until they are desired, or allowed. *(Book of Constitutions of* 1723, *p.* 67 *to* 69.)

The practice of allowing Past Masters of separate Lodges to sit and vote in the Grand Lodge as members thereof, if it ever existed in either of the Grand Lodges in England, (as I presume it did in one of them, from the language of the charter of 1781, the articles of union of 1813, and the Constitutions of 1785, of the Grand Lodge in New York,) was probably introduced there subsequent to the adoption of the Constitutions of 1738, which I have examined, and perhaps after the year 1772. The right to change the regulations of the Grand Lodge, in reference to the question as to who shall be its members, and have the privilege of voting at its annual or its quarterly communications, however, had, as we have seen, been repeatedly acted on by the old Grand Lodge of England previous to 1728, and long before its separation into two Grand Lodges. And I believe nearly all the Grand Lodges in the United States, whether deriving their authority directly, or indirectly from the one or the other of those separate organizations, or from the original Grand Lodge before such separation, or from the the Grand Lodge of Scotland, have exercised the power of making such regulations on the subject of membership, as they deemed most beneficial to the interests of the Fraternity generally within their respective jurisdictions.

Although the 30th article of the old regulations, as adopted in 1721, by the Grand Lodge of England, and which received the approbation of the one hundred and fifty Brethren assembled at the annual festival on the 24th of July, in that year, required a similar sanction as to any alterations or new regulations, the Book of Constitutions, of 1738, states that such provision was never acted on subsequent to that time, or rather, that the inherent power of the Grand Lodge, as the representative of the Fraternity generally, to alter and explain old regulations, and to make new ones, still preserving the *old landmarks*, was never afterwards questioned. *(Book of Constitutions of* 1738, *p.* 176.)

But even if the regulation requiring the sanction of the Brethren of the separate Lodges, as well as of their representatives in the Grand Lodge, was in force here at this time, the spirit of it has been fully complied with, in reference to the amendment relative to Past Masters now under consideration. For this amendment, after being adopted by the Grand Lodge at its annual communication, in June, 1848, was submitted to, and received the approbation of, a large majority of all the subordinate Lodges; the members of most of those Lodges voting for it unanimously. This was certainly a much fairer way to obtain the approbation of the Fraternity generally in this State, than to have submitted it, for approval, to the comparatively few Brethren who could have found it convenient to attend an annual festival, at the city of New York, the place designated in the Constitution, and in the compact of 1827, for the meetings of the Grand Lodge.

The first Charter for the organization and the holding of a Provincial Grand Lodge in New York, appears to have been granted by the Grand Lodge of England, during the Grand Mastership of Edward, the second Earl of Darnley; a grandson, on the mother's side, of Lord Cornbury, our former Provincial Governor. This Charter was granted to Captain Richard Riggs, as Provincial Grand Master of New York, and his associates. The precise date of that Charter has not been obtained; as the Charter and the record of the proceedings under it were probably carried off or destroyed during the war of the revolution. For I think I have understood from my father, who was Initiated in one of the Lodges of the then Province of New York, that Sir John Johnson was the last Provincial Grand Master, immediately previous to the revolution. That Charter, however, must have been issued either in 1737 or the early part of 1738; as the Grand Mastership of the Earl of Darnley commenced in April, 1737, and continued but for one year. It was during that year that the Prince Frederick, father of George the Third, was Initiated into the mysteries of the Order. That was before the separation of the Grand Lodge of England into two Grand Lodges. I also think that those who were acting under that Charter here, adhered to the Grand Lodge, which afterwards was generally known as the Ancient York Masons; which name, however, does not appear to have been used by the Grand Lodge at London, in its Charters.

After the separation of this State from the mother country, some of the Brethren in the city of New York who still adhered to the British government, whose forces then occupied that city, applied for and obtained from the last mentioned

Grand Lodge, at London, a new Charter for a Provincial Grand Lodge. That Charter was granted under the Grand Mastership of John the fourth Duke of Atholl, in September, 1781—not the *third* Duke, as is erroneously stated in the Charter. For John the third Duke of Atholl, who had also been the Grand Master of that Grand Lodge, as well as of the Grand Lodge of Scotland, died in November, 1774. He was succeeded by his eldest son, John, as the fourth Duke, who was very soon thereafter elected Grand Master. By that Charter the Grand Master, Deputy Grand Master and Wardens, with the consent and approbation of the warranted Lodges, held within the cities and suburbs of London and Westminster, authorized and empowered their Brethren, the Free and Accepted Masons who then were, or thereafter should become, inhabitants of the *Province of New York*, to congregate, form and hold a Provincial Grand Lodge, independent of any former charter granted by them or their predecessors, as Grand Masters of England, &c., at the city of New York. And such G. Lodge, when duly constituted, was to be held annually, half-yearly, quarterly, monthly, or at any seasonable times as occasion might require; reserving, however, a right of appeal from its decisions to the Grand Lodge granting such Charter. The Charter of 1781 also contained a clause which distinctly recognized the installed Masters, Wardens, and *Past Masters* of the regular Lodges, as being the lawful associates of the Provincial Grand Master and Grand Wardens; and authorized those Grand officers and their associates, in Grand Lodge assembled, to nominate, choose and instal their successors as Provincial Grand officers. It also contained a provision that it should be void if such Provincial Grand officers and their successors should not continue to pay due respect to the Grand Lodge from which such Charter emanated.

A Grand Lodge was accordingly organized, in the city of New York, in December, 1782, at which three Lodges that were previously organized there, and six travelling Lodges, attached to different regiments of the British army which then occupied or held possession of the city, were represented by their officers. When the British army, and such residents of the city as elected to retain their allegiance to the government of England, evacuated the city, the next year, those of them who belonged to the Grand Lodge, concluded to leave the Charter of 1781, and the books of the Provincial Grand Lodge formed under it, behind them. And I believe they also elected a new Grand Master, who intended to remain as a citizen of the State.

Immediately upon the close of the revolutionary struggle, most of the old Lodges, in different parts of the State, resumed their labors, at their regular communications. And in 1785 a new book of Constitutions for the Fraternity was formed by the officers or representatives of the Lodges assembled in a Grand Lodge at New York. Warrants were afterwards granted by the Grand Lodge to some new Lodges. But the Grand Secretary who signed them, used the printed blanks, upon parchment, of the Provincial Grand Lodge. Such warrants, of course, purported to emanate from the Grand Lodge of the Province of New York, by virtue of the power granted to such Provincial Grand Lodge by the Duke of Atholl's charter of September, 1781. Doubts, however, having been expressed whether the Grand Lodge, as then constituted, was, or should be held under such Provincial charter, or as an independent Grand Lodge, a committee was appointed on the subject. That committee, in June, 1787, reported to the Grand Lodge, in substance, that the Grand Lodge of the State, as then organized, was founded upon a Constitution formed by representatives of the regular Lodges assembled in a Grand Lodge; and that, no further proceedings on the part of the Grand Lodge was necessary on the subject referred to such Committee. But the Committee recommended that a new form of warrants for the subordinate Lodges should be prepared, conformable to such Constitution. This report was adopted, and the new form of warrants was prepared accordingly. At the September communication in that year, the Grand Lodge being informed that such new warrants were in readiness, it was resolved, almost unanimously, there being but two votes in the negative, that all the Lodges in the State should take out new warrants, and surrender up their old ones.

These new warrants contained no allusion whatever to either of the Provincial Charters, or to either of the Grand Lodges at London. On the contrary, they purported to be issued by the Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York, in ample form assembled, according to the old Constitutions of 926, as established at the city of York, under the auspices of Prince Edwin.

The Constitution of 1785, after stating that the Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, the Deputy Grand Master on his left, and the Grand Wardens in their proper places, states that particular Grand Lodges are composed *properly* of the officers of the different Lodges under the distinct Granp jurisdiction; and that, to form such Grand Lodge, there must be present the Masters and Wardens of at least five regular Lodges, with one or more of the Grand officers at their head. It also states that all Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, *Past Masters of warranted Lodges on record*, while they continue members of any regular Lodge, are, likewise, *by courtesy as well as by custom*, considered as members of, and admitted to vote in, all Grand Lodges. But in this Constitution, as in the Book of Constitutions of 1738, of the Grand Lodge of England, the inherent power of the Grand Lodge to make local ordinances and new regulations, as well as to amend old ones, was distinctly asserted; subject however to the same qualification, that the ancient landmarks are not to be disturbed.

In accordance with that declared power, the new or amended Constitution of 1827, created several new *elective* Grand officers, and made them, as well as the Grand Stewards elected under the new regulation, members of the Grand Lodge, with the right to vote therein as such. The Constitution of 1827 also deprived the members of the Grand Lodge of the right which they before possessed, of voting for whoever they pleased for Grand officers; and required them, in respect to certain Grand officers, to vote for persons residing in particular locations.

These new regulations of 1827 were as inconsistent with the Charter of 1781, and the regulation contained in the Constitutions of 1723 in England, and of 1785 in this State, as the amendment relative to Past Masters. But the fact that those amendments were acquiesced in for years without complaint, shows conclusively that no one considered them as removing any of the ancient landmarks, or as fundamental departures from the ancient Constitutions of Masonry. It is not, therefore, a settled principle of the Masonic Institutions, that the Grand Lodge, with the consent and approbation of a majority of the Lodges under its jurisdiction, cannot regulate or change the right of voting in the Grand Lodge. And unless the compact of 1827 furnished a valid objection to the amendment under consideration, I have no doubt that this amendment of the Constitution of 1845, was not inconsistent with any established and inalienable rights of Past Masters as such.

It was clearly a Constitutional amendment, and not merely the adoption of what, in the Constitution of 1845 is called, a new regulation. The new regulations referred to in the second subdivision of the 106th article of that Constitution, are such regulations as are *not inconsistent* with any of the provisions of that Constitution. And the Constitution of 1845 embraces not only the old charges, copied from the Book of Constitutions of 1723, but the whole body of regulations connected therewith; including this article relative to future amendments and new regulations, and the clause repealing the former written Constitution and all general regulations not embraced by the new Constitution. The amendment relative to Past Masters operates directly upon that Constitution, by making an alteration in relation to the organization or membership of the Grand Lodge, so far as the right of voting in the election of its officers, or upon any question pending in such Grand Lodge, is concerned. And such alteration is clearly inconsistent with the provisions of the Constitution, in this respect, as they previously existed. It was, therefore, properly sent down to the subordinate Lodges, for their approval or rejection, as a Constitutional amendment, and not as a new or additional general regulation merely.

In reference to the validity of this amendment, therefore, it only remains for me to consider the objection that such amendment was a violation of the provisions of the agreement, or compact, of 1823, and the formation of a second Grand Lodge at that time, were, by the compact of 1827, to be buried in oblivion. It is therefore improper, as well as unnecessary, to refer to them here, for the purpose of saying which party was in the wrong, or which of the two separate organizations was the continuance of the former Grand Lodge. It is sufficient to say, they agreed again to unite, upon certain principles recommended by a committee appointed for that purpose, and to consider the proceedings of both organizations as regular. Those principles form what are called the articles of agreement or compact of 1827.

By an examination of those articles it will be seen that some of them assert fixed or established principles. And others require certain things to be done, or secure the protection of certain rights or privileges, by prohibiting the doing of acts inconsistent therewith. Where a principle, however, is not distinctly asserted, or an act is not prohibited, or is not required to be done, the compact still leaves to the Grand Lodge, by an alteration or amendment of its Constitution, or otherwise, the right to make such regulations on the subject as it might have previously made. Thus, in the first article of that compact, it is declared that the Grand Lodge ought to be held in the City of New York. Of course it would be inconsistent with that declaration, and a violation of the compact, to hold its annual meetings, or either of its quarterly communications, in any other part of the State. But it would not be a violation to reduce the number of the communications of the Grand Lodge, so that there should not be more than one or two meetings in each year.

Again: the second article provides that the Grand Secretary and the Grand Treasurer shall be elected from the city of New York, and the two Grand Wardens from some other part of the State. It would therefore be contrary to the compact to elect either of the Grand Wardens from the city of New York, or to elect a Brother residing out of the city as Grand Secretary or Grand Treasurer. But it would not be a violation thereof to adopt an amendment of the Constitution, requiring one of the last named officers to be elected from the lower wards and the other wards of the city, or that both should be present Masters of subordinate Lodges. Or to provide for the election of assistant Grand Wardens, from the city, to discharge the duties of the regular Grand Wardens, in case the latter should not be present at the regular communications of the Grand Lodge, or that none but the present Master of a Lodge should be eligible to the office of Grand Master.

The third article requires that the permanent fund shall be managed by trustees, to consist of the five highest Grand officers, whose duty it is to invest all sums over $3000, annually, after paying the representatives, salaries, room rent, &c. It would therefore be a violation of the compact, to leave a greater amount of the annual receipts in the hands of the Grand Treasurer, or of any other person, uninvested. But it would be no violation of that article, for the Grand Lodge to give such directions to its trustees, relative to the manner of investing the permanent fund, as would insure it from loss; or to direct a greater amount of such annual receipts to be permanently invested, so as to leave a less sum in the hands of the Grand Treasurer, subject to the disposal of the Grand Steward's Lodge.

And as the fourth article of the compact declares, that the number of Lodges which one Master or Past Master may represent in the Grand Lodge, shall not exceed three, and that Past Masters shall not be represented by proxy,—it would also be a violation of the compact, to amend the Constitution so as to permit one of those members of the Grand Lodge to represent a greater number of subordinate Lodges therein; or to allow any Past Master of a Lodge to appear and vote by his proxy. But it would not be a violation of the compact, so to amend the Constitution as to restrict the right of representatives still further; or—as was done by the new regulation of the 26th of November, 1728, when the right of representation by proxy was first introduced into the Grand Lodge of England,—to allow the Master or either of the Wardens of a subordinate Lodge, to send *any Brother* of the same Lodge, of the degree of Master Mason, to represent him in the Grand Lodge, and thus support the honor of his Lodge. *(See Book of Const. of* 1738, *p.* 159.*)* Nor was it, in my opinion, any violation of this fourth article of this compact, to limit the right of voting, by the Past Masters, to one Past Master from each subordinate Lodge. The amendment of June, 1848, was not therefore, unauthorized and invalid, as a violation of, or as being in conflict with, any of the provisions of the compact of June, 1827. For these reasons, my opinion is, that it is valid and binding upon the officers and members of the Grand Lodge, and of the subordinate Lodges, as a part of the Constitution of the Grand Lodge.

[As the residue of the Opinion only relates to the form and manner of proceeding to recover the property and funds belonging to the Grand Lodge, it is not thought necessary to publish it.]

R. H. WALWORTH.

Saratoga Springs, November 28, 1849.

THE GREAT ARCHITECT.

He comes in the lightning, He comes in the storm,
But mercy is ever His most frequent form;
He talks in the thunder, and all mankind fears,
But His mercy still shines as the atmosphere clears.

And grace is still shed on the sinner's dimm'd soul,
As His spirit o'er chaos enlivening stole,
And every dark feature was called into light;
He spoke, and earth heard—it no longer was night.

Even now the same spirit that spoke "Let light be!"
Can illumine the sinner as dark stained as me;
And still can breathe o'er me His glory, His love,
And fit me, even here, for a mansion above.

MASONIC CHARITY.

We help the poor in time of need,
The naked clothe, the hungry feed,
It's our foundation stone;
We build upon the noblest plan,
For friendship rivets man to man,
And makes us all as one.

The widow's tear—the orphan's cry—
All wants—our ready hands supply,
As far as power is given.
The naked clothe—the prisoner free—
These are thy works sweet Charity,
Reveal'd to us from Heaven.

SUPREME GRAND COUNCIL OF 33d, 40°, 42′, 40″, N. L.

DEUS MEUMQUE JUS.

GRAND EAST—NEW YORK CITY.

Supreme Grand Council of the 33d and last degree "ancient and accepted rite," for the Northern Masonic District and Jurisdiction of the United States of North America.

At various meetings of this Supreme Body, during the year 1849, warrants of Constitution passed its seals, for the establishment of "Ineffable Lodges of Perfection," and "Grand Councils of Princes of Jerusalem," as follows:

For an "Ineffable Lodge of Perfection," to be holden in the town of Stonington, in the State of Connecticut.

For an "Ineffable Lodge of Perfection," and a "Grand Council of Princes of Jerusalem," to be holden in the town of Newport, in the State of Rhode Island.

List of Brethren, who during said year, have been admitted, proclaimed and acknowledged members of this jurisdiction, to wit:—

William Hyde,	P. of J. 16th.	William E. Sanford,	S. P. R. S. 32d.
Calvin G. Williams,	P. of J. 16th.	François Turner,	S. P. R. S. 32d.
George E. Palmer,	P. of J. 16th.	Robert R. Boyd,	S. P. R. S. 32d.
Benjamin Pendleton,	P. of J. 16th.	Jeremiah Bliss,	S. P. R. S. 22d.
Cyrus B. Manchester,	P. of J. 16th.	Nathan H. Gould,	S. P. R. S. 32d.
Justin Redfield,	P. of J. 16th.	Henry D. DeBlois,	S. P. R. S. 32d.
Anson T. Colt,	P. of J. 16th.	George B. Knowles,	S. P. R. S. 32d.
John F. Hondayer,	P. of J. 16th.	Samuel V. Mayberry,	S. P. R. S. 32d.
Joseph H. Horsfall,	P. of J. 16th.	John D. Dennis,	S. P. R. S. 32d.
James Coggeshall,	P. of J. 16th.	Elisha S. Kenyon,	S. P. R. S. 32d.
Rev. Julius M. Willey,	Rose + 18th.	Gilbert Chase,	S. P. R. S. 32d.
Henry Stewart, (late of Dublin, Ireland,)	Rose + 18th.	Benjamin I. Tilley,	S. P. R. S. 32d.
Sewall Fisk,	Rose + 18th.	Ara Hildreth,	S. P. R. S. 32d.
Francis Amy,	S. P. R. S. 32d.	Joseph W. Hazard,	S. P. R. S. 32d.
Eliphalet G. Storer,	S. P. R. S. 32d.	James G. Topham,	S. P. R. S. 32d.

Deus Meumque Jus.

By Command. CHAS. W. MOORE, Ill. G. Sec. Gen. H.·. E.·.

The following Brethren are attached to the Boston G. L. of P. (14th); Council P. of J. (16th); Sov. Chap. Rose + (18th); Grand Council S. P. R. S. (32d), and Sup. Grand Council (33d.)

Jonathan Emerson,	P. 14th.	James Derby,	P. of J. 16th.
William Bramhall,	P. 14th.	George Leighton,	P. of J. 16th.
Gilbert Nurse,	P. 14th.	Albert H. Kelsey,	P. of J. 16th.
William Ward,	P. 14th.	Charles Robbins,	P of J. 16th.
Joseph W. Ward,	P. 14th.	Slade Luther,	P. of J. 16th.
John T. Heard,	P. 14th.	George B. Swasey,	P. of J. 16th.
Winslow Lewis, Jr.,	P. 14th.	John McClellan,	P. of J. 16th.
Horace G. Barrus,	P. 14th.	John C. Robertson,	P. of J. 16th.
John J. Loring,	P. of J. 16th.	Peter Lawson,	P. of J. 16th.
Joshua Tucker,	P. of J. 16th.	Ebenezer Smith,	P. of J. 16th.
George L. Oakes,	P. of J. 16th.	Nahum Ball,	P. of J. 16th.
William Eaton,	P. of J. 16th.	William W. Baker,	P. of J. 16th.
John Stevens,	P. of J. 16th.	Newell A. Thompson,	P. of J. 16th.
Jonas Chickering,	P. of J. 16th.	S. W. Robinson,	Rose + 18th.
Osgood Eaton,	P. of J. 16th.	Rev. Thomas R. Lambert,	Rose + 18th.
William B. Oliver,	P. of J. 16th.	Abraham A. Dame,	S. P. R. S. 32d.
Freeman C. Raymond,	P. of J. 16th.	Enoch Hobart,	S. P. R. S. 32d.
Albert Griswold,	P. of J. 16th.	Ferdinand E. White,	S. P. R. S. 32d.
William C. Martin,	P. of J. 16th.	Elias Haskell,	S. P. R. S. 32d.
James A. D. Worcester,	P. of J. 16th.	Ammi B. Young,	S. P. R. S. 32d.
Francis L. Raymond,	P of J. 16th.	Edward A. Raymond,	S. G. I. G. 33d.
Gardner Greenleaf,	P. of J. 16th.	Charles W. Moore,	S. G. I. G. 33d.

STATED CONSTITUTIONAL SITTINGS OF THE SUP. COUNCIL, 33d°, FOR THE YEAR 1850.

Ao. Hm. 5610: Ao. Res. 2385: Ao. Ois. 732: Ao Mm. 536: at High Meridian.

13th, 14th March—Wednesday—	answers to	1st	day of	1st	Lunar month,	Nissan.
10th June—Monday,	"	29th	"	3d	"	Sivan.
6th September—Friday,	"	28th	"	6th	"	Elul.
1st October—Tuesday,	"	24th	"	7th	"	Tisri.
3d December—Tuesday,	"	28th	"	9th	"	Kisleu.
27th December—Friday,	"	27th	"	10th	"	Tebet.

J. J. J. GOURGAS, *M. P. Sov. G. Commander, (ad vitam,) for the Northern M. D. and J., of the U. S. of North America.*

Attest:

Chas. W. Moore, *Ill. Gd. Sec. Gen. of the H.·. E.·.*

MEMENTO.

13th, 14th March,	1850,	answers to	1st day	of	Nissan,	1st	Lunar month.
13th April,	"	"	"	"	Yiar,	2d	"
12th May,	"	"	"	"	Sivan,	3d	"
11th June.	"	"	"	"	Tamus,	4th	"
10th July,	"	"	"	"	Ab,	5th	"
9th August,	"	"	"	"	Elul,	6th	"
8th September,	"	"	"	"	Tisri,	7th	"
7th October,	"	"	"	"	Hesvan,	8th	"
6th November,	"	"	"	"	Kisleu,	9th	"
6th December,	"	"	"	"	Tebet,	10th	"

THE FOLLOWING BRETHREN COMPOSE THE S. G. COUNCIL 33d, N. DIST.

J. J. J. Gourgas, Sov. Grand Commander, 33d; Giles F. Yates, Insp. Lieut. G. Com.; Edward A. Raymond, G. Treas. Gen. H. E.; Chas. W. Moore, G. Sec. Gen. of H. E.; K. H. Van Rensselaer, G. M. of Cer.; John Christie, G. Capt. of the L. G.; Archibald Bull, Sov. G. Ins. Gen.

MASONRY IN CALIFORNIA.

Our correspondent at San Francisco, under date of November 30, 1849, writes as follows:

"Masonry has commenced here in good earnest. We have a Lodge here working under a Charter from the Grand Lodge of the District of Columbia, called California Lodge, No. 13. It is doing a good business.

"The Royal Arch Masons are about making application to the General Grand Chapter for a Charter; and the Knights Templars are not behind either, at least in keeping their ritual bright, and ready for use. They think of making application for a Charter to the Grand Encampment of Massachusetts and Rhode Island, or to the General Grand Encampment of the United States. Which will be the proper body?* You will oblige me by informing me what will be the expense of suitable regalia for an Encampment, including collars, jewels, banners, &c.

This (Nov. 30th,) is St. Andrew's day, and I expect you celebrate it; but we have determined to hold our celebration on St. John's day, Dec. 27th.†

Our Brother Robert A. P——r, is well. I see him about every day, and meet him in the Lodge once a week. Yours, T. L. P.

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*The General Grand Encampment.—Ed. Mag.

†St. Andrew's day is the annual festival of our Brethren in Scotland, but it is not observed in this country.—Editor.

INTERESTING MASONIC NARRATIVE.

(By a Member of the Royal College of Surgeons, Edinburgh, and a Master Mason, of Tynan Lodge, No. 601, Armagh, &c.)

In 1815, when I was studying medicine in the University of Edinburgh, I was invited by a gentleman of that city to spend an evening at a Masonic meeting, of which he was the Master. He added, "that he expected we would have the pleasure of Mr. O'C.'s company," an Irish gentleman, to whom he appeared to be particularly attached.

Mr. O'C ——— arrived, and was received by the Brethren with every manifestation of joy. The night was spent with all the happiness, festivity, and Fraternal affection, which so peculiarly characterize our ancient and honorable body. No party feelings or petty animosities were there, but mutual and reciprocal love beaming on every countenance, and ennobling every sentiment and expression.

Mr. O'C ———, an amiable minded, facetious man, about fortynine years of age, was justly beloved and admired; he paid peculiar and marked attention to me, and before we parted, requested, and received my promise, to dine the next day with him, at his lodgings, Princes Street. I went accordingly, and passed with him one of the happiest evenings of my life. He was quite an enthusiast in his love for Masonry; and in an ecstacy of delight, related to me the following history of his life.

"I was born in the south of Ireland, and was from my earliest remembrance fond of Masonry, and consequently was Initiated at the prescribed age, into the sublime mysteries of the most exalted Orders of the the Craft. I then prepared to emigrate to America, and received from my Lodge the documents and certificates necessary for my departure. About this time the Irish rebellion was spreading its baneful poison over the island, and I, with thousands of my countrymen, was swept into the vortex of phrenzied enthusiasm which then prevailed, and stimulated to madness its unfortunate and deluded votaries. I was a few nights with a senseless multitude, who, like myself, knew nothing whatever of the cause, end, meaning, or nature of such meeting. Some papers were read, which I am certain the few who heard them did not understand. All was confusion, without order or regularity.

"Not many weeks elapsed, when, in the dead of night, my father's house was surrounded by a troop of dragoons. I was made a prisoner, and conducted to the gaol of ——. In eight days I was tried. It was sufficient I was a United-Man, and had attended their meetings. This was proved; and hence it was inferred I had been aiding and abetting some burnings and outrages that had been recently committed in the neighborhood. I was sentenced to death, and ordered for execution in three days. On my return from the court-house to the prison, I begged to speak a word to the captain of the guard who conducted me; I saw something in him I liked, I told him I was a FREEMASON; I showed him my papers, and stated to him the whole truth in a few sentences.

"He was touched by my misfortunes, but remained silent. However, at our parting he cordially grasped my hand, and whispered in my ear, 'BROTHER, keep up your spirits; I have some interest and influence; I will do my best. I will visit you to-morrow.'

"Morning came, the day passed, and night coming on, but no appearance of him whom I now considered my only friend, my heart began to sink within me; however, at a late hour he arrived, having posted upwards of fifty miles from the time of our parting; but the settled calm of joy was on his countenance, as he announced to me the happy news that my sentence was commuted to seven years' transportation. He ordered me to make ready, as the guards were then preparing, and in a few hours I would be on my way to Dublin. We parted *like brothers* indeed: my heart was bursting with gratitude.

"I was a week sailing on my passage to New South Wales before I came to a serious reflection on my situation, or was awake to the sad reality of my state; the last few weeks appeared to me like a disturbed dream.

"On my arrival at Port Jackson I was allotted to a rich landed proprietor. After I had remained upwards of five years within his home-farm, he sent me, with eleven others, about twenty leagues into the country, with horses laden with the necessary implements, to mark out and ditch, where practicable, a large tract of land which he had purchased. We had crossed a river, and were cutting the boundary moorings over the most beautiful sloping hills I ever beheld, when a number of the Aboriginal inhabitants came forward, and used very threatening gestures towards us. They walked back to the river, and beckoned us to come also. They put down stakes of wood on the banks, and by their threats we understood plainly they would attack us if we attempted to cut, or dig, or even go over the river. One of the servants, a free man, and our superintendent there, rode off to his master to know what should be done, and the next day returned, with orders to proceed over the river to the very extent of the maps and plans. The next day, while we were engaged in marking forward, a whole host of them attacked us with clubs and stones, and would have murdered us, only one of our men snatched a fowling-piece, and shot the ringleader dead on the spot. We retired to our little hut, which was so far removed from the river on our own side, that we thought ourselves secure; but in the dead of night we were alarmed by the hut being on fire, and one of our men running out, was killed by a blow; a second and a third rushing from the flames, met the same fate. I stood in the door like a statue, my mind for a minute gliding over the past, present, and future; and petrified with horror, in an agony of despair, while the flames were raging on every side, and the roof falling in its masses of burning ruins, I accidentally, as if by instinct *made the last solemn appeal, the dernier resort of a Freemason,* when a tall figure sprung forward, and clasping me in his arms, pulled me from the spot where I stood, and which was that moment falling down and would have destroyed me, exclaimed in good English, "Fear nothing, Brother, you are safe," and he cried out to save all the lives they could. Five only of us were living. The next morning, after erecting a hut for the four, they took me with them.

"I rode on a quiet horse for many a long mile, through the most lovely and fertile country that the sun in his course ever shone on. I could relate to you, my dear friend, many entertaining and interesting stories of the funeral of the chief who was shot by one of our party; of their manner of living; and as I stayed a whole year with them, I was present at their marriages, and many other amusing ceremonies. In the course of our private conversations, my deliverer and Brother told me he was a native of Scotland, that he had been mate of a merchant ship which was wrecked about a year before; he and two of the crew were cast on the shore about fifty leagues from where we were; that the others had died; and by his behaviour towards the Aborigines, and by teaching them many useful arts, he had gained their confidence, and even affection.

"However, as my time was now almost expired, my dear friend, who is still living, advised me to go and claim my freedom, and a free passage home to the mother country, and also to have him released, if possible.

"I went to Port Jackson, and claimed my freedom; and at the same time mentioned that a native of Scotland, who had been shipwrecked, was a prisoner where I had been detained so long, and if I had a guard I would release him. This was granted; but I thought better to go alone. He and I having concerted measures, set off at night, and arrived at the city before the fleet had sailed. The governor kindly ordered him a passage; and in a few weeks we were landed safely in Liverpool.

"I came to the home of my fathers, my friend accompanying me. The scenes of my youth presented themselves to my mind; every hill and valley appeared in idea loaded with charms;—but, when I arrived, alas! how altered; my father and mother dead—my brothers and sisters either dead, or gone to other countries. Scarcely a friend there; it was an afflicting scene; it was to me a wilderness! My friend perceived my distress, and hurried me away. We then visited his country, in the town where I now have my establishment. My friend was well connected. We became acquainted with a relation of his, a merchant, who had two daughters, and in a short time they became our wives; and thanks be to the great Disposer of all things, we enjoy, I may say, every comfort and happiness which the world can give. My friend and I often, when we talk over the past together, regret that Masonry is not more general over the earth, as it would be a bond of affection and love to all mankind. It brings to my recollection a stanza from the pen, and from the heart, of that Bard who was to 'Masonry and Scotia dear.'

'If in the vale of *savage* life,
The victim sad of fortune's strife,
I through the tender gushing tear,
Should recognize a Master dear,
If friendless—low, we meet together,
Then, Sir, your hand, my Friend and Brother.'"

E. L.

THE FESTIVAL OF ST. JOHN THE EVANGELIST, AT NEW ORLEANS.

[From the Zodiac.]

Though we confess to be no great advocate or admirer of public Masonic demonstrations, the celebration in public of the festival of that St. John, who, next to his Divine Master, was the most perfect embodying of love that we have upon record, which took place on Tuesday last in this city, was certainly in this case most opportune and fitting. For several years the Masons of this State have been divided both in heart and in allegiance. Within a few weeks the spirit of charity and Brotherly love has broken through the barriers which so long have separated them, and on this occasion they met as Masons in the same column of march, in the same sanctuary, in the same Lodge, around the same festal board, and around the tomb of their Brethren. They met, not as Masons of one degree, of one rite, of one jurisdiction, but as "Free and Accepted Masons."

About ten o'clock the procession was formed at the Masonic Hall, corner of Baronne and Perdido streets, in the usual order, without distinction of Grand or subordinate Lodges, or other bodies; the Brethren of the symbolic degrees at the head, followed by R. A. Companions, and R. and S. Masters. The Holy Writings, square and compass were carried by R. W. John H. Hollard, P. G. M. Grand Lodge of Louisiana, the oldest Mason present, and one of the earliest supporters of Masonry in this State, who sustained himself with youthful vigor.

After these came the orator of the day, M. W. John Gedge, G. M. La. G. L. of Y. M., and M. Rev. Br. Clark, G. Chaplain. Then came the escort of Knights Templars, followed by P. G. M. Preaux, of the G. L. of Louisiana, and several of the 33d degree of the Scotch rite, under the command of their Most Puissant Grand Commander, James Foulhouze, Esq. With them we observed Gen. Joseph Walker, Governor elect of Louisiana, of the 32d degree, a Brother whom we have had the pleasure to work with in the symbolic degrees. The number in procession we have heard variously estimated. Enough to say, that we could scarcely hear the numerous band of musicians at the head of the column from the place which we occupied. But the tenth part of the Masons in the city was not present; being detained by the pressing calls of business and duty to themselves and families, which form a sufficient excuse from attendance. The salutations which we met with on every side as we passed, showed us that they were with us in feeling.

After passing through the principal streets of the city, through crowds of respectful spectators, the procession entered the Methodist church on Poydras street, all of which was speedily filled up, the Fraternity occupied most of the seats, except so much as were reserved for the ladies. The pulpit was occupied by the orator of the day, the Grand Chaplain, and the Past Grand Masters and superior members of the Scotch rite, and the chancel by the Knights Templars, and Royal and Select Masters.

The order of exercises was as follows:—1st, The ode, "Thou who art God alone;" 2d, Prayer; 3d, The ode, "Let there be Light;" 4th, The Oration, by M. W. John Gedge; 5th, "Oh thou who dry'st the mourner's tear;" 6th, Prayer; 7th, Glee—"Hail, mysterious, glorious science;" 8th, Benediction. The singing under the direction of Mr. Duffield, brother of our distinguished Br. Gen. John M. Duffield, of Mississippi, was very good, both in taste and execution.

Of the excellent address of our gifted Brother Gedge, we cannot forbear to say, that his eloquent advocacy of Fraternity and union must have sunk deep into the innermost hearts of all who were present.

After the exercises were over, the procession re-formed and marched to the cemeteries, moving to strains of solemn music around the tomb erected to the memory, and containing the remains of, deceased Brethren, who once worked, but have ceased their labors, in Lodges under the jurisdiction of the Grand Lodges of Louisiana. Here a most affecting event took place. Past Grand Master Preaux, in a short address, full of deep and earnest feeling, paid a tribute to the memory of the departed Brethren there entombed; and in the presence, and in the name, of the vast assemblage of Brethren, pledged, in the sight of God, and by the ashes which he came there to honor, *that disunion should no longer separate us*. Not less eloquent and impressive was the prayer of the Grand Chaplain, which followed. It called upon our Supreme Grand Master above, to ratify in heaven the solemn vows here assumed, and in the name of Him to whom we dedicate our Lodges, reiterated them. An electric thrill of Fraternal love ran through every heart, and we all felt as one band, thoroughly united in heart, and determined so to be in our future labors.

The procession then returned to the Masonic Hall from which it started, when George Washington Lodge, No. 1, was called from refreshment to labor; M. W. John Gedge presiding as Master.

R. W. Willis P. Coleman, the Master, being absent from the city, the presiding officer, in a neat address, thanked the distinguished members of the Grand Lodge of Louisiana for their kind co-operation on this occasion. He was responded to by the Most Puissant James Foulhouze, who in the kindest and most Fraternal manner, for himself and Brethren, and particularly as the head of the Scotch rite, expressed his great satisfaction with the proceedings of the day, and his earnest desire that the union thus commenced might be finally consummated and closely cemented. The Lodge was then closed.

About seven o'clock, dinner was served up at the St. Charles Hotel, in the most sumptuous manner, by those well known hosts, Mudge & Wilson. The President of the day, M. W. John Gedge, was supported by M. W. Lucien Hermann, *Grand Master of the Grand Lodge of Louisiana*, (whom business had prevented from earlier attendance,) as first Vice President; Most Puissant James Foulhouze, G. C., Supreme Grand Council of Sov., Inspectors General, 2d Vice President; R. W. W. H. H. Howard, G. S. La. G. L. of A. Y. M., and Grand High Priest G. Chapter of La., 3d Vice President, and D. J. Ricardo, Esq., of George Washington Lodge, No. 1. The Most Rev. Grand Chaplain was on the right, and Gen. Walker on the left of Grand Master Gedge. The excellence of the regular toasts will be well appreciated by the Masons. They are as follows:

1. *The Day we Celebrate*—Sacred and dear to all true Masons. May every return of this day bring with it an increase of that Brotherly love, which is the only true cement and bond of our Fraternal Union. Music—"*All Hail to the Morning.*"

2. *The Memory of our Patron Saints*—St. John the Evangelist and St. John the Baptist—those perfect parallels in virtue and Masonic love. May we emulate their virtues and aspire to their perfection. Music—"*Andante.*"

3. *Ancient Freemasonry*—That sacred institution which, during the darkest ages of the

world, has ever shed a glorious lustre o'er the rugged path of life. May its light continue to shine until this earth, all light and glory, shall, in jubilee triumphant, celebrate its praise.
Music—" *Maestoso.*"

4. *The Spirit of Ancient Freemasonry*—Before its glories all antipathies of nations fade away; and at its altars all believers in the One True God can worship in harmony.
Music—" *Maestoso.*"

5. *The Most Worshipful Grand Masters.* Music—" *Hail to the Chief.*"

6. *Our Brethren*—Wheresoever dispersed around the globe may happiness and prosperity attend them. Music—" *Allegretto.*"

7. *Our Brethren in the State*—May every cause of difference and dissension be buried in oblivion: let the past be forgotten; and henceforth, may no contention arise, save that noble emulation, of who can best work or best agree. Music—"*Auld Lang Syne.*"

8. *The Memory of Washington, Warren, Knox, Jackson and Polk*—That galaxy of stars in the Masonic hemisphere, whom, though they have set in the Western horizon of this world, we hope to meet in the bright and glorious East of another and a better one. [Standing and in silence.]

9. May we be more ready to correct our own faults than to publish the errors of our Brethren. Music—" *Our Flag is there.*"

10. May *wisdom* contrive our happiness—*strength* support our virtuous intentions—and *beauty* adorn our lives. Music—" *Red, White and Blue.*"

11. Every Mason who stands *plumb* to his principles, yet *level* to his Brethren.
Music—"*Allegretto.*"

12. *The Wives, Daughters, Sisters and Mothers of Masons*—The brightest *Jewels* that adorn our domestic *Lodges.* Music—" *Here's a Health to all Good Lasses.*"

The toasts were all well received; so much so, that we can hardly particularize as to which received the most favorable reception. After the fifth toast to the Most Worshipful Grand Masters, they were severally called out and each responded with toasts and remarks, full of Fraternal and united feeling. "May there hereafter be but one Grand Master," said the one, and the other responded with a corresponding sentiment.

MASONIC BALL.*

THE Ball given by the Freemasons of this city came off on Friday evening last, (New Year's Eve, old style,) at Weeks' Hotel, and, we need scarcely say, in a manner highly creditable to all concerned. It was certainly a most brilliant affair—probably more so than ever before was witnessed in Hamilton. The two Ball Rooms were crowded—perhaps too much so—as were also the Card Rooms, &c. Between five and six hundred persons, at the least calculation, were present, and all appeared to enjoy themselves in the most harmonious and hearty manner. It was truly a MASONIC Ball. The Rooms were decorated with the best taste, and called forth universal admiration. The Paintings and Engravings were exceedingly numerous—some very choice and valuable,—and were arranged with judgment and artistic skill, (for which the Fraternity are indebted to the taste and experience in such matters of Br. J. B. Harrison,) and added materially to the *tout ensemble.*

In one of the Ball Rooms several Masonic Transparencies, together with the rich banners of the Grand and Barton Lodges, appeared conspicuous, as did also the banners of the different National Societies of the city.

About nine o'clock "the Brethren of the "Mystic tie" entered the room in procession, and, having formed an open column, the Master of ceremonies conducted Sir A. N. Macnab, Provincial Grand Master, to the seat prepared for his reception; after which the Brethren marched up and made their salutations. The dancing then commenced, Sir Allan leading off in "the Triumph." Quadrille, Polka, Waltz, &c. &c., then followed in rapid succession, and time flew by, seemingly unheeded—dancing being kept up most spiritedly until about half-past four, when the party began to disperse.

The dresses worn by the ladies were beautiful, rich, and of course fashionable—so much so that the fact was the subject of remark in many quarters. A goodly number of the ladies, too, with much good taste, wore a sash, rosette, or other token, either of blue or red, in compliment to the members of the Order—those colors being the emblematical ones of the Lodge.

The Supper Room was thrown open a little after twelve, when a magnificent and choice display of "the good things of this life" was presented to view. In this, as well as in the other arrangements, "mine host" (Weeks of course,) excelled himself, and added materially to his former laurels. The Band—composed of some excellent performers—was conducted by Mr. Hallett and their exertions were untiring throughout the evening.

This is the second Ball given by the Masonic Brethren in this city, but it far surpassed the first as to style, decoration, and the numbers present. We doubt if the affair of Friday has been excelled in Canada.

At the regular communication of the Lodge of Strict Observance, held in this city on the 27th Dec.—St. John the Evangelist's day—the following Brethren were duly installed as Officers for the ensuing year:—

Richard Bull, W. Master; W. F. Murray, P. M.; C. A. Sadlerr, S. W.; W. Griffin, J. W.; Richard Benner, Treasurer; Daniel Kirke, Secretary; D. McRae, S. D.; R. H. Rae, J. D.; Thomas Evans, I. G.; John Morrison, Tyler.

HON. JOEL R. POINSETT.

OUR readers will be gratified to learn that this distinguished Brother and statesman has resumed his Masonic labors, and entered upon the duties of Master of a Lodge. This interesting event is very properly announced by Br. Mackey, in his annual report to the Grand Lodge of South Carolina, as follows:

Among the Lodges which have been revived, I would especially call your attention to that at Greenville, remarkable for the fact that at the head of the list of its petitioners will be found the name of the Hon. Joel R. Poinsett, who has been nominated as the first Master. This venerable name is identified with the history of Masonry in this country. At that gloomy period when anti-Masonry was hovering like a fearful incubus over the body politic, and when to defend the Institution and publicly support its principles, was to hazard character and popularity, Br. Poinsett nobly stood forth as its champion, and accepting the illustrious office of Deputy General Grand High Priest of the United States, paid on the day of his installation, and in the face of all our bitterest enemies, a noble and eloquent tribute to the beauty and excellence of our Institution. The infirmities of ill health and advancing age, long ago compelled our venerable Brother to withdraw from all the labors and responsibilities of Masonic as well as political life. But now in the declining years of a long, a useful and an honorable life, he has like a faithful and enthusiastic veteran, buckled on his armour and gone forth again to serve with renewed vigor and unabated love, that cause, for which in the ardor of his youth, and the energy of his manhood, he had done so much service. Such an instance of undeviating constancy in such a mind, to the principles of Masonry, should inspire every Mason with the most exalted admiration for the Institution which has been the object of such unwavering affection.

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*From the Hamilton (Canada) Gazette.

MASONRY DOING ITS PROPER WORK.

The Grand Secretary, in his annual report to the Grand Lodge of South Carolina, relates the following case of genuine Masonic benevolence:

Among the instances in which the principles of our Institution have been fairly and triumphantly tested, I will notice but one. In the commencement of the present year, I received an affecting letter from a young lady, the orphan daughter of a Brother Mason in one of our upper districts, who dying the year before in the service of his country, had left his widow and children in a destitute condition. In this letter, she stated her circumstances, and expressed a desire that she might be enabled by the aid of her father's Brethren, so to complete her unfinished education, as to fit her to obtain a livelihood by instructing others. It required but little effort on my part to enlist the warm aid of the Fraternity in her behalf, and she is now, by the generous benevolence of Hiram Lodge, No. 68, at Anderson, aided by the contributions of a few other Lodges, credibly supported at one of the best seminaries in the upper country, where she is receiving such an education, as will prepare her in after life to buffet successfully with the storms of poverty. She is now emphatically the daughter of the Craft, and I trust that an appeal to the Grand Lodge, to add something to the fund which has been collected for her maintenance will not be in vain.

MASTER MASON'S SONG.

BY J. L. STEVENS.

Air—"*Believe me if all those endearing young charms.*"

Believe me, my friends should I never again
  O'er a Lodge of Freemasons preside,
I shall think on the present, though sorrow and pain—
  And these only—the future divide;
I shall muse on the noble delights I have known—
  On the pleasure partaken with you—
On the secrets through science imperfectly shown,
  Until Masonry brought them to view!

It is not alone to this transient scene
  That the hopes of our Craft are confined,
For high in the Heavens an Ark may be seen,
  By the far-reaching eye of the mind;
And the Mason whose motto is "Frindship and Faith,"
  Whose practice is "Pity and Love,"
When spirited hence by the messenger—Death—
  Wings his way to that "Grand Lodge above."

MASONIC INTELLIGENCE.

CONNECTICUT.

The report of the Committee on foreign correspondence is continued from p. 94.

PUBLISHING REJECTED CANDIDATES.

This is an important subject, on which two or three of our sister G. Lodges have spoken in feeling terms, and so far as we know, in unanimous condemnation of the practice. Although such publication is made by authority of several G. Lodges, we are not aware that any one has attempted an argument in defence of the practice.

GROWTH OF THE ORDER.

It is to be regretted that several Grand Lodges have not made provision for the publication, in tabular form, of the number of initiations from year to year, under their respective jurisdictions. This is done by several, and if all were to adopt the practice, we should be in possession of the means of gathering interesting statistics, and might be enabled to comprehend at a glance the advance of our Order. Your Committee have gathered what information they could under this head, which shows the following result:

Maine,	228	Ohio,	997
N. Carolina,	207	Indiana,	479
Georgia,	791	Illinois,	477
Tennessee,	836	Mississippi,	800
Kentucky,	916	Alabama,	685

Connecticut, during the past year, has initiated 171.

Total, 6587.

Thus we see that from eleven States we have an aggregate of 6587 initiations in one year. If the whole number in the United States had been reported, doubtless we should be able to foot up an aggregate of at least 12,000, which would not compare unfavorably with the growth of some *modern* institutions, which many honest people suppose are taking the place of our accient and honorable Fraternity.

EFFECT OF EXPULSION FROM A CHAPTER.

It appears that recent action on the part of the Grand Lodge of Indiana in reference to its late Grand Master, who was, during his occupancy of the Executive Office expelled from the R. A. Chapter, has given rise among several of the sister Grand Bodies to a considerable discussion in regard to the aforesaid subject. It seems difficult to your Committee to understand how any misapprehension should have arisen in relation to it. The Master's Lodge and the R. A. Chapter, although branches of the same general institution, are seperate distinct organizations; and are, so far as discipline and membership are concerned, quite independent, the one from the other. Each of them is governed by its own Constitution and By-laws, to which its members are amenable; nor can the enforcement of the rules and regulations of the one Branch supercede, or in any way anticipate the operation of the rules and regulations of the other Branch.

In accordance with this view of the subject, the Committee respectfully recommend the adoption of the subjoined resolution:

Resolved, That the distinct and independent sovereignty of the Master's Lodge and the Royal Arch Chapter, so far as all matters of discipline are concerned, is hereby fully recognized by this Grand Lodge.

CENTENNIAL CELEBRATION.

The Committee to whom was referred the matter of the proposed celebration by Hiram Lodge, No. 1, of the Centennial Anniversary of her institution, beg leave to report,

That the members of this Lodge must feel a commendable pride in view of the fact, that for the space of one hundred years the uninterrupted sound of the Gavel has been heard within the limits of our present State jurisdiction, indicating the inculcation of the great principles which distinguish us as a Fraternity. Through the changes to which our beloved Order, as well as all things else earthly, has been incident, Hiram Lodge, No. 1, has perpetuated the sentiments and practices of our Institution with a zeal as commendable as it has been dutiful; and now on the approach of the one hundredth anniversary of her existence, we can but hear with pleasure, her desire to commemorate that event in a manner comporting with the honor and dignity of the Order. Viewing such celebrations, when properly conducted, as being a healthful source of pleasure and profit to the Craft, we respectfully recommend the passage of the following resolution:

Resolved, That it is with pride and satisfaction that we learn of the intention of Hiram Lodge, No. 1, to celebrate the centennial return of her date as a Lodge, and of the establishment of Masonry in the State of Connecticut, and that said contemplated celebration fully meets with the approbation and sanction of this Grand Lodge.

Obituary.

Unity Lodge, No. 74, Coweta Co., Geo., Dec. 26, 1849.

The Committee appointed to draft resolutions in relation to the death of our esteemed and worthy Brother **LaFayette Butler**, M. D., of Missisquoi Lodge, La Fayette Chapter and Encampment, East Berkshire, Vermont, who departed this life on the 30th November last, in the 25th year of his age, while travelling in the south, with the hope of improving his health, which had been gradually declining since spring, with that most flattering disease, consumption, reported as follows:

Whereas it has pleased the great Architect of the Universe, in the dispensation of an all wise providence, to remove from the labors of earth our worthy and much esteemed Brother, L. F. Butler, and as the high respect which we entertain for his memory demands an expression of feeling on this occasion, be it therefore unanimously

Resolved, That we deeply lament his death as a Brother of the Fraternity, and feel that in him, the poor and destitute have lost one of their best friends; the cause of humanity, charity and benevolence a warm advocate, and our beloved Institution one of its brightest, most promising and exemplary members. That we deeply and sincerely lament the affliction sent upon his young and bereaved widow, and afflicted parents thus deprived of a favorite son, and offer them our sympathy and condolence on the irreparable loss they have sustained.

Resolved, That in testimony of our sincerity and heartfelt grief, we, the members of Unity Lodge, No. 74, among whom he chanced to take his departure to the celestial Lodge above, agree to wear the usual badge of mourning, that he be buried with Masonic honors, and that the Rev. Br. Noah Smith, be requested to deliver a funeral Oration on the first Sabbath in January next, and that we attend on that occasion in the capacity of a Lodge.

Resolved, further, That a copy of these Resolutions be transmitted to the widow and parents of our deceased Brother, and that they be forwarded to the Masonic Journal of this State, and the Freemasons' Magazine, Boston, for publication.

W. L. McMichael, }
W. S. Thurmond, } *Committee.*
J. P. Shropshire, }
M. P. Kellogg, W. M.

A true copy from the minutes,
W. P. Jones, *Secretary.*

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Edward A. Raymond, G. Master.
R. W. Rev George M. Randall, D. G. M.
" Thomas M. Vinson, S. G. W.
" Asa T. Newhall, J. G. W.
" Thomas Tolman, G. Treas.
" Charles W. Moore, R. G. Sec.
" Rev. Samuel Barrett, C. G. Sec.
" Rev. Benj. Huntoon, } G. Chaps.
" Rev. T. R. Lambert }
W. G. Washington Warren, G. Marshal.
" Abraham T. Lowe, S G. D.
" Thomas W. Phillips, J. G. D.
" Samuel Millard, }
" Rev. Lucius R. Page, }
" Merrill Pettengill, } G. Stewards.
" Henry Earl, }
" William D. Coolidge, G. S. B.
" Asa Woodbury, } G. Pursuivants.
" G. M. Thacher, }
" Henry G. Clark, G. Organist.
Br. Josiah Baldwin, G. Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W. Stephen Lovell, Boston, No. 1.
" William Ferson, Gloucester, No. 2.
" Prentice Cushing, Lowell, No. 3.
" Jona. Greenwood, Framingham, No. 4.
" Rev. Paul Dean, Easton, No. 5.
" Horace Chenery, Worcester, No. 6.
" Lucien B. Keith, N. Bedford, No. 7.
" ——— Brown, Nantucket, No. 8.
" Franklin Weston, Dalton, No. 9.

WATERTOWN LODGE, WATERTOWN, N.Y.

Lysander H. Brown, W. Master.
William H. Sigourney, S. W.
John A. Haddock, J. W.
Philo C. Moulton, Treasurer.
DeWitt C. Gridley, Secretary.
Alexander D. Button, S. D.
Philo L. Scovill, J. D.
P. Keon and J. L. Montgomery, Stewards.
J. D. Crowner and J. Warington, M. of Cer.
William C. Clark, Tyler.

C. R. AND S. MASTERS, ZANESVILLE, O.

George L. Shinnick, T. I. G. M.
John Redmond, D. I. G. M.
Harvey Darlenton, P. C. of W.
William M. Shinnick, C. of G.
Jacob Thorn, Treas.
Elias Pike, Sec.
Thomas O'Hara, Sentinel.

SOMERSET LODGE, NORWICH, CONN.

William L. Brewer, W. M.
William H. Copp, S. W.
R. W. Roath, J. W.
R. L. Fanning, Treas.
H. Hobart Roath, Sec.
C. G. Rawson, S. D.
Luther Pellet, J. D.
William Buck, Tyler.

GRAND LODGE OF GEORGIA.

M. W Hon. William C. Dawson, G. Master.
R. W. John Hunter, }
" Robert L. Roddy, }
" William C. Rockwell, } D. G. M.
" James F. Cooper, }
" Archibald A. Gaulding, G. S. W.
" William K. Kitchen, G. J. W.
" Joseph E. Wells, G. Treas.
" Simri Rose, G. Sec.
" Rev. John C. Simmons, G. Chaplain.
W. Leroy Patillo, G. S D.
" Leonard C. Simpson, G. J. D.
" William B. Bowen, G. Marshal.
" David E. Butler, G. Pursuivant.
Br. Thomas Daniel, G. Tyler.

UNION LODGE, LIMA, LIV. CO., N. Y.

Alanson Brown, W. M.
Alexander Martin, S. W
Charles W. Snow, J. W.
Adolphus Watkins, Treas.
Franklin Carter, Sec.
Matthew Ogden, S. D.
Samuel C. Bronson, J D.
Erasmus T. Commins, Tyler.

Communications Wednesday on, or preceding, Full Moon.

WASHINGTON LODGE, CUTHBERT, GEO.

James L. Sweet, W. M.
William Morgan, S. W.
Simon Wooten, J. W.
Richard Spence, Treas.
Samuel W. Brooks, Sec.
Bennet H. Perkins, S. D.
John H. Gilbert, J. D.
Edward McDonald, Tyler.

ESSEX LODGE, SALEM, MASS.

Robert H. Farrant, W. M.
William F. Nichols, S. W.
Nathaniel Pitman, J. W.
Jonathan P. Felt, Treasurer.
William Leavitt, Secretary.
Roland J. Edwards, S. D.
Alva Kendall, J. D.
Thomas M. Dix, } Stewards.
Nathaniel Tuttle, }
John Frye, Tyler.

FRANKLIN CHAPTER, NORWICH, CONN.

William H. Copp, High Priest.
Frederick Prentice, King.
William L. Brewer, Scribe.
T. Robinson, Treas.
C. G. Rawson, Secretary.
R. W. Roath, Capt. Host.
John Nichols, P. Soj.
J. Knapp, R. A. Capt.
E. N. Roath, }
Luther Pellet, } M. of Veils.
J. H. Roath, }
William Buck, Tyler.

MASONIC CHIT CHAT.

A Lady's Opinion of Masonry.—A lady, who, with others, was invited to attend the installation of the officers of Bethlehem Lodge, in Mason's Hall, Augusta, Me. gives, through the Age, an account of what she saw on that interesting occasion. The following is an extract from her communication:

> " We have felt a respect for that Fraternal Institution that has thus far out-lived the obloquy of designing men, and the stratagems of vitiated factions. It is well known that the private affairs of individuals or associations are often discussed by the tongue that has seldom or never been trained to herald good report; dark and mysterious conclusion are but too often the result—and are based on what is never perfectly understood, or what cannot be rounded to their narrow conceptions. Exclamations of thankfulness have frequently escaped our own lips, that such institutions, at least, have baffled every sordid attempt to cause their downfall, and forever blast the good that lies in their foundation."

☞We should be most happy to oblige our correspondent at Fayetteville, N. C., but we have not the information he desires in any collected form, and the labor of preparing it is more than we can spare the time to undertake.

☞A correspondent at Petersborough, N. H., writes as follows :—" We are prospering in the good work, beyond our most sanguine expectations; having as much work this winter as we can conveniently attend too, and hope by the blessing of the Supreme Architect, to go on conquering and to conquer all the prejudices raised against the Fraternity by its enemies, by guarding well the door of the Lodge against intemperance and immoral vices."

The Louisiana Difficulties.—Our readers will rejoice to learn from the account given in our pages the present month, of the celebration of St. John's day in New Orleans, that a reconciliation has taken place between the two Grand Lodges in that city. The particulars have not yet reached us. There is still a difference existing in relation to the Chapters, which we hope soon to see reconciled, also.

☞We give in the present number the conclusion of the able opinion of Chancellor Walworth, on the recent difficulties in the Grand Lodge of New York, and we trust its great length will not prevent any Brother from giving to it the attentive reading which the importance of the subject demands. The whole affair is an unfortunate one and calculated to affect materially and injuriously the prosperity, if not the character of the Institution throughout the whole State of New York. Our only and most ardent hope is that some means may be devised by which a reconciliation can be honorably brought about.

☞Our correspondent at Lacy's Hill, Ala., writes as follows :—" Our beloved Institution is doing good in this part of the country. Accessions to our Lodge and Chapter (at Peckinsville,) are steady, and of good material. If numbers can do it, we shall soon become as strong as we can desire. We however neither wish, nor take, any but 'good and true.' "

☞We have received a weekly literary paper, called the "Zodiac," lately started at New Orleans. A portion of the paper is to be devoted to Masonic intelligence. We wish it success.

☞The officers of Essex Lodge, Salem, were publicly installed at the Lyceum Hall, on the 7th ult. The ceremonies of installation were performed by R. W. Br. C. Gayton Pickman, P. J. G. W., and the address was delivered by R. W. Br. George G. Smith, P. D. G. M. The occasion is represented to us as having been one of much interest.

☞We are again under the necessity of deferring a variety of articles intended for this month.

☞Br. Andrew Poore, P. M. at Blue Pond, Ala. is an authorised Agent for the Magazine, at the above place.

☞Br. William L. Collins, P. M. at Woodville, Miss., is an authorized Agent for the Magazine, at that place.

☞Br. B. W. Herbert, of Charlestown, Va. is an authorized Agent for the Magazine at that place.

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MASONIC COMPUTATION OF TIME.

The Masonic Fraternity differ, we believe, from every other society now in existence, in their method of computing time. In their official documents and proceedings, the date is usually reckoned from the creation of the world, instead of the Christian era. It is not uncommon, however, for them to date from both eras; thus, " A. L. 5850. A. D. 1850"—the year of *light*, and the year of our *Lord*. But this double computation is not of universal use. Their common era is that of the creation. That they are correct even in this, is more than we dare affirm; for it has for ages past been, and will probably forever continue to be, a question of much learned speculation, at what time before Christ to fix the epoch of the creation. Numberless calculations and opinions on the subject, have been advanced by learned chronologists, since the revival of letters; but with so little agreement among them, that the extreme dates are made to differ upwards of 3000 years. The Talmudists fix it at 5344 years before Christ; while the vulgar Jewish computation makes it 3760, and the Hebrew text of the Bible, 4161. Petavius, whose chronology is adopted by the church of Rome, makes it 3984; while Bishop Usher, Ethner, Prideaux, Clement, and others, fix it at B. C. 4004 years. The latter period has been adopted in the authorized version of the Bible, as received by Protestant Christians. Whether it be more correct than the others, or whether the Chinese have not a more reliable date than either, are questions on which the learned may still find ample room to exercise their ingenuity and acumen. The new science of Geology is yearly developing interesting and important facts, presenting a strong bearing upon the question. That they, however, in any respects, invalidate the account of the creation as given by Moses, is denied; because, says Professor Bush, " nothing has yet been brought to show, that its statements, *when rightly understood*, are at all at variance with any of the clear and undoubted results of scientific research." But, however this may be, we are inclined to the opinion of Sharon Turner, that we do not know, and we have no means of knowing, at what point of the ever-flowing eternity of that which is alone eternal—the divine subsistance—the creation of our earth, or of any part of the universe, began; nor in what section of it we are living now. All that we can learn explicitly from revelation is, that nearly 6000 years have passed since our first parent began to be. Our chronology, that of Scripture, is dated from the period of his creation; and almost 6000 years have elapsed since he moved and breathed a full-formed man. But what series of time had preceded his formation, or in what portion of the anteceding succession of time, this was effected, has not been disclosed, and cannot, by any effort of human ingenuity, be now explored. Creation must have begun at some early part of anteceding eternity; and our earth may have had its commencement in such a primeval era, as well as in a later one.

But the discussion of this question, however interesting it might be, is not our present purpose.

We have said that the Masonic Fraternity date from the creation of the world. In this they adopt the chronology of Archbishop Usher, and retain the common error of dropping four years from the computation. The true reason for this practice is not, we apprehend, generally understood by our Brethren; and the want of correct knowledge on the subject, has led to an assumption that has frequently provoked the ridicule of persons unfriendly to the Institution. This may not, in itself, be a matter of much importance; but it is of some consequence, that when we assume any position, we should be able to give an intelligent reason for so doing. We do not, ourselves, as many of our Brethren do, understand that the epoch from which we date, is to be received as indicating that the origin of the Institution is coeval with the creation of the world. We set up no such pretension. While we contend that the great principles on which it is founded are from the *beginning*, and will endure unto the *end*, we are satisfied with an antiquity coeval with the building of the first Temple at Jerusalem. We do not say that the elements of the Institution, in an organized form, cannot be distinctly traced to a period anterior to that event; but we are satisfied to stop there. We are willing to assume that it originated on Mount Moriah,—that its authors were the chosen people of God. And the best evidence of the truth of this position is found in the internal organization, ritual, and practices of the Institution. Notwithstanding the changes of time, it is still eminently Jewish in its leading characteristics. The remains of Jewish traditions, ceremonials and customs, still cling to it as the ivy clings to the mossy walls of an ancient castle.

Among the usages that have been transmitted to us, is that of computing time from the creation. The Jews reckoned from *Anno Mundi;* that is, the year of the world. The Masonic Fraternity reckon from *Anno Lucis;* that is, the year of light. There is a slight difference in the forms of expression; but they indicate the same period of time.

Prior to A. D. 532, when Dionysius Exigus first taught the Christians to date from the birth of Christ, (which event, by a singular error, he fixed too early by *four years,)* the common era from which all dates were computed, was that of the creation. Men differed then as now as to the precise period when that great event took place; but they agreed in referring to it, *the beginning of all time*, and in adopting it as the common epoch from which to compute their years. The Masonic Brotherhood, therefore, in following this custom, are only continuing one of the ancient usages of their Institution. They are continuing a practice which, for more than five hundred years, was common to the Christians; and which they did not wholly abandon until a much later period. No intelligent and well informed Mason at this day claims, for his Institution an organized existence coeval with the creation. That such a pretension has sometimes been advanced, we do not deny. But with such vagaries we have no sympathy.

We have referred to the practice which prevails to some extent among the Fraternity, of using the two eras—that of the creation of the world, and of the advent of the Saviour. For this they find precedent and authority in the practice of the Christians of the sixth century, who, for many years after the Calendar was corrected, or changed by Exigus, retained the old epoch, which they used in connection with the new. On the same principle, and in the same sense, we of this country, are accustomed to affix as part of the dates of official documents, the words, "in the year of our Lord 1850, and of the Independence of the United States, 74." So, also, with respect to *Old* and *New Style*. We say that the Gregorian Calendar went into operation in England on the 3d day of September, 1752, *Old Style;* or the 14th day of September, 1752, *New Style*.

Royal Arch Masons date from the building of the second Temple, by Zerubbabel, 535 years before the Christian era. Their present date therefore is, *Anno Inventionis* 2385. The Knights Templars date from the establishment of their Order in 1118—thus, *Anno Ordinis* 732,—the Royal and Select Masters, from the completion of the Temple—thus, *Anno Depositionis* 2850. Masons of the Scotch and other modern rites, use dates peculiar to themselves, which are determined by some particular epoch commemorated in their respective rituals, or by some event significant of their origin.

THE GRAND ORIENT IN VIRGINIA.

WE learn from the proceeidngs of the Grand Lodge of Virginia, that a French Lodge has recently been established in Richmond, under a warrant, or charter, from the Grand Orient of France. Against this proceeding the Grand Lodge of Virginia has very properly entered its protest, as an unwarrantable encroachment upon its jurisdiction, and ordered the same to be certified to the Grand Orient. It has also resolved, that should the Brethren, through whose agency the Lodge in question has been organized, "persist in their undertaking," they will "incur the *dissatisfaction* of the sacred requirement of the Institution, and have visited on them the severest reprobation and punishment of this Grand Lodge."

The action of the Grand Lodge of Virginia in this case, is such as was due to itself and to the other Grand Lodges in the United States. Passive submission in this instance, would have been to expose every Masonic jurisdiction in the country, to a like encroachment. We know very well that most of the Grand Lodges in Europe claim, as an inherent right, the power to establish Lodges in any part of the world, irrespective of pre-existing jurisdictional authority. This principle, however, is not recognized by the Grand Lodges of the United States. They have never assumed to excercise the power themselves, nor is it at all probable that they will ever allow it to be exercised within their jurisdictions, by any foreign body. The Grand Orient will probably attempt to justify its proceeding on the ground, that every *rite* is independent in its ritual and government of every other *rite;* and, as it does not assume to institute Lodges in the York rite, its establishment in Richmond of a French or Scotch rite Lodge, (for such we presume the new Lodge to be,) is not an infringement on the jurisdiction of the Grand Lodge of Virginia. We shall await the result with some interest. We may be permitted, however, to express the hope, that the Brethren composing the new Lodge, now that the Grand Lodge of Virginia has officially expressed its disapprobation of their proceedings, will immediately dissolve their Lodge, and return the charter to the Grand Orient. They cannot, under the circumstances of the case, expect to receive the recognition of their Brethren, or to be admitted into the fellowship of the Lodges in this country.

The above is not the first attempt of the Grand Orient to encroach upon the Masonic jurisdictions in this country. The difficulties which have long distracted the Fraternity in Louisiana, are in a great measure referrable to the same source. It has interferred with the constitutional jurisdiction of the Supreme Council 33d degree, by establishing a Council of the same degree and rite at New Orleans. It would add to its own self-respect, and contribute more to the harmony of the Fraternity generally, if it should more closely confine its operations within its own proper jurisdiction.

DECISIONS OF GRAND LODGES ON THE NEW YORK DIFFICULTIES.

SINCE our last number was published, we have received the decisions of several Grand Lodges in relation to the unfortunate differences among the Brethren in New York, which we avail of the earliest opportunity to lay before our readers. We regard these decisions as of the highest importance, not merely in respect to the existing difficulty, but as establishing the principle, that neither the constitutional rights of a Grand Lodge, the usages of the Order, nor the prerogatives of the Grand Master, can be successfully assailed and trampled under foot, by any number of Lodges or Brethren, however powerful and respectable, who may chance to be numerically or physically in the majority, at a special or thinly attended session of the Grand Lodge. The decisions of the Grand Lodge, had in a regular and constitutional manner, are the supreme laws of that Grand Lodge, and exact the submission and obedience of every Mason subject to its jurisdiction, until reversed or repealed, in a regular and constitutional manner. If any number of Brethren are dissatisfied with the decisions or the laws of the Grand Lodge, they may undoubtedly employ any fair and proper means to effect their reversion or abrogation; or they may quietly withdraw from the Institution. A number of Lodges, similarly affected, may surrender their charters, but they cannot set the authority of the Grand Lodge at defiance; nor can they be allowed to assume the authority and prerogatives of a Grand Lodge, in dereliction of their allegiance to their parent body.

It is gratifying to perceive the entire unanimity with which this unfortunate difficulty has been met by the Grand Lodges throughout the country. In no one instance, so far as we are informed, has the course of the recusant Brethren met with any favor whatever. The sentiment of the whole Fraternity is against them, and to this they should bow in submission, and make such reparation as may be in their power.

We give below such decisions as have come to hand since our last, and shall publish others as we receive them:—

BY THE GRAND LODGE OF MAINE.

At a special communication of this Grand Lodge, held at Portland, Jan. 22d, the Grand Secretary laid before the Grand Lodge several Circulars and published reports received from many of the Grand Lodges in the United States, including each of the contending parties in the State of New York, in reference to the unfortunate difficulties which have arisen among the Fraternity of that State. And they were referred to R. W. Brothers Allen Haines, John C. Humphreys, and Freeman Bradford, who, after duly considering the matters referred to them, subsequently made the following Report:—

The Committee appointed to consider the difficulties that have arisen among the Masonic Fraternity in the State of New York, have attended to the duty so far as their limited time would allow, and ask leave to report by the accompanying Resolutions. All which is respectfully submitted.

Allen Haines,
Jno. C. Humphreys, } *Committee.*
Freeman Bradford,

Resolved, That the Grand Lodge of Maine, in view of the unhappy schism, which has given rise to a plurality of Grand Lodges in the State of New York, does most earnestly beseech their Brethren in that jurisdiction to apply the excellent precepts inculcated in our ritual as the only sovereign remedy for all their existing difficulties.

Resolved, That there can be but one legitimate Grand Lodge in each State; and that this Grand Lodge fully recognizes, as the only legitimate Grand Lodge, of the State of New York, that of which M. W. John D. Willard is, at present Grand Master, and R. W. Robert R. Boyd, Grand Secretary.

Resolved, That the several subordinate Lodges in this jurisdiction be instructed to refuse admission to all visiters from the State of New York, who do not furnish the proper evidences of connection with the Grand Lodge recognized by the foregoing Resolution.

This report was accepted by the Grand Lodge, and the Resolutions unanimously adopted.

BY THE GRAND LODGE OF CONNECTICUT.

At a special communication of this Grand Lodge, held at Norwalk, on the 26th Dec. last, the following Report and Resolutions were unanimously adopted:

The committee to whom was referred so much of the M. W. Grand Master's address as relates to the difficulty which arose in the Grand Lodge of the State of New York at its annual communication in June last, beg leave to report, that we have attended to the duties of our appointment, and on a careful perusal of the various pamphlets and reports published by the seceders, and even before looking into those of the other party, we had become fully satisfied that the body of which Isaac Phillips is called Grand-Master and James Herring, Grand Secretary, were entirely in the wrong, and pursued a course which can neither be tolerated nor justified. The scenes which were enacted by them and their associates, on the evening of the 5th of June, at the time of their secession, were disgraceful to men calling themselves Masons, and showed such a want of dignity and such a disregard of the principles and honor of the Fraternity to which they belonged, as would alone have justified the severe course of the regular Grand Lodge in expelling them.

In the next place, upon perusing the report of the body of which the M. W. John D. Willard is Grand Master and R. W. Robert R. Boyd, Grand Secretary, we find further reasons for this opinion. We have also examined the "Opinion of Chancellor Walworth," a distinguished Brother and jurist, whose own standing in the Grand Lodge was affected by the late amendments of the Constitution with regard to Past Masters; and we find him firm in the conviction that the Grand Lodge of the State of New York had a perfect right so to alter and amend their Constitution, and that the manner in which the same was effected was in accordance with the provisions of said Constitution.

In addition to the above, the proceedings of such Grand Lodges as have had action on the subject, so far as they come to hand, show but one sentiment among Masons, and that those Grand Lodges have expressed the same views as those adopted by your Committee. We are therefore constrained to offer the following Resolutions for the action of this Grand Lodge:

Resolved, That this Grand Lodge has learned with painful regret of the riotous, disgraceful, and grossly unmasonic conduct of those misguided Brethren who, on the evening of the 5th of June last, at the annual session of the Grand Lodge of the State of New York, opposed the regularly constituted authorities of said Grand Lodge, thereby disturbing the harmony and brotherly love which have ever been the peculiar characteristics of our ancient and venerated Institution.

Resolved, That this Grand Lodge recognizes and fully sustains the Grand Lodge of the State of New York of which the M. W. John D. Willard is the present Grand Master and the R. W. Robert R. Boyd the present Grand Secretary, and that we will hold correspondence with no other body claiming to be a Grand Lodge in that State.

Resolved, That while we recommend to said Grand Lodge to maintain the ground they have assumed, we would also most earnestly and affectionately urge the erring Brethren to retrace their steps and return to their former allegiance.

Resolved, That the subordinate Lodges under our jurisdiction be and hereby are directed to admit no visitors from the State of New York who do not produce certificates issued by authority of the Grand Lodge recognized by these resolutions.

Resolved, That the Grand Secretary be directed to transmit a copy of the above report and resolutions to each of the Grand Lodges with whom we are in correspondence, and to the several subordinate Lodges in this State.

BY THE GRAND LODGE OF VIRGINIA.

The following Resolution was adopted by this Grand Lodge, on the 12th of December last:

Resolved, That we deeply regret the division which has occurred with our Brethren of New York, and we do most affectionately invoke every Brother of our Order, within that State, to use his best efforts to reconcile the difficulties, to heal the wounds inflicted by them, on us all—and that this Grand Lodge, does hereby recognize the present Grand Lodge of New York, of which Most Worshipful John D. Willard is the Grand Master, as the lawful Grand Lodge of New York, and will hold communication with no other claiming authority in that State.

GENERAL GRAND LODGE.

The Grand Lodges in different sections of the country seem to have taken up the question of a General Grand Lodge with renewed energy, and a strong determination to carry the proposed measure into operation. Several plans have been projected and are under consideration. The G. Lodge of Maryland proposes a Convention for the purpose of forming a General Grand Lodge; and to this course the Grand Lodge of Connecticut accedes, and has appointed delegates. On the other hand, the Grand Lodge of the District of Columbia proposes a Convention to form a *Constitution* for such a body; and to this course the Grand Lodge of Maine accords its assent, and has appointed a delegate. A third course, and to our mind a preferable one, is proposed by the Grand Lodge of Rhode Island, which has submitted the form of a Constitution for a General Grand Lodge, concise and guarded in its powers. This is presenting the subject in a safe and tangible form. With this before them, the Grand Lodges can act understandingly. They may know precisely what they are adopting, if they adopt it at all. They need leave nothing to chance or the uncertain action of a Convention. On the contrary, if they authorize delegates to attend the Convention for the purpose of forming a Constitution and organizing the proposed body, they bind themselves to take the Constitution so formed, whatever it may be, and whether it meets with their approval or not. This will be a serious objection in many of the Grand Lodges. Again: if the Convention be called merely for the purpose of forming a Constitution, the instrument, when formed, must be submitted for the action of the Grand Lodges, before the body itself can be organized. This course, therefore, possesses no advantages over that proposed by the Grand Lodge of Rhode Island, while it involves delay and expenses, with an equal, if not greater, degree of uncertainty in the final result.

We give below the action of the Grand Lodges of Maine and Connecticut on the subject.

BY THE GRAND LODGE OF MAINE.

At a Special Communication of the M. W. Grand Lodge of Maine, holden at Masons' Hall, in Portland, on the 22d day of January, 1850, the Grand Secretary laid upon the table Circulars received from the Grand Lodges of Maryland, the District of Columbia, and Rhode Island, in relation to the formation of a General Grand Lodge of the Unitdd States; which were referred to R. W. Brothers F. Bradford, D. H. Mitchell, and George Small, who, having duly considered the subject matter thereof, subsequently reported by Resolutions, as follows:—

Resolved, That in the opinion of this Grand Lodge, it is expedient to establish a Grand Lodge of the United States, under wholesome regulations.

Resolved, That the most convenient place for the location of such Grand Lodge, is the City of Washington, in the District of Columbia.

Resolved, That this Grand Lodge proceed to elect, by ballot, one Delegate to represent her in the Convention, which is to assemble in Washington, on the first Wednesday in May next, for the purpose of forming a Constitution for a Grand Lodge of the United States; and that his expenses be paid by this Grand Lodge.

The report of the Committee was accepted, and the Resolutions, after being duly considered, were adopted unanimously.

The Grand Lodge then proceeded to the choice of a Delegate, in accordance with the third Resolution, and the M. W. Joseph C. Stevens, G. Master, was duly elected.

BY THE GRAND LODGE OF CONNECTICUT.

At a Special Communication of this Grand Lodge, on the 26th of Dec. last, the following Report and Resolutions were adopted:—

The Committee to whom was referred so much of the Grand Master's address as relates to the formation of a General Grand Lodge of the United States, have attended to the duties assigned them, and would respectfully report, that we are of the opinion that a General Grand Lodge, with a constitution which should define and limit its powers "within due bounds," would be conducive to the interests of our ancient and honorable Fraternity, if for no other purpose than that of adjusting and settling such differences as exist in New York, and between the Grand Lodges of Louisiana and Mississippi, and any other differences or irregularities that may exist, or hereafter arise, in any Grand Lodge, or between sister Grand Lodges.

Your Committee have examined the plans which have been proposed by several Grand Lodges, for forming a General Grand Lodge, as far as the limited time allowed them would permit, and have found much that they most cordially approve, but they are not prepared to recommend the adoption of either of them as a whole; we would, however, hope and recommend that the delegates who may be appointed by the several Grand Lodges, to attend a Convention for forming a G. Grand Lodge, will adopt such Constitution and By-Laws as a majority present shall deem most expedient and proper. Your Committee would further recommend the City of Washington as the most suitable place for holding such Convention, and the time, that which has been named by the Grand Lodge of the District of Columbia, viz. the first Wednesday of May next, at 4 o'clock, P. M.

In order to carry out the above object, your Committee would recommend the adoption of the following Resolutions:—

Resolved, That this Grand Lodge is in favor of a General Grand Lodge of the United States, and will proceed at this time to elect by ballot three Delegates to attend a Convention, at the time and place above mentioned, for the purpose of forming such General Grand Lodge.

Resolved, That in case either of the Delegates elected as above shall be unable to attend said Convention, by reason of sickness, or otherwise, such delegate shall have power to appoint some member of this Grand Lodge as a substitute.

Resolved, That the Grand Secretary be directed to communicate these Resolutions to the several Grand Lodges with whom we correspond, and invite them to a similar course of action.

The Resolutions were unanimously adopted, and the following Brethren elected Delegates to the Convention, viz:—W. Br. Loren P. Waldo, of Tolland; R. W. David Clark, of Hartford; R. W. Eliphalet G. Storer, of New Haven.

THE LOUISIANA GRAND LODGES.

We have already intimated to our readers the gratifying intelligence that the difficulties which have for some time past interrupted the harmony of the Fraternity in Louisiana, were in a state of adjustment. We now have the pleasure to lay before them the following official document, issued on the 3d January, by M. W. John Gedge, Grand Master of the new Grand Lodge, to the Lodges under the jurisdiction of that Grand Lodge.

"*Brethren:*—In felicitating you on the commencement of the New Year, and offering to one and all my sincere and ardent wishes and aspirations for your prosperity and happiness for the future, I at the same time have the profound satisfaction to inform you that it has opened with a flattering prospect, nay, I may safely say, an almost absolute certainty of a speedy termination of the differences that have hitherto separated us from our Brethren under the jurisdiction of the old Grand Lodge, and uniting us all once more as a common family upon the platform of Ancient Freemasonry. This gratifying state of affairs has thus been brought about—

"The old Grand Lodge appointed a Committee to inquire into the State of Masonry in this State, which Committee notified its appointment to me, and requested that they might confer with a Committee of our Brethren upon the means of effectually settling our differences, and effecting a union. This request was immediately responded to and the joint Committee met, animated by the unanimous and ardent desire to effect the desired object. The result of their deliberations was, that it should, as a first and preliminary step, be recommended to the old Grand Lodge to suspend its decrees of non-intercourse between the Masons of the two jurisdictions. And this was done at a special meeting of that Grand Lodge, held on the 20th of December last, 1849. In consequence of this, all the Lodges and Brethren of both jurisdictions have had an opportunity to communicate freely together, and fully interchange their views and feelings. On the 27th ultimo they united in the public celebration of the Anniversary of our patron St. John the Evangelist, and the most ardent desire of reconciliation and union now pervades every heart.

"The joint Committees of Conference have resumed their labors, which are now merely confined to the formalities requisite to organize the union.

"The basis proposed is the entire abolition of the distinctions of rites in the old Grand Lodge, the incorporation of our Lodges into it by an exchange of Charters, and the consequent dissolution of our own Grand Lodge; to be followed by such an amendment to the Constitution as will insure the removal of all just grounds of complaint, and a fair representative government to the Fraternity.

"The Annual Grand Communication of our Grand Lodge was, at its last session, fixed to take place on the third Monday in February, 1850; but inasmuch as the old Grand Lodge will hold its Communication at an earlier date, it is deemed expedient that the two Grand Lodges should be in session at the same time, in order that their action may, if possible, be simultaneous, and the arrangements carried into effect without delay.

"Now therefore, by reason of the premises, and by virtue of the authority in me vested by my office, I, John Gedge, Grand Master of the Louisiana Grand Lodge of Ancient York Masons, do request and require the different Lodges holding under said Grand Lodge, to assemble by their proper officers or proxies, at the Masonic Hall, in the city of New Orleans, on Thursday, the 17th of January, 1850, at 6 o'clock, P. M., for the purpose of holding a special Communication of the said Grand Lodge to deliberate and decide upon the matters aforesaid, and such other matters relating thereto as may be necessary to take action upon.

"And the said Lodges are specially requested fully to instruct and inform their representatives, by resolutions, to be by them produced at said special Communication, to dissolve the Louisiana Grand Lodge of Ancient York Masons, and place said Lodges under the jurisdiction of the Grand Lodge of the State of Louisiana, or to dissent from the same. And also to make, ratify or refuse to make or ratify, all and every arrangement that may be necessary to unite the Ancient Free and Accepted Masons of this State, under one head and jurisdiction. And the said Lodges are required to forward to said special Grand Communication, full returns, as by the Constitution of said Grand Lodge they are required to make; and at the same time and place, to make payment of their dues, in order that should it be then and there determined to dissolve said Grand Lodge, its business and transactions may be fully closed, its debts liquidated, and the Grand Lodge, which will assume its place, be at once put in possession of all necessary information of the condition of the Lodges over which it is to exercise authority.

"And the said Lodges are required to send to the said special Grand Communication their respective Charters and dispensations, in order that the same may be exchanged, or otherwise approved, as the case may be, in the event of the dissolution of the authority under which they are now held, and the change of jurisdiction to the Grand Lodge of the State of Louisiana. And in order that the Lodges so sending their Charters may have some visible evidence of their authority until the same are returned or exchanged, they, the said chartered Lodges, are hereby empowered to do and perform all acts and things which by their said Charters they were authorized and empowered to perform, and which to a regularly constituted Lodge of Ancient Free and Accepted Masons of right belong."

In obedience to this edict, the M. W. body assembled at the time appointed, where nearly all the Lodges appeared by their representatives. R. W. Thomas H. Lewis, P. D. G. M., presiding in the absence of the G. Master. The G. L. adjourned, after organization, until the next evening. The result of their doings has not yet come to hand.

MASONIC FESTIVAL IN BALTIMORE.

The members of Union Lodge, No. 60, Baltimore, Md., held their biennial festival, at the Masonic Hall, in that city, on the 31st January last. A correspondent to whom we are indebted for the following account of the ceremonies, says it was a "season of delightful enjoyment;" and adds that Masonry in Maryland is very much on the increase, in the Lodges, Chapters and Encampment.

The occasion was the installation of officers of the Lodge, by the Grand Master of the State of Maryland, and the interest of it was enhanced by the not usual presence of some hundred and fifty ladies, who had been invited to witness the ceremony. A band of music was present, who, during the evening, enlivened the scene with some most excellent music.

At the appointed hour, and when the ladies were all seated, the procession, which had been formed in the Lodge room, entered the hall in the following order:—Tyler, with drawn sword—two Stewards, with white rods—Members and Visiters—Deacons, with blue rods—Secretary and Treasurer—Senior and Junior Wardens—Chaplain, and Master of Union Lodge—Grand Master and Deputy—Senior and Junior Grand Wardens—Grand Secretary and Treasurer.

After marching to the head of the hall, the procession then counter-marched, opening right and left, until the officers reached the east, where the Brethren were all seated. The ceremony was then commenced by a prayer by the Rev. J. N. McJilton. This was followed by an address, of a most interesting character, by the Rev. Mr. Piggot. We have not the space to devote to even a sketch of this production, beautiful and deeply interesting as it was. He set out with the declaration, that the principles of Freemasonry are the principles of Divine revelation, and he traced the similarity, regarding Masonry, however, as the lesser light. The inculcations of the Order were those of the highest degrees of morality, and to be a good Mason was to be a good man; and he asserted that no man ever entered a Lodge, who was not a firm believer in religion.

He alluded to the objections made to the Order on account of its secrecy, and defended this part of its character as entirely consistent. The ladies were especially complimented, and allusion made to the causes which induced their exclusion from the Lodges. Whether the ladies present thought the reasons sufficient we are not able to tell. At the conclusion of the address, the band played a piece of music, while the several officers of the Lodge advanced, and, assembling around the pedestal, deposited their jewels. The ceremony of Installation was then commenced by Dr. Ohr, the Grand Master of the Grand Lodge of Maryland, who invested the new officers with the jewels, the insignia of their offices in the following order:—Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, two Deacons, two Stewards, Tyler. The charges to the several officers were of a most impressive character. After the investiture of the officers, the ceremony was concluded with prayer by the Rev. J. N. McJilton.

It had been expected that the address of the evening would have been delivered by the Hon. Joseph R. Chandler, P. Grand Master of the Grand Lodge of Pennsylvania, but circumstances of an imperative nature, prevented his leaving his official duties at Washington. It cannot be disguised that there was not some disappointment on that score, many were exceedingly anxious to see and hear him.

When the ceremonies above were all over, a ceremony of another kind took place, in which the ladies were invited to take a part. The refreshment room was emptied of its contents of the most choice cake and fruit, and the ladies, and indeed all, were liberally supplied. Good humor and hilarity took possession of every mind, and a more joyous time we have rarely seen. The partaking of refreshments being over, some of the more youthful of the company expressed a desire to join in a cotillon. This was seconded by those controlling the entertainment, and in a short time space was made, the dancers took their places, the music struck up, and gaily they tripped it. This was continued until about twelve o'clock, when the company separated. The greatest gratification was expressed by all present, with all that pertained to this very magnificent entertainment. The Committee of arrangements, Messrs. S. Alden, T. A. Cunningham and Andrew E. Warner, jr., may congratulate themselves on the very creditable manner in which they met the wishes of their Brethren of the Lodge. The evening will be long remembered as one of unalloyed enjoyment.

The following are the officers of the Lodge, who were Installed on the occasion:—Isaac S. George, W. M.; James Logue, S. W.; Thomas A. Cunningham, J. W.; A. E. Warner, jr. Secretary; Edward Huskley, Treasurer; Lewis A. Thomas, S. D.; William S. Lucas, J. D.

TUBAL CAIN.

BY CHARLES MACAY, OF ENGLAND.

OLD TUBAL CAIN was a man of might,
In the days when earth was young,
By the fierce red light of his furnace fire,
The strokes of his hammer rung;
And he lifted his brawney hand
On the iron, glowing clear,
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and spear,
And he sang, "Hurrah for my handiwork!
The bright spear and the sword;
Hurrah for the hand that wields them well,
For he shall be king and lord!"

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade,
As the crown of his desire.
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest tree.
And they sang "Hurrah for Tubal Cain!
Who has given us strength anew!
Hurrah for the smith, and hurrah for the fire,
And hurrah for the metal true!"

But a sudden change came o'er his heart,
Ere the setting of the sun,
And Tubal Cain was filled with pain,
For the evil he had done.
He saw that men, with rage and hate,
Made war upon their kind—
That the land was fed by the blood they shed,
And their lust for carnage blind;
And he said, "Alas! that I ever had made,
Or that skill of mine should plan,
The spear and sword for men, whose joy
Is to slay their fellow man!"

And for many a day old Tubal Cain
Sat brooding o'er his wo—
And his hand forebode to smite the ore,
And his furnace smouldered low;
But he rose at last with a cheerful face,
And a bright courageous eye,
And bared his strong arm for the work,
While the quick flames mounted high;
And he said, "Hurrah for my handiwork!"
And the fire sparks lit the air;
"Not alone for the blade was the bright steel made,"
And he fashioned the first ploughshare.

And men, taught wisdom from the past,
In friendship joined their hands;
Hung the sword in the hall, and the spear on the wall,
And ploughed with willing hands;
And sang, "Hurrah for Tubal Cain!
Our staunch good friend is he;
And for the ploughshare and the plough,
To him our prize shall be,
And while oppression lifts its hand,
Or a tyrant would be lord,
Though we may thank him for the plough,
We 'll not forget the sword!"

THE CHARACTER OF THE MASONIC INSTITUTION.

[From an Address delivered at the Installation of Ausable River Lodge, No. 149, at Keeseville, N. Y., September 28th, 1849, by PHILIP C. TUCKER, Grand Master of the Grand Lodge of Vermont.]

LADIES AND GENTLEMEN, AND BRETHREN OF THE MASONIC FRATERNITY:—The occasion which has called us together is one of those which has long been held in veneration by free and accepted Masons, and the ceremonials connected with it have ever been adhered to and respected by them, as proper and appropriate to their peculiar organization and the principles they profess.

We have assembled for the purpose of Installing the officers elect of AUSABLE RIVER LODGE, 149, under the jurisdiction of the Grand Lodge of the State of New York. By an Installation, as masonically used, we simply mean the giving possession of an office, in an appropriate form, to him who has been elected by his Brethren to discharge its duties.

There is not an important organization among civilized men which is not characterized by the performance of some distinguishing act, to give character to its existence. The Emperor or King is invested publicly with the jewelled crown; the President or Governor publicly takes the constitutional oath; the clergyman enters the pulpit only by the solemn imposition of hands; and in a manner less conspicuous, all men honored by distinction in civil or military station, from the Senator, the Judge, the General-in-Chief, the Commodore, to the humble Justice of the Peace, the still humbler Corporal, or the most petty warrant officer of a revenue cutter, all are inducted into their stations and reminded of their duties by their credentials, their commissions, or their oaths.

Forms and ceremonies then exist in all the important relations of society; and

Freemasons, in common with other organizations, have adopted those in relation to themselves which they believe best adapted to the purposes for which they are designed.

What is a Lodge? is a question which has been often asked.—What is the object of Masonic organization? is another, frequently addressed to the Fraternity; and perhaps neither of them are often satisfactorily answered.

It is highly probable that the Institution of Freemasonry has suffered as much from the injudicious laudations of its zealous, but not well-instructed friends, as from the open hostility of its foes. That there is a medium of truth between these two extremes, there is no rational doubt. The fair and candid man, undazzled by fiction or fancy on the one side, and too calm to be oppressed by intimidation on the other, will very naturally seek that medium, and endeavor to satisfy himself what are the true claims of the Institution upon his dispassionate judgment, stripped of the aids of fancy and clear from the mists of prejudice.

The term "Lodge," is applied to a variety of organizations in modern times, and, although it was, a few years since, no very favorite name in this portion of the world, seems, by the facility with which it is now adopted by bodies *not* Masonic, to have acquired a respect and popularity in good company, which has induced a very favorable opinion of its meaning and application. I shall use it, however, in a Masonic sense only. By a Mason's Lodge, I understand a body of free and accepted Masons, assembled together in some convenient place, furnished with all the furniture and implements necessary to their labors, and with a charter or warrant from legitimate Masonic authority, empowering them to confer the degrees of Masonry according to ancient forms and usages. These are the essentials, and *all* the essentials, required to constitute a regular Masonic Lodge.

Freemasonry is, to a great extent, a system of teaching by symbols. It has a history of its own, traditional and written, and embodies, through its symbols and by the teachings of its history, what Masons believe to be a highly commendable system of friendship, morality, and Brotherly love.

Symbolic representations—aside only from those instructions which came directly from on high—were the first language of the human race. The monuments and tombs of Egypt have brought them to us from a period when Greece was barbarian, and before even Egypt herself had any other language. Thebes, Luxor, Karnac, Dendera, still attest the language of symbols, the key to which, yielding to the modern industry and learning of Young and Champollion, has gone far to establish what were previously esteemed the fables of Manetho as the firm truth of history.

I have attempted to tell you what constituted a Masonic Lodge. Permit me to give you a Mason's *symbolical* description of it. He will tell you that it is supported by the three great pillars of Wisdom, Strength, and Beauty—that its covering is a cloudy canopy or starry-decked Heaven—its furniture, the Holy Bible, square and compasses—its ornaments, the Mosaic pavement, the indented tessel and the blazing star—its jewels, the rough ashler, the perfect ashler, and the trestle-board; and that, though anciently dedicated to Solomon, it is by the Christian Mason, dedicated to St. John the Evangelist, and St. John the Baptist. He will tell you also that Brotherly Love, Relief, and Truth claim it as their appropriate dwelling place, and that Temperance, Fortitude, Prudence and Justice, find appropriate illustrations there. And for all and each part of this description, if he is as well informed as he ought to be, he can give you a good and adequate reason, without intruding for a moment on any of those things in the Lodge which constitute its private characteristics, and which its welfare requires him to let sleep forever in the coffin, on which his Brethren drop the acacia sprig at last as a memorial of his faithfulness.

Put all the symbols upon paper which enter into this description of a Lodge, Masonically considered, and you have the beginning of a Masonic carpet. It will occupy, indeed, but a small space for observation to the common observer; but to him who understands and appreciates it, it carries the contents of volumes—it is history and morality embodied, and taken in at a single glance to the understanding and the heart.

Having conveyed you, my friends, into a Lodge, both in its ordinary and symbolic description, permit me to tell what the Mason finds there, independent of those things of permanence which are necessarily involved in its description. He always finds the lambskin, (the emblem of innocence and the badge of his profession,) and the twentyfour inch gauge and the common gavel; the former of which points him to the dial on which his life is insensibly passing away, and admonishes him how he should divide its hours to the most useful purposes—and the latter to impress upon him what should be the character of that division to entitle him to the smiles and approbation of his Creator.

The symbols increase as he progresses. The plumb, the square and the level—those common implements of operative Masonry—are placed before him, as things in their moral teachings calculated to enlighten, instruct and adorn his character. The beautiful orders of Architecture are brought to his mind for reflection; the most distinguished of the arts and sciences are recalled to his memory, and the senses of human nature, (by whose power only he can appreciate them,) are made the peculiar objects of his attention;—the porch of the Masonic temple is before him, the celestial and terrestrial globes adorn the beautiful columns that compose it, and are most appropriately supported upon chapiters which surmount their capitals by the symbols of Peace, Unity, and Plenty. The instructive tongue now sends the sound to the attentive ear, and directing the Mason's vision beyond the porch, the faithful breast first realizes the mystic meaning of

> "That hieroglyphic bright
> Which none but Craftsmen ever saw."

Again the Mason is in the land of symbols. The trowel, the steps, the pot of incense, the bee-hive, the Book of Constitutions, the sword, the naked heart, the all-seeing eye, the sun, the moon and stars, the anchor, the ark, the fortyseventh problem, the hour glass, the scythe, the coffin, the spade, the acacia and the broken column, introduce another step in his symbolic progress.

He has passed the porch and is within the still unfinished temple; he is among columns and pilasters, surrounded by the Craftsmen and overseers; the Grand Masters are there; the pillars of Wisdom, Strength and Beauty are there; and although it may be his fortune ere long to see the pillar of Beauty robbed of its fair proportions and laid low among the rubbish, he may yet be consoled with the reflection that those of Wisdom and Strength stand firm, and that with industry and skill on his part, he may yet hope to reach the happy hour when the capstone of the edifice shall be celebrated with joy, and the edifice itself shall be dedicated to the Most High.

Truth does not end with the fact alone that *symbols* were the first *language* of mankind. That kind of communication appears to have been a favorite one with all men and in *all* ages. They have been the preferred expletives of all the *religions* of the earth. They stand out on the temple of Salsette, the cave of Elephanta, and the palaces of Delhi:—Egypt reveals them from her monuments and her tombs; Scandinavia, Yucatan, Mexico, but repeat the story;—Greece and Rome only reiterate it when it had become old; and if all Europe and America are not now repeating it, it is simply because a purer feeling and a higher and holier morality have descended to them from the "still small voice" once breathed upon the mountains of Judah, and perfected in the teachings of that pure Being, who upon the fields and mountains, and lakes, and seas of Palestine, brought "life and immortality to light."

The love of symbols among mankind, anciently used as a language, and afterwards as the expletives of religion, has, in all ages, preserved the favorable opinion of the world and has come down to us, even politically, with a force scarcely, perhaps not at all, lessened in its power, by the intelligence of this enlightened age. I need not go far for examples. The two-headed eagle of Russia, the lilies and the tri-color of France, the red-cross of St. George, our own ever glorious stars and stripes—what are they all but symbols of nationality, and to what purpose is their symbolic character, but for distinction, national honor, national pride, or national glory? The "eagles of victory" and of triumph have furnished the common metaphor of numerous centuries; the national banner is as ever sacred to the humblest citizen as to the highest statesman; its protection from stain constitutes the highest pride of the soldier and the sailor, and he proudly walks to carnage or to death, while the symbol of his country's honor spreads its folds to the breeze. The slightest contempt for it will electrify a nation. When a celebrated English statesman once ventured to speak contemptuously of the American Navy, as "a half dozen fir frigates, with pieces of striped bunting at their mast heads," he little imagined that the lightning spark thus thrown forth would expire not until that piece of "striped bunting" should mark its triumphs upon every sea and proudly float above the red cross of his own powerful country; and that the unreflecting remark would burst forth from thousands of bosoms in retort, whenever and wherever the defenders of that piece of "striped bunting" saw it borne aloft as the representatives of victory. I allude to this instance in illustration of my subject only, and not with any invidious feeling. The occasion which assembled us together is a sufficient protection against any other application of the allusion.

Symbols then have not passed out of use, even in this matter-of-fact age, and if they have always been favorites with the world and still are so, the Institution of Freemasonry—which has always used them—ought not to be thought unwise, or foolish, or ridiculous, because, agreeably to her original practice, she continues to use them and applies them to the same purposes for which they were originally designed. When, therefore, we invest the Master with the square, the Wardens with the level and the plumb, the Deacons with the gavel, and the Tyler with the sword—when we give in charge to the Master the Holy writings, the square and the compass—and when our Brethren appear in aprons before you—we ask only that common charity which is extended to all other men's modes of thinking and of acting, in this nineteenth century, when we ask you to believe that all this form and show, *to us*, is but "the exhibition of useful truth." To some men it may perhaps appear useless mummery; to others, the trappings of a useless vanity; to others, even, the garb of a supposed past disgrace. To *us*, it is our language—the idiom in which we teach. It is *more* than this—it is an impress of *what* is taught.

And let it not be forgotten here what Freemasonry, in its present *speculative* character, *is*. No one claims that it is *now* a society of actual architects and Craftsmen, engaged in the actual employment of building and architecture. No Freemason claims, at the present day, that his Brotherhood with this society necessarily makes him a workman in a stone-quarry, a hewer of stone, an operative builder, or a professional draftsman of architectural designs. On the contrary, every Freemason understands that he is a *speculative* and not an *operative* Mason—that the society of which he is a member was originally a society of architects and workmen, whose private rules and regulations have come down to us in the great tide of the world's motion, associated with a deeply interesting history, and with a great system of Brotherhood, friendship and benevolence—that original operative Masonry is the foundation-wall and frame-work of speculative Masonry—history, written and traditional, the covering—the recognition and worship of one God its religion—and the practice of every thing virtuous its associative tie, its source of preservation, its object, its tendency, its end.

All this, I say, is well understood by the speculative Mason of modern times. The art of teaching men *good*, never was, and, thank God, never will be, a monopoly. The school, the academy, the college, and the church, seek to reach men's minds and hearts by a diversity of roads. There is no royal highway, no patented *exclusive* path to either. As Masons, we teach by a system of our own. If the school has the black-board, we have our trestle-board—if the academy prepares its sons for the college by fixing in their minds the rudiments of learning, we also teach that a Brother must be well skilled as Apprentice and Craftsman before he is fitted to be Master; if the college imparts its Greek and its Latin, we also teach our Masters a language which, for all practical purposes, has the advantage of both, in ease and universality—and while the Church is laboring for some one of the ten thousand dogmas of its ten thousand sects, we are quietly teaching, at the Masonic altar, the *simple* theology in which nearly all the world agree, that there is *one* God and father of all, who is above all, and over all; and that there is no doubt about the duty of offering prayers, and thanksgiving, and adoration, to His ever great, glorious and holy name.

Freemasonry may, very properly, as I think, be defined as the teaching of a moral science by a method peculiarly its own. We unite, in our teachings to the Initiate, the building of a splendid temple with the practice of morality, friendship and Brotherhood—we connect with the creation of this earthly edifice a system of private recognition, useful to ourselves, of obligation and protection towards those who are dear to us, and of continual remembrance of that "mystic temple," whose

> "Altars are the mountains and the ocean—
> Earth, sky, stars—all that springs from the great whole
> Who has produced and will receive the soul."

I can well anticipate the inquiry which will, very naturally, be made here, by some learned, independent, free-thinking "outsider," (as the modern phrase has it). It will be something after this manner. "Do you think, sir, that *all* Masons look at this subject from the same point of observation—that they view it in the light and shade now exhibited—that *they* see it as *you* see it, and apply its teachings as *you* apply them?"

The anticipated inquiry is both natural and fair. It is one too that I wish it was in my power, consistently with truth, to answer more favorably and more satisfactorily than I am able to do. I esteem it, however, as an inquiry which any man has a right to make, and as one which is entitled to a candid answer.

In ordinary life the difference between industrious and lazy men—between the bee or the ant, and the sloth and glutton, are fully recognized. There is no difficulty in approaching it. Results are written upon its face, in characters of "living light." Is it strange, then, that the same results should be seen among a class of men professing the same belief, some of whom have labored with the industry of the ant, while others have rolled themselves up in the inaction of the sloth? "There is, between *studious* Masons and their slothful, uninquiring Brethren, the same difference in the views they take of Masonry as there is between an artist and a peasant in their respective estimations of an old painting—it may be a Raphael or a Rubens. The peasant gazes, with stupid wonder, or with cold indifference, on the canvass redolent with life, without the excitation of a single emotion in his barren soul. Its colors, mellowed to a rich softness by the hand of time are to him less pleasing than the gaudy tints which glare upon the sign of the village inn; and its subjects, borrowed from the deep lore of history, or the bold imaginings of poesy, are less interesting to him than the daubed paint which hangs conspicuously at his cottage fireside. But to the eye of the artist how different is the impression conveyed? To *him* every thing beams with light, and beauty. To *him* it is the voice of nature speaking in the language of art. Prometheus-like, he sees the warm blood rushing through the blue veins, and the eye beaming with a fancied animation. The correctness of the outlines; the boldness of its fore-shortenings, where the limbs appear to burst from the canvass; the delicacy of its shadows, and the fine arrangement of its lights, are all before him, subjects of admiration on which he could ever gaze, and examples of instruction which he would fain imitate.

"And whence arises this difference of impression produced by the same object on two different individuals? It is not from *genius* alone—for that, unaided, brings no light to the mind, though it prepares it for his reception. It is *cultivation* which enlarges the intellect and fits it for its reception, as a matrix for the birth of those who find, in the bosom of ignorance, no abiding place. *And thus it is with Masonry.* As we cultivate it as a science its objects become extended; as our knowledge of it increases, new lights burst forth from its inmost recesses, which, to the inquisitive Mason, burn with bright effulgence; but to the inattentive and unsearching, are but dim and fitful glimmerings, only rendering darkness visible. Every Mason belongs to one or the other of these classes. Has he studied the hidden beauties and excellencies of the Order, explored its history and traced out the origin and erudite meaning of its symbols, or has he supinely rested content with the knowledge he received at the pedestal, nor sought to pass beyond the porch of the Temple? If the latter only, he is not prepared to find in our art those lessons which adorn the path of life, and cheer the bed of death; and for all purposes, except those of social meeting and friendly recognition, Masonry is, to him, a sealed book. But if, on the contrary, he has ever felt a desire to search and cultivate the internal philosophy of Masonry, let him advance in these early trodden paths. He will find the labor of such a pursuit in itself refreshment and the reward great. Fresh flowers bloom at every step, and the prospect on every side is filled with interest and beauty. He will then rush on with enthusiasm from fact to fact, and from truth and truth, until the whole science lies before him invested with a new form and sublimity."

These then constitute the reasons for those different views of our Order so obviously existing among Masons. It is the difference between the well-educated and the untaught man; between him who skims the surface of things and him who penetrates to their foundations. Let us hope, my Brethren, that the width of this vast chasm may in future be lessened, and that those to whom full and equal instructions are alike open, may, by industry and perseverance, abolish altogether a difference so injurious to our well-being and our happiness.

In public addresses on the subject of Freemasonry it has been sometimes the practice to enter upon a discussion of its claims to a high antiquity. I shall not on the present occasion, follow that practice. It is certainly of less consequence to know *when* or *where* a society was formed, than *what* it is when formed. It is of comparatively small importance to the world whether our Order is covered by the moss of centuries, or whether it is in swathing bands from a birth of yesterday. A discussion upon this point would impart to the members of the Order nothing which they do not already know, and time would wholly fail, upon this occasion, to enable me to go into the subject enough at large to satisfy the reasonable expectations of those who are not Masons. I will, however, take the liberty of saying, that all intelligent Masons believe the Order to have existed long before the erection of the first temple at Jerusalem—that the present Masters', or blue Lodge, received a more perfect organization while that magnificent pile was building, and that that organization has substantially descended to us. We believe that the links in the chain of our history are rivetted together with more fixed certainty than those of any other existing Order, and that as they always have stood, so will they ever continue to stand uninjured, "the test of human scrutiny, of talents, and of time."

But, without entering into a general argument on this point, I cannot satisfy myself to leave it *only* with these brief observations. "There is one remarkable fact touching this subject, which even our ablest opponents cannot account for. It is this: while there is no certain record of the building or design of the imperishable pyramids of Egypt; while the Parthenon of Athens, and the Coliseum of Rome have even now but a moonlight glory, and in their beautiful ruins are hastening to oblivion; and while even the Temple, which Solomon created on Mount Moriah, disappeared more than two thousand years ago, and the very land it adorned is desolate, and the city where it towered is trodden under the foot of the Ottoman—yet this same Temple, *spiritually*, exists in a society which claims a descent from the builders of it;—and whenever and wherever this society meets in due form, the materials, the construction and the building itself, are brought to view, and form the chain which binds the society together. Take away all remembrance of the Temple, and you take away Freemasonry from the world. Is not this a most remarkable fact? Not all the rites nor ceremonies of the Levitical law can account for this; for we shed not the blood of bulls, nor of goats in sacrifice. There is a more excellent way; the rainbow of reconciliation now rests upon the ark of the covenant; we see the types of the book of the law fulfilled; and if our hearts only improve these blessings aright, like Aaron's rod, they will bud, and blossom, and bring forth fruit in a day. Truly, if Masonry be a recent invention, it must be the creation of some original and surprising genius. A genius which could have invented traditions so probable, contrived a system so complicated and wise, arrayed the whole in a drapery so Oriental and beautiful, and then sealed it with a perpetuity which neither ignorance, treason, nor martyrdom, have been able to destroy—such a genius would be a phenomenon, raising a greater tax on credulity, than all the antiquity we claim."

A few years since, the question was fully discussed in this country whether the existence of a secret society should be tolerated in a republican government; and when those who belonged to such societies were found not to yield to the force of the arguments adduced, the learned legislators of several States concocted and enacted certain sage laws, the object of which was to destroy all societies of this character. This was one of those Chapters of human history which all men should read, both in its inception and results. It was, by no means, our *first* trial. We had been before "excommunicated by the Pope, because we were anti-monarchical—assailed by some Protestantsectaries, because we were anti-republican—calumniated by some bigots, because we were anti-christian—and proscribed by Tom Paine, because we were too religious." Having previously escaped unscathed from this somewhat amusing variety of attack, we "waited patiently," agreeably to our principles, to see what we were to be shown next. And we have not been disappointed in our expectations. Masonry remains precisely where it was; but how has been the result as to secret societies in general? Odd Fellowship—a society scarcely known twenty years ago—took new life, and that three-linked-chain now numbers its tens of thousands and competes, in the cause of humanity, with the "old handmaid"—Sons of Temperance, and Brothers of Temperance, and Rechabites, now display publicly their collars and their rosettes, and hardly drink cold water together without the word, the sign, or the grip. Really that old argument against secret societies has produced strange results, and in its effects is a good specimen of the old apothegm for interpreting dreams—always "to explain them by the rule of contrary." In short, secret societies seem to have increased in a geometrical ratio under the influence of argument, and that increase is the natural and fair commentary upon the merits of the discussion. And then those sage pieces of legislation—almost equal in wisdom to those against the Quakers, and Baptists, and witches, of Massachusetts—where are they and where are the convictions under them? Echo answers "where." They stand already as "obsolete ideas" upon the statute books, no very honorable memorials of the spirit which inspired them.

I have no disposition to deny that there may be and has been secret societies of a dangerous character. The Illuminati of France and Germany, and the Carbonari of Spain and Italy, were, if you choose to call them so, dangerous secret societies:—but dangerous to who or what? To Kings and Emperors—to tyranny and despotism. The broad charge that they were conspiracies against all the morality and religion of mankind, whatever may have once been thought about it, is now too transparent even for criticism. When the morality and religion of mankind can be endangered by private societies against them, I suppose we shall then hear ot societies to overturn Himalaya and Chimborazo—to throw Etna into the Mediterranean, and Mount Blanc into the Atlantic—for one is just as probable as the other. Despotism gave birth to secret societies in Europe—and would to Heaven there had been more of them, and that they were clothed with more actual power than they have had. Classic Italy would not then have been writhing in the chains of misnamed *republican* France, nor would brave Hungary have been drinking the dregs from the poisoned cup, forced to her lips by the tyrant of Northern Europe, at the solicitation of the contemptible head of the contemptible house of Hapsburgh.

But with none of these societies has Masonry had any thing to do. Her mission is of a different character. She meddles not with the government, the politics, or the religion of the world. The very first instruction she imparts reads thus:—"In the State you are to be a quiet and peaceable subject, true to your government and just to your country;—you are not to countenance disloyalty or rebellion, but submit with patience to legal authority, and conform with cheerfulness to the government of the country in which you live." Without this principle it is self-evident that Masonry could not have existed, in its universal character, for many centuries past, even in enlightened Europe. Its submission to existing authority in all countries, and its non-interference with the powers of government at all times, have procured its toleration almost every where, and enabled it, in some measure, to accomplish its mission of charity, of friendship and of love.

And yet the Institution is, in all its own government, most radically republican. The aristocrat may indeed sit there, but when he passes the tyler's sword he must leave the dogmatist and the tyrant behind him. Within the walls of the Lodge he can practice neither dogmatism nor tyranny. He must meet his Brethren upon the level—he must part with them upon the square;—and when he ceases to do this—no matter what his station, his talents, or his wealth—he "goes out from us, because he is no longer of us." He has disregarded our broad and hallowed principle of union and equality; the bright blue of friendship has passed from his bosom; and we know him not till penitence makes a true man of him again and restores him to respect and Brotherhood.

There are other charms in this social republican system of Masonic government in the Lodge. "Who best can work" is the test of qualification for office; and perhaps no where on earth is the rule of merit so universally regarded. You see the humblest men at the head of Lodges, while other men of superior station and more distinguished talents, in the world's eye, remain in the ranks of the Craftsmen. What is the reason? The world knows not and cannot perhaps understand why it should be so. The explanation and answer lie in the simple remark—they "best can work." We should indeed be in a most miserable situation if we were compelled, in official matters, to rely upon what the world calls great and distinguished. A very great man or a very distinguished man, who should attempt to preside over a Lodge without being among the number of those "who best can work" would find himself in a very comfortless position, and the hand-saw or the broad-axe would be quite as useful in his hands as the square or the gavel.

"The principles and design of Masonry are no secrets. *They* are before the world. You may see them spread out in our Monitors, Magazines, Trestle-boards, Text-books, and numerous publications. A Mason holds to no doctrines, to no rules, to no reservations, inconsistent with his duty to his fellow-citizens, allegiance to his country, or piety to God. All our secrets are mere links in that chain of friendship which keeps the society together, and preserves our sanctuary from annoyance or intrusion."

The present state of Masonry in the world at large, is of the deepest interest. Notwithstanding the portentous cloud which hung threateningly over us at the North a few years ago, we are, in these United States, in a high degree of prosperity. A State Grand Lodge in every State of the confederacy, and one in the District of Columbia—all in high health—attest this truth. California also responds to the voice of brotherhood, and two Lodges are already established there. The Order too has "revived in England, on the continent of Europe, and on the banks of the Ganges." Let me add, that I do not believe it will "perish while liberty exists. It will live when we, my Brethren, have all vanished from the earth. It will live, when hundreds of millions are peopling this vast continent—when the smoke of the locomotive is seen curling up the Rocky Mountains, and the star-spangled banner waves as freely over the shores of the Pacific as it does over those of the Atlantic. It will live while man is free, and the heart of man beats with benevolence."

MASONIC TRIALS.

Whenever a man unites himself with the Masonic Fraternity, he becomes subject to its rules, and every subordinate Lodge possesses the power to call to account for unmasonic conduct any of its members, and to expel, suspend, or reprimand, according to the nature of the offence.

Every Mason from the nature of his connection with the Order is accountable to a regularly constituted Lodge of which he is a member, or in whose vicinity he may reside. By becoming a Mason he acquires certain rights and privileges which attach to him so long as he is neither suspended nor expelled, but, at the same time, he owes to his Lodge and the Order certain duties and is under certain responsibilities which he cannot throw off by withdrawing from actual membership in a particular Lodge; hence he is held Masonically responsible for such acts as reflect dishonor on himself or tend to dishonor on the Craft. There are some among us who "walk disorderly and not after the tradition they have received of us," who imagine, that as they have demitted or withdrawn, they are no longer amenable to the laws of the Order. Let every member dismiss such an erroneous idea from his mind; it is inconsistent with the terms of his admission to the Order. The same Brethren with singular inconsistency lay a claim to all the privileges of the Order, they contribute nothing to the support of the Institution yet claim its benefits.

The trial of a Brother for unmasonic conduct which may subject him to suspension or expulsion, is an important masonic act. The members of a Lodge before whom the accused is to be tried, should divest themselves of all "favor, partiality and affection," that the case may be fairly and freely investigated. If members enter upon the trial of a Brother as advocates or accusers, with feelings excited either one side or the other, strict justice can scarcely be expected. We regret to say, that in the course of our masonic experience we have seen on such occasions parties formed, which, for a long time after, interrupted the harmony of the Lodge and disturbed the flow of good feeling, Friendship and Brotherly Love, which should characterise the members of an institution whose foundation is Charity, that sublime virtue "which beareth all things, hopeth all things, endureth all things."

When a Brother is about to be arraigned before a Lodge for unmasonic conduct, charges should be preferred against him in writing, and given in charge to the Secretary, whose duty it is under the direction of the Master, forthwith to serve, or cause to be served by the hands of the Tyler, or some other Brother, an attested copy of the charges, with a summons, also in writing, to appear before the Lodge at a time appointed, there to answer the charge. If the accused plead "guilty" to the charge or charges the Lodge may proceed to pronounce its sentence. If he plead "not guilty," a committee is appointed by the Lodge to take the testimony both for and against the accused. The accused must be notified of the time and place of taking such testimony, where he may attend if he think proper; if he fail or refuse to attend, the evidence may still be taken. Having collected the evidence, the committee report to the Lodge called for the purpose; the accused has full liberty to appear and make his defence.

The witnesses, if Masons, will testify on their Masonic honor.

A Lodge may receive the evidence of persons not Masons, because if such evidence were refused, so long as a Brother should be able to conceal his delinquencies from the actual knowledge and observation of the Brethren, he would be able to maintain his standing in the Fraternity, however fallen or degraded he might become in the community.

Every Brother who may feel himself aggrieved by the determination of a subordinate Lodge, has the right to appeal to the Grand Lodge, and from the moment of his appeal, the decision of the subordinate Lodge stands suspended until acted upon by the Grand Lodge. Therefore, the subordinate Lodge has no right to publish an expulsion, until the decision of the Grand Lodge is officially communicated. Great injustice might otherwise be done to a Brother by publishing his expulsion, when the judgment of the subordinate Lodge may be reversed by the decision of the superior tribunal. The act of publishing an expulsion is in fact executing a decree before it has been officially declared.

The Grand Lodge in all cases of appeals is somewhat analogous to the Court of Errors and Appeals in civil governments. It cannot go beyond the record. By the record the Grand Lodge must decide of the legality or illegality of the trials; of the justice or injustice of the judgment of the subordinate Lodge, and confirms or reverses such judgment or sends it back to the Lodge for a new trial. The Grand Lodge is not a court of original jurisdiction, except in cases of offences against its own body, or for the trial of the Master of a Lodge for misconduct in the duties of his office. By the practice of some Grand Lodges (that of Tennessee for example) of receiving new testimony in cases of appeal, the Grand Lodge constitutes itself into, what it was never intended to be as we understand the jurisdiction in matters which belong to private Lodges. It has already been productive of mischief, and will be productive of more.

The Grand Lodge by reversing the decision of the subordinate Lodges in cases of expulsion, restores the expelled member to the rights and privileges he previously possessed, except that it does not restore him to membership in the Lodge from which he was expelled; that must be done by the vote of the Lodge. The Grand Lodge cannot force upon a subordinate Lodge an obnoxious member. It may remove the odium of expulsion, but it cannot force him into the "household of the faithful."

Here we take occasion to repeat, that a member who has been expelled by a subordinate Lodge, and has taken an appeal to the Grand Lodge, is entitled on application to the Secretary for a full copy of the proceedings and testimony in the case so far as they have been committed to writing, in order that he may prepare for his defence.—*Anonymous.*

THE GRAND LODGE OF NORTH CAROLINA.

The Grand Lodge of North Carolina was first constituted by virtue of a Charter from the Grand Lodge of Scotland, A. D. 1771, which has been preserved, and is now in the Lodge Room. It convened occasionally in Newbern and Edenton, at which latter place the Records were deposited previous to the Revolutionary War. During that sanguinary contest, the Records were destroyed by the British Army, and its meetings were, in consequence thereof, suspended.

In the year 1787, the Members of the Craft convened at Hillsborough, and compiled certain regulations for the government of the Grand Lodge, and again set to work. A Committee was appointed in December, 1797, to form a Constitution for their future government, which was accordingly done; and the said Constitution was formally adopted and ratified at the CITY OF RALEIGH, at which place the Grand Lodge has continued to hold its meetings annually.

MASONIC INTELLIGENCE.

VERMONT.

The Grand Lodge of Vermont held its annual communication at Burlington, in January. The opening address of the Grand Master, M. W. PHILLIP C. TUCKER, Esq., is a paper of great merit and interest. We give below such parts of it as seem to possess the most general interest:

UNIFORMITY OF WORK.

There is much complaint in the Grand Lodges of several of the States about a want of uniformity of work in the different secular Lodges. That want of uniformity exists, to a considerable extent, among our own Lodges, and so far as I have been able to trace it to its source, I entertain the opinion that it originated with the lecturing of Jeremy L. Cross in this jurisdiction more than thirty years ago. I am informed by a worthy Brother,—my senior in Masonry by several years and now one of the officers of this Grand Lodge,—that the lectures of Br. Cross were examined into under the authority of the Grand Lodge, and were disapproved. I do not find any record of this procedure in our records, but I have no doubt of the fact that it occurred as stated. Our records show that at the communication of this Grand Body in October, A. D. 1849, a Committee reported in favor of recommending Brother Cross's "Masonic Chart or Hieroglyphic Monitor," to the patronage of the Fraternity, and that this report was *rejected.* So far as my information extends, I have found very few elderly intelligent Brethren who ever appreciated very highly either Brother Cross's lectures or his book. There are some exceptions, however, and the Brethren who form them appear to adhere with great tenacity to every thing that proceeded as instruction from Brother Cross, for no better reason, that I could ever ascertain, than that he published a book of Masonic pictures. This Grand Lodge, however, long since placed upon record its opinion of the lectures which it *did* approve, and they were *not* those of Brother Cross. At the communication of October A. D. 1817, the lectures as taught by Brother John Barney were examined by an intelligent Committee of the Grand Lodge, which Committee reported that those lectures were "according to the most approved method of work in the United States," and proposed to give Brother Barney letters of recommendation "to all Lodges and Brethren, wherever he may wish to travel," as a Brother well qualified to give useful Masonic information to any one who may wish his services." The Grand Lodge accepted this report, and under the recommendation given in consequence, Brother Barney visited many of the Lodges then existing in this State, and imparted his lectures, which had been thus approved by our highest Masonic authority. These, as I understand, were the lectures then taught under the authority of the Grand Lodge of Massachusetts, and are, in every essential point, the lectures sanctioned by that highly respectable Masonic authority at the present time.[*] They are the same taught by our Grand Lecturer now; and although they are perhaps susceptible of improvement—or rather *correction*—by some slight emendations, are those which, at the present time, we are bound to teach and work by, to the exclusion of all others. Their general adoption would give us a uniformity of work which is highly desirable, and I trust all the secular Lodges of this jurisdiction will feel themselves bound to conform to the only mode of lecturing and work which has ever received the sanction of the Grand Lodge. Our Grand Lecturer is always present at our annual communications—the 21st article of our By-laws requires the District Deputy Grand Masters to meet on those occasions or immediately thereafter, "to compare their lectures and mode of work," and it would be no great sacrifice in time or expense, by a strict compliance with this requirement of duty on the part of the District Deputies, to produce a result of so much importance to the interests of the Order. It is hoped that this subject will not be neglected, as it was last year, but that the District Deputies will understand that by accepting office they become tacitly pledged to attend to the official duties which our regulations impose.

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[*] Br. Barney, at the time referred to, taught the lectures as they were given by Br. T. S. Webb, who first introduced them into this country, and as they are still practised in Massachusetts. Br. Barney, later in life, conformed his teaching to the lectures most approved by the particular Grand Lodge within whose jurisdiction he happened to be employed. His early practice was to tell his employers what he believed to be the true ritual, as he had learned it, and then to conform to their wishes; thus throwing the responsibility where it belonged. Cross undertook to *improve* the lectures of Webb. The consequence of both these operations was corruption and confusion.—EDITOR.

In those Lodges where the teachings of Brother Cross continue to predominate, I have always observed a strong disposition to overload the work with intrinsic ornament, and occasionally with some things not so harmless as that. All surplusage beyond the plain but rich simplicity of our ceremonies, tends not only to confuse instruction but to deform its beauty. A new made Mason finds some things in one Lodge which he misses in another, and although none of them perhaps constitute the *removal* of an old land-mark, yet their natural tendency is to *weaken* its foundations and *impair* its stability.

FESTIVAL OF ST. JOHN.

I understand it to be the intention of Washington Lodge, at Burlington, to celebrate publicly the festival of Saint John the Baptist, in June next. We have had but one celebration of this kind since the revival of Masonry among us, and it is extremely desirable that the contemplated one be respectable in point of number of the Brethren present. I invite the attention of all the Brethren of this jurisdiction to this celebration, and hope that no one will be absent who can possibly attend without serious inconvenience.

THE WASHINGTON MONUMENT.

A circular has been placed in my hands by the Grand Secretary, signed by George Watterston, Esq., Secretary of the Washington National Monument Society, soliciting aid from the officers and members of this Grand Lodge, in the erection of the National Monument to Washington, now in course of building at the national Capital. It would be weakness to doubt that this magnificent project had not the highest claim upon our sympathies and our pride. The father of this great republic, the name and the fame of Washington, have filled all lands, and well does his memory deserve what it is designed to raise to it—the noblest monument upon earth. But the memory of this great and good man has more than ordinary claims upon us. He was our Masonic Brother, and the very apron which he wore, (the gift of the Grand Lodge of France through the hands of La Fayette,) and the very gavel with which he laid the corner stone of the Capitol, still exist, and were present on the first of May, 1847, at the city of Washington, upon the occasion of laying the corner stone of the Smithsonian Institute. They were present also at the laying of the corner stone of the structure now begun, on the fourth of July, 1848, and, together with the Masonic sash of Washington, were worn on that day by the Grand Master of the District of Columbia, in performing the Masonic ceremonies of the occasion.

The generation to which Washington belonged passed away without erecting a stone to the memory of his virtues. It is not only the duty but the pride of this that that stain should exist no longer.

Brethren, I am fully aware that in the present state of your treasury you cannot at this moment command funds, as a Grand Lodge, to contribute to this patriotic and worthy object; but remember that this great national edifice will consume years in its accomplishment, and I entreat you forget not, at the very first moment it is in your power, to appropriate something for the monument to the Father of his Country. In the meantime I solicit the Grand Lodge to recommend to the secular Lodges that their ordinary Lodge stipends, or dues from members, be appropriated, for the term of three or six months, to this object, or that each member of all the Lodges in the State be requested to deposit with the Secretary of his Lodge one dollar, to be by him forwarded to the Grand Treasurer of the Grand Lodge, and devoted to this purpose. It would be a disgrace to the Masonic Institution of Vermont, to withhold its hand upon an occasion like this.

DEATH OF BROTHER LAFAYETTE BUTLER.

With feelings of sincere sorrow I communicate to you the recent death of one of our Brethren. Brother Lafayette Butler, the son of our worthy Deputy Grand Master, has been called from among us by the Supreme Architect. He was with us, as one of the representatives of Missisquoi Lodge, at our communication in January, 1848, and the recollection of him will be fresh in the memories of many of our members. He was a most worthy man and Mason, and his own Lodge have shown their respect for his memory by shrouding their beautiful hall in the drapery of mourning. He died in the State of Georgia, on the 30th of November last, whence he had gone for his health, which had been sinking rapidly under consumption—and was buried by his Georgia Brethren with Masonic honors. His memory is worthy to be honored by this Grand Lodge, and we may worthily stop a moment to drop a Masonic tear over his ashes.

THE NEW YORK SCHISM.

The report of the Committee on Foreign Correspondence is an admirably written paper, as are all the other reports. We have rarely read the published proceedings of any Grand Lodge with more pleasure. We extract as follows from the report named:

> A large portion, and most of the Masonic part of our State, is in immediate contiguity to New York, and great numbers of our Brethren are personally known to the Brethren under that jurisdiction, and are in the habit of meeting them Masonically. We believe, however, that there is no Lodge on the west side of Lake Champlain which acknowledges the body represented by Mr. Phillips, or which does not recognize the authority of that over which Brother Willard presides.
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> We hope most sincerely that this unfortunate schism is not beyond remedy. Our sister State presents the singular Masonic anomaly of three distinct bodies, claiming to be Grand Lodges, within a single jurisdiction. The recent attempt at reconciliation between the body calling itself St. John's Grand Lodge and the Grand Lodge of which M. W. John D. Willard is Grand Master, appears to have failed. Deeply regretting that result, (as we do sincerely,) we still indulge the hope that we are not to meet a similar one as to the other two adverse bodies. It is true that the extreme bitterness of the discussion is stamped upon the circumstances which have attended it; but we are most unwilling to believe that the breach is irreparable. The united views of the Grand Lodges of other States ought to (if they do not) go far to convince even unwilling minds, who, in the judgment of candor, is in fault; and if Masonic principles are not wholly forgotten, or have not wholly lost their influence, to bring back the erring, even through sacrifices of feeling and opinion, to the Masonic fold.
>
> Entertaining as to this difficulty the opinions expressed, but one course appears to be indicated for our present action—and we embody our opinions in the following resolutions, which we recommend for the adoption of the Grand Lodge.

Resolved, That this Grand Lodge recognizes the Grand Lodge over which M.

W. John D. Willard presides, as the regularly constituted Grand Lodge of the State of New York.

Resolved, That the secular Lodges, acting under the authority of the Grand Lodge of Vermont, are hereby ordered to admit no visitors from the State of New York but such as acknowledge the authority of said Grand Lodge of New York, of which the M. W. John D. Willard is Grand Master.

LOUISIANA.

At our last communication the Committee on Foreign Correspondence, in their report, deemed it their "duty to recommend to this Grand Lodge to suspend, *for the time being*, its intercourse with the Grand Lodge of Louisiana." This recommendation alluded to the *old* Grand Lodge of that State; and the reasons then given were, that that body had "departed from some important land-marks of our Order, and pursued practices in her Lodges unknown to the symbolic degrees of ancient York Masonry," the Grand Master of this Lodge, in his annual address, called the attention of the Grand Lodge to the importance of this subject, and the report of the Committee on this point elicited a free discussion, which terminated in the adoption of this recommendation of the Committee by this Grand Lodge.

The Committee at the same time reported that they were not prepared at that communication "to go so far as to break off finally all correspondence with the old Grand Lodge," but recommended this temporary measure, with the hope that before our own Grand Lodge again convened, "the Masonic difficulties between the Grand Lodges of Mississippi and the Louisiana Grand Lodge of Ancient York Masons" would "be amicably adjusted."

The adoption of the recommendation of the Committee, it will be observed, was, on its face, but *temporary;* and it is doubtless necessary at the present communication that this Grand Lodge should take some new action on the subject, either by way of continuing this temporary suspension of intercourse for a further period, or, as circumstances remain the same, by making that suspension permanent and final.

The Louisiana Grand Lodge of Ancient York Masons—perhaps better known as the new Grand Lodge of that State—was also a subject of consideration by the Committee at our last communication; but the Committee were not fully prepared "to sanction every thing that had been done by that body," and deferred coming to any conclusion in relation to it.

In this state of doubt on the part of the Committee, this Grand Lodge did not find itself in a position to act understandingly; and although the acknowledgment of the new Grand Lodge by us as a regular State Grand Lodge, was urged in debate as proper and right, it was not sanctioned, and its acknowledgment was deferred according to the recommendation of the Committee.

Thus was the business on these two subjects left when we parted a year ago.

The present Committee have received, during the past year, the report of the Committee on Foreign Correspondence of the new Grand Lodge for 1849. That Committee consisted of Br's. John Gedge, J. W. Crockett, N. Perkins, W. H. Howard, and J. O. Harris—some of them not unknown to us; and they complain, in the outset of their report, "that the Grand Bodies which reprove and repudiate the *old* Grand Lodge do not formally or frankly extend the hand of fellowship or voice of recognition" to them: and, in the opinion of your Committee, there is great justice in that complaint. If, as was found by your Committee of last year, the old Grand Lodge of Louisiana has departed from some important land-marks of our Order and pursued practices in her Lodges unknown to the symbolic degrees of Ancient York Masonry, how is it possible for this Grand Lodge, consistently with the support and preservation of Ancient York Masonry in its purity, which it professes to sustain, to continue any intercourse with that body? These facts thus found by your Committee are undoubtedly true. All the information possessed by the present Committee tends to confirm and establish them, and, in their judgment, furnish ample reasons for making our present temporary suspension of intercourse permanent.

With these views as to that body, your Committee recommend for the consideration of the Grand Lodge, the following resolution:

Resolved, as the opinion of the Grand Lodge of Vermont, That the old Grand Lodge of Louisiana, by departing from the constitutional requirements of Ancient York Masonry, and by introducing and sanctioning a cumulation of other rites under its jurisdiction, has rendered it both inexpedient and unmasonic for this Grand Lodge further to continue Masonic relations with it, and that for the future all Masonic intercourse with said old Grand Lodge of Louisiana be discontinued.

The new Grand Lodge, known as the Louisiana Grand Lodge of Ancient York Masons, was forced into existence by the corruptions of the old one. The latter having cumulated upon the Ancient York rites what is called (improperly) the "Scotch rites" and the "French or modern rites," and attempted to unite them all under her jurisdiction, and having introduced into the ancient York rites, innovations and practices "not consistent with the constitutions of the Order, and subversive of the principles and ground work of Masonry," the Ancient York Masons of Louisiana, in the year 1844, protested against her action, and applied to the Grand Lodge of the State of Mississippi for the establishment of genuine Lodges of York Masons within their State. This subject came before that Grand Lodge in January, 1845. That Grand Lodge gave it a thorough investigation, and after having had it two years under its consideration, on the 17th of February, 1847, found such a state of things existing as induced it to adjudge the application to be reasonable and proper, and therefore issued dispensations accordingly for two new Lodges to be holden within the State of Louisiana. In the year 1848 the whole number of dispensations granted for new Lodges in Louisiana amounted to seven;—and this new Grand Lodge was then formed.

At the present time this new Grand Lodge has twentyseven Lodges under its jurisdiction, of which eighteen are Chartered and nine under dispensation; and of all them are reputed to be in a most flourishing condition.

The old Grand Lodge admits the *cumulation* of rites, but denies that she mixes them.

Your Committee think the distinction of little consequence. In our opinion, a Grand Lodge originally constituted as a Grand Lodge of Ancient York Masons, has no power to force a partnership of jurisdiction between York Masonry and any thing else. It matters little to what it is forcibly allied. It might as well be Rechabiteism or Odd Fellowship, as Scotch rites or French rites.

We believe it must be a Grand Lodge over Ancient York Masonry single and alone, or nothing, so far as true Masonry is concerned; and that when it ceases to be this, it loses its power as a regular Grand Lodge, and may be and ought to be treated as out of the Masonic pale. We believe also that regular Ancient York Masons have a right, in such circumstances, to call for the aid of the Grand Lodge of another State to re-establish them in Lodges on the Ancient plan, and thus restore them to the enjoyment of their Masonic privileges.

In our opinion, the action of the Grand Lodge of Mississippi was not only justifiable, but wise and commendable. We believe the Lodges she established at Louisiana were established on Masonic principles, and that the new Grand Lodge created by them is entitled to be considered the *true* Grand Lodge of Ancient York Masons for Louisiana; and with these opinions we recommend to this Grand Lodge the adoption of the following Resolution:

Resolved, As the opinion of the Grand Lodge of the State of Vermont, That the new Grand Lodge of the State of Louisiana, known as "the Louisiana Grand

Lodge of Ancient York Masons," is a regularly constituted Grand Lodge of Ancient York Masons, and that as such we tender it the hand of Masonic friendship, and offer it cheerfully an interchange of Masonic intercourse.

Some intimations have very recently reached us, that an attempt is now being made to reconcile the differences between the old and new Grand Lodges of Louisiana, by what is called a *compromise*. We do not understand how any Ancient York Grand Lodge can *compromise* any thing that belongs to it. If the old Grand Lodge of Louisiana will discard every thing from its walls but pure and unmixed Ancient York Masonry; then the cause of difference with the new one will be removed, and we see nothing in the way of a fair union between those two bodies; and we should be most happy to see that union realized; but if it should still retain any portion of those deformities, which, like parasites, have overrun and disfigured it, any Grand Lodge which should *compromise* by acknowledging and adopting them, would at once cease to be such a Grand Lodge of Ancient York Masons, as other Ancient York Grand Lodges could legitimately recognize. We have acted, in our recommendation upon this subject, upon the ground that there was no danger of any *such* compromise being made by the new Grand Lodge. We have acted upon circumstances as we understand them now to exist. Should it be found in future that we have erred in our understanding of existing circumstances, our errors can easily be corrected, at our next annual communication. We have seen nothing yet, to change our opinions as to the propriety of the action we have advised at the present time.

Your Committee, however, do not lose sight of the possibility that a satisfactory arrangement may still be arrived at between those Grand Lodges, which shall preserve all the principles for which we, as Ancient York Masons, contend; and desirous as we are that such an arrangement may be made, we wish to indicate to this Grand Lodge a course to reach such a contingency, and restore our intercourse with the old Grand Lodge at the earliest moment it is possible to do so consistently. We therefore also recommend for the consideration of this Grand Lodge the following contingent resolution:

Resolved, That should the Grand Lodges of Louisiana settle the existing difficulties between them, and unite as one Grand Lodge, on the principles of Ancient York Masonry, the Grand Master of this Grand Lodge, when satisfactorily informed of the same, be, and he hereby is, empowered to order a renewal of Masonic intercourse with such Grand Lodge, by proper instruction for that purpose to the Grand Secretary; and in such case, that the preceding resolutions as to these Grand Lodges be considered as revoked and of no further force.

GENERAL GRAND LODGE.

This subject has been agitated and discussed for several years past, by almost every Grand Lodge in the Union, and as yet no plan has been matured. We are of opinion that a proper tribunal is necessary, and would be very convenient to decide in some matters of vital importance to our Order. We now refer to the difficulties in New York and Louisiana—also to keep our work within its ancient land-marks. We have received Circulars from three Grand Lodges on this subject to wit: District of Columbia, Maryland and Rhode Island; which we beg leave to read to the Grand Lodge.

Of the three projects, we give the decided preference to that of Rhode Island; but we are of opinion that there are serious objections to that. 1st. We think the proposed representation too large. 2d. We would confine its power, to three points, viz: To settle questions of Jurisdiction; to settle disputes between State Grand Lodges; to regulate the work throughout the Union and to rest there.

We would also recommend that the General Grand Lodge should consist of the Grand Masters of the State Grand Lodges, or their proxies, and such General Past Grand Masters as may be chosen hereafter, or one representative to be appointed by each State Grand Lodge. We make these suggestions in good faith, and after some deliberation on the subject.[*]

We deem it impracticable for this Grand Lodge to become a party to any organization of a General Grand Lodge at this time; but should one be formed, we can decide hereafter whether we will become a party to it or not.

In conclusion on this subject, we submit the following Resolution:—

Resolved, That we view with favor the proposition of the Grand Lodge of Rhode Island for a General Grand Lodge of the United States, but do not deem it expedient for this Grand Lodge to become a party to it, at this time.

THE LOUISIANA GRAND LODGES.

Just as we were putting the last sheet of the present number of the Magazine to press, we received a letter from a correspondent at New Orleans, in relation to the proposed union of the two Grand Lodges in that city, and the consequent reconciliation of all existing difficulties.

Our correspondent says:—" The utmost harmony and Brotherly Love prevail between the individual Brethren of both bodies, and you will perceive from the circular herewith sent, that no doubt can be entertained of a harmonious Union; which will probably be effected on the 18th inst., at which time the annual meeting of the Louisiana Grand Lodge will be holden. This done, the *Masonry of Louisiana*, *will stand on high and elevated ground*, and they will set an *example for New York*, worthy of imitation.

" I have availed of opportunities to attend the Lodges, where the *French* and *Scotish* rites are observed; and while I am willing to give credit to the solemnity of the ceremonies of Initiation, and the manner in which the degrees were conferred, I could readily perceive a *mixture* of the *several degrees;* and much that *does not belong to ancient Masonry*. These errors will be hereafter corrected.

" It has been very fortunate that the heads of two bodies (in the persons of Br. *Hermon* of the *old* and Br. *Gedge* of the *new Grand Lodge* of Louisiana,) are men of talent and discretion;—the Union has been delayed by the sudden illness (small pox) of Br. *Gedge*. He is now nearly recovered, and will be able to be at his post on the 18th February.

" It is matter of congratulation, to find the old Grand Lodge so desirous of setting herself right with the Masonic world, by *abolishing the obnoxious clause of admitting persons of eighteen years old to be made Masons,—giving up the cumulation of rites,*—and *restoring* the names of many worthy Brethren of the new Grand Lodge whom they had *expelled*."

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[*] " The Report of the Committee on Foreign Correspondence was taken up, and a motion being made to adopt, said motion was lost.

" It was then, on motion, voted to adopt said report, *excepting so much thereof as relates to the opinion of this Grand Lodge in relation* to the representation to the proposed General Grand Lodge."

The Circular referred to by our correspondent, contains the articles of Union; but we have not room for them the present month; besides, they may have been modified or changed at the meeting of the 18th. When finally adopted by both parties we shall lay them before our readers.

At the meeting of the old Grand Lodge, held on the 5th February, it was

"*Resolved*, That the *armistice* of sixty days now granted to the members of the Fraternity under the jurisdiction of the Louisiana Grand Lodge of A. Y. M. *be made perpetual*."

This therefore would seem to put the two Grand Lodges on a friendly footing, and restore harmony to the Fraternity in the State, whatever may be the result of the measures as to the Union of the two Grand Bodies.

Obituary.

Died at his residence, near Franklin, Lou., on the 27th of Dec., Col. HORATIO N. BAYLIES, aged 49 years and 8 months. Col. B. was a native of Montpelier, Vermont, but for several years was a resident of St. Mary's Parish, Louisiana. The following Preamble and Resolutions were adopted by Franklin Lodge, at Franklin, respecting the deceased:—

Whereas it has pleased the Great Architect of the Universe, in the wise dispensation of his providence, to remove from amongst us our much esteemed and worthy Brother, H. N. Baylies, and as our high respect for his memory demand from us an expression of our feelings on this occasion, be it therefore unanimously

Resolved, That we deeply lament his death, and feel that in him we have lost a Brother of our Fraternity and a worthy citizen, and that the poor and distressed have lost one of their best friends, and the cause of humanity, charity and benevolence, a warm advocate, both in precept and example.

Resolved, That we sincerely sympathize with the bereaved widow and orphans in their affliction by this bereavement, and offer them our sympathy and condolence.

Resolved, That we, the officers and members of Franklin Lodge, No. 57, A. Y. M., do wear the usual badge of mourning for thirty days.

Resolved, That a copy of these Resolutions be transmitted to the widow of our deceased Brother, and that they be published in the Planters' Banner, and the Masonic Magazine, of Boston, and that the Secretary be requested to forward copies of the same, as above directed.

L. R. CURTIS, *Secretary of Franklin Lodge*.

At Uchee, Ala., on the 3d of October last, Br. WILKINS SMITH, Master of the Lodge at U. He was a zealous, intelligent and faithful Brother, and in his death the Lodge has sustained a severe loss.

REGISTER OF OFFICERS.

GRAND LODGE DISTRICT OF COLUMBIA.

M. W. B. B. French, G. Master.
R. W. D. McComb, D. G. M.
" Ezra Williams, G. S. W.
" Samuel Yorke As Lee, G. J. W.
" Robert Clarke, G. Treas.
" Charles S. Frailey, G. Sec.
W. Horatio N Steele, G. Visitor and Lect.
" Rev. Charles A. Davis, G. Chaplain.
" Urias Hurst, G. S D.
" Charles Calvert, G. J. D.
" Gustavus A. Schwarzman, G. Marshal.
" P. Emrich, G. S. B.
" A. G. Ridgley, G. Pursuivant.
Br. Peter Bergman, G. Tyler.

GRAND LODGE OF VERMONT.

M. W. Philip C. Tucker, G. Master.
R. W. Samuel S. Butler, D. G. M.
" Joshua Doane, S. G. W.
" Samuel Willson, J. G. W.
" Dan Lyon, G. Treas.
" John B. Hollenbeck, G. Sec.

ZANESVILLE CHAPTER, ZANESVILLE, O.

George L. Shinnick, High Priest.
John Redmond, King.
Thomas Maxfield, Scribe.
Jacob Thorn, Treas.
Elias Pike, Sec.
R. H. Cotton, Capt. Host.
William M. Shinnick, P. Soj.
Harvey Darlenton, R. A. Capt.
William Barton,
Thomas O'Hara, } M. of Veils.
A. C. Romine,
William Wright, Tyler.

AMITY LODGE, ZANESVILLE, OHIO.

Warren Lillebridge, W. M.
William M. Shinnick, S. W.
William Berkshire, J. W.
Harvy Darlenton, Treas.
Andrew Hines, Sec.
C. W. Poturin, S. D.
Mark Louden, J. D.
Isaac Campbell, Tyler.

SYRACUSE LODGE, SYRACUSE, N. Y.

John W. Cook, W. M.
Thomas C. Edwards, S. W.
John M. Clark, J. W.
George N. Williams, Sec'y.
Wakeman Lyon, Treas.
A. G. Brouwer, S. D.
Theo. O. Wilson, J. D.
William B. Goodfellow, } Stewards.
Isaac D Earll,
Archibald Perkins, Tyler.

Meets every Thursday evening, at Masonic Hall, near the R. R. Depot.

LANCASTER ENCAMPM'T LANCASTER, O.

Sir M. Z. Kreider, M. E. G. C.
" George L. Shinnick, Gen.
" H. Ormand, Capt. Gen.
" Paul Carpenter, Prelate.
" George W. Claspill, Treas.
" John B. Reed, Recorder.
" John McClelland, S. W.
" James Gates, J. W.
" Robert Fielding, Standard B.
" O. W. Kramer, Sword B.
" Mahlon Smally, Warder.

N. JERUSALEM CHAP., WISCASSET, ME.

J. B. Mange High Priest.
A. F. Hall, King.
James Taylor, Scribe.
T. B. Johnson, C. of H.
H. Clark, P. S.
E. Connor, R. A. C.
E. G. Webber,
A. Packard, } M. of Veils.
W. P. Jordan,
W. Rice, Treasurer.
E. McKenney, Secretary.
A. McLean, Sentinel.

SYRACUSE CHAPTER, SYRACUSE, N. Y.

Benjamin French, H. P.
George N. Williams, K.
John M. Clark, S.
John W. Cook, Capt. of Host.
Thomas C. Edwards, P. S.
A. G. Brouwer, R. A. C.
D B. Bickford,
J. Penfield, } M. of Veils.
A. Stanton,
A. Perkins, G.

Meets twice a month. Regular meetings, Wednesday preceding the full Moon.

LAFAYETTE LODGE, ZANESVILLE, OHIO.

John Redmond, W. M.
R. H. Cotton, S. W.
William Barton, J. W.
Jacob Thorn, Treas.
J. M. Browne, Sec.
Daniel Hatton, S. D.
A. C. Romine, J. D.
James D. Mitchell, Tyler.

LINCOLN LODGE, WISCASSET, MAINE.

Henry Clark, W. M.
Asa F. Hall, S. W.
Thomas B. Johnson, J W.
John B Mange, Treasurer.
Frederick A. Sawyer, Secretary.
Erastus Foote, Jr., S. D.
Edmund Conner, J. D.
Alfred McLean, } Stewards.
Andrew Herbert,
William H. Pillsbury, Chaplain.
James Clark, Tyler.

MASONIC CHIT CHAT.

☞The Corner Stone of a Monument to the memory of WASHINGTON, was laid by the civil authorities of Virginia, at Richmond, on the 22d February last. The Grand Lodge and Fraternity of Virginia, were present by invitation of the Governor, and assisted in the ceremonies.

☞The salary of the Grand Secretary of the Grand Lodge of England is £500, or about $2,500 a year. Br. Wm. H. White, who has held the office for the last thirty or forty years, is about to resign. probably on account of his advanced age. Br. R. G. Alston is named as his successor.

☞We regret to learn from London, that our talented and estimable Brother and correspondent, ROBERT THOMAS CRUCEFIX, M. D., in consequence of continued ill-health, has been obliged to withdraw from his active Masonic labors. His English Brethren, a few years since, presented him with an appropriate testimonial of their appreciation of his services in behalf of the Institution, at an expense of several thousand dollars. It was well deserved, and its bestowment was not more honorable to the recipient than to the donors.

☞AN IMPOSTOR.—We are requested to caution the Lodges and Brethren against the impositions of a person who passes under the names of *Thomas R. Phelan* and *William Brown*, with probably sundry other *alii.* He is an Irishman by birth, and about 35 years of age—5 feet 9 or 10 inches in height, and has a bloated face. Sometimes he professes to have a wife and children : at others they are dead. He is travelling about the country, claiming the charity of the Fraternity ; to which he is not entitled.

☞The Grand Lodge of Michigan has adopted a resolution approving of the establishment of a General Grand Lodge.

The same Grand Lodge has also adopted a resolution recognizing the Grand Lodge of New York, of which the Hon. JOHN D. WILLARD is Grand Master, and prohibiting all intercourse with the body over which Mr. Phillips presides. The resolutions in both cases will be given in our next.

☞The papers notice the death of GEORGE CORYELL, Esq of Lambertville, N. J., at the advanced age of 91 years. He was the intimate personal friend of Washington, and resided for some years at Alexandria, in order to be near his person. They were both members of Alexandria Lodge. Mr. C. was the last survivor of the six pall-bearers who officiated at the burial of his friend and Br. Washington.

☞The Grand Lodge of Virginia has resolved, "that no Brother be hereafter permitted to represent a subordinate Lodge in the Grand Lodge, unless he be a resident of the Masonic District wherein such Lodge is situated, or the Master or Warden of the Lodge he represents."

☞The Grand Lodge of Vermont, recognizes the new Grand Lodge of A. Y. Masons of Louisiana, and views with favor the proposition for a Gen. Grand Lodge, giving a "decided preference" to the Rhode Island plan. It is not, however, prepared to act decisively on the subject. See proceedings on page 151.

☞The Grand Lodge of North Carolina favors the organization of a Gen. G. Lodge. It also condemns the course of the seceding Brethren in the Grand Lodge of New York.

☞The Grand Lodges of Vermont, Maryland, and Wisconsin, in addition to those already noticed, have declared against the seceding Brethren in New York, composing the body over which Phillips presides.—*Sixteen* Grand Lodges have expressed themselves on the subject, and there has not yet been a dissenting voice.

☞Our correspondent at Anderson, S. C. writes us that the Lodge at that place is in a highly prosperous condition, having as much or more business than it can conveniently do. A new Chapter has recently been established there under favorable auspices.

☞The Grand Lodge and Grand Chapter of this Commonwealth, hold quarterly communications, the present month. See advertisements.

☞Br. Hiram K. Scott is an authorized agent for this Magazine at Ridgefield, Conn.

☞Br. Andrew Poore, P. M. at Blue Pond, Ala. is an authorised Agent for the Magazine, at the above place ; and Br. William L. Collins, P. M. at Woodville, Miss.

24th JUNE.—We learn that Middlesex Lodge, Framingham, has voted to celebrate the ensuing 24th June, at that place.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. IX.] BOSTON, APRIL 1, 1850. [No. 6.

A CHAPTER IN THE UNWRITTEN HISTORY OF THE GRAND LODGE OF MASSACHUSETTS.

HOWEVER uninviting, when viewed as a whole, the history of the late antimasonic excitement in this country may be, there are some events connected with its existence in this Commonwealth, that are worthy of remembrance, and some transactions which grew out of it, that are not altogether unworthy of preservation, as materials for the future history of the Masonic Institution in Massachusetts. Among the latter, we place the surrender of the civil charter of the Grand Lodge of the State, in 1833.

About the year 1816, the Grand Lodge established a permanent "CHARITY FUND," for the relief of indigent Brethren, their widows and orphan children. The maximum of the fund was fixed at fifty thousand dollars; and, in view of the then prosperous and growing condition of the Institution, it was believed that that amount could in a few years be realized. For its greater security and better management, the Grand Lodge, in 1817, applied to the Legislature for an Act of Incorporation, authorizing the then Grand Master and his associates in office, and their successors, to "take by purchase, gift, grant or otherwise, and hold real estate, not exceeding the value of twenty thousand dollars, and personal estate not exceeding the value of sixty thousand dollars, for charitable uses." The application was successful; and the fund was thenceforth held and conducted under the legal sanctions and securities afforded by the provisions of the Act so obtained.

In the fall of the year 1826, the antimasonic excitement broke out in New York. In the following year it reached Massachusetts. In 1830–1, it had attained its acme, and raged with unmitigated violence and bitterness. It was carried into all the social relations of life,—the ties of friendship and kindred were sundered,—the springs of sympathy were dried up,—confidence between man and man was destroyed,—the demon of madness and persecution ran riot through the community,—the prominent and active members of the Masonic Institution, were thwarted in their business—denied the lawful exercise of their civil franchises,—driven from public offices, from the jury-box, from the churches,—subjected to insolence and contumely,—hunted down as felons; and only saved from assassination through the cowardice of their persecutors. But, conscious of their own blamelessness, and the purity of the principles of their Institution, they remained inflexibly firm in the determination to vindicate the integrity of their characters as Masons and their rights as men—regardless alike of the mistaken timidity of friends and the fiendish denunciations and threatenings of persecutors.

Such was the position of the Fraternity in the State, when the Masons of Boston, were unexpectedly required to vacate the rooms they had occupied for some years previously in one of the public buildings of the city.* They very naturally felt the importance, if not positive necessity, of providing for themselves a permanent location,—a *home*, where they might reasonably hope to be allowed to sit down under their own vine and fig tree, in the quiet enjoyment of increased security. The proposition was submitted, and the Grand Lodge resolved to erect a building, which should be sufficiently spacious for its own and the accommodation of the various Masonic bodies in Boston.

In 1830, an eligible lot of land was purchased, at a cost nearly equal to the full amount which the Grand Lodge, by its Act of Incorporation, was authorized to hold in real estate. It was, therefore, readily perceived, that when the proposed structure should be erected, the value of the property would greatly exceed that amount. But entertaining no doubt that the Legislature would so modify its corporate powers as to adapt them to its necessities, the Grand Lodge proceeded to contract for the erection of the building. The corner stone was accordingly
14 laid, in ancient Masonic form, on the 30th October, 1830. The Legislature assembled in the following January. In the course of the session, the Grand Lodge, through its proper officers, presented a petition, praying for such a modification of its civil charter as would enable it to hold an increased amount of real estate, and proportionably less of personal estate. It did not ask for an increase of its legal powers; but for a modification of those it already possessed. It asked for what had probably never previously been denied to any corporation in the record of legislative enactments in this country. The petition was immediately attacked, in violent and abusive language, by the antimasonic members of the House, then amounting to between twenty and thirty in number. It was, however, finally referred to the Committee on the Judiciary, of which the Hon. William Sullivan, of Boston, was the Chairman. Towards the close of the session, that committee reported the modification asked for by the Grand Lodge. But the antimasonic members,—feeling the propriety of the request, and that it could not be denied, consistently with legislative precedents,—had anticipated the character of the report, and prepared themselves with such means as they could command, to defeat its adoption by the House. Petitions and remonstrances had been drawn up by the party managers in Boston, and sent throughout the Commonwealth for signatures; charging that the Grand Lodge had violated its corporate powers,—that it was a wicked and dangerous association, unworthy of the confidence of the Legislature, and praying that a committee, with power to send for persons and papers, might be appointed to investigate the charges against it,—to examine into all its proceedings,—and, finally, that its Act of Incorporation might be revoked. One object contemplated by this movement, was to get possession of the books and records of the Grand Lodge, and of the subordinate Lodges, acting as its agents, and under its authority as a corporation. Another, and to these agitators, the more important one, was to obtain the appointment of a select legislative committee of antimasons, with authority to arraign before them, as felons, the leading and distinguished Masons of the State; in the futile hope and expectation, that, through the fear of imprisonment for contempt, and the force of a cunningly devised oath, (understood to be already written,) they should be able to extort from them, a disclosure of the secret ritual of the Institution. Of the accomplishment of both these objects, the antimasons, in and out of the Legislature, spoke with entire confidence,—as a thing certain,—tauntingly boasting that the Masons had voluntarily placed the power in their hands, and they should use it. In this calculation they relied, not upon their own strength, for they were a minority; but upon aid to be drawn from the two leading political parties in the House. In the State, if our memory serve us, (and we narrate wholly from recollection,) the antimasonic party, or faction, held the balance of power,—they at least held it in one or more of the Congressional Districts, and in many of the larger towns. This, they well knew, gave them an importance of which both parties were desirous to avail themselves, and which neither felt itself at liberty to disregard. The Masons, though numerous and powerful, formed no party. But they were men, endowed with common sense and human passions; and would not be very likely to prefer the interests of any party that should lend itself to their prejudice. This was a counter influence that the antimasonic leaders did not rightly estimate, in calculating the result of the matter at issue. Both the principal parties in the Legislature, held the third party in contempt. Neither entertained respect for its principles, nor for the men who composed it. And yet, from the peculiar position it occupied in the politics of the day, both, while they hated it, were disposed to conciliate its favor. Neither dared openly to side with it, nor to break with it; and they did not care to assume a different relation in respect to Masonry. In view of this state of things, our readers will not be surprised to learn, that when the troublesome question came up for consideration, it was, after a stormy debate of two or three days, driven out of the House, by a motion for indefinite postponement. The petition of the Grand Lodge was rejected.

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*The "Old State House." The rooms were required for city purposes.

What was to be done next? The Grand Lodge had, undeniably, exceeded its corporate powers, and thus endangered its property. Had the antimasons succeeded in procuring a revocation of the Act of Incorporation, before the Grand Lodge had provided for the security of the property, by sale or otherwise, the title to the latter, in the technical language of the law, would have become *derelict*,—the legal possession of it would have passed from its rightful owners. The antimasons understood this, and viewed such a result as among the probabilities involved in the issue. The Supreme Court possessed power to relieve the Grand Lodge, in the event of such a result; but it was under no legal constraints to do so; and, in view of the temper of the times, such a condition of the property was not to be regarded as altogether secure. What then was to be done next? The question was not without its difficulties. To abandon the work, was a proposition not to be entertained; and the building was not in a condition to be disposed of by sale. Besides, to do either, was yielding to the enemy; and this was a humiliation to which the great mass of the Brethren were not prepared to submit. They very properly felt that they had been grossly and greviously wronged in their rights and characters. They were not, therefore, then, in a condition to yield anything, either to interest, or policy, or opposition. In these feelings the Grand Lodge generally sympathized with them. But it had important interests at stake; the security of which demanded cautious deliberations and wise counsels. The question came up—Should it trust to a future Legislature for that justice which had been wrongfully withheld from it by the last? The proposition was favorably received,—the work of erecting the Temple was continued; and, May 30 in ~~June~~, 1832, it was solemnly dedicated to Masonic purposes.

But the embarrassments of the Grand Lodge, in respect to the security of the property, now greatly enhanced in value, still remained. Confidence in the future began to waver. The result of a second petition to the Legislature was not to be calculated with any degree of certainty. The excitement had not abated. The antimasonic managers were not idle. Petitions were circulating in every town in the Commonwealth, praying for the revocation of the Act of Incorporation,—and charging the Grand Lodge and Fraternity with every crime in the decalogue, and demanding a Committee, with power to send for persons and papers, to investigate the truth of them. Runners and public lecturers had been employed to traverse the State for the purpose, and it was estimated that at least ten thousand signatures, real and fictitious, had been obtained to these petitions. In addition to this, there was a strong probability,—indeed, a certainty,—that the antimasons would be numerically stronger in the next Legislature than they were in the last. There was, therefore, no sufficient reason to anticipate a favorable result for a second petition. The case had assumed a new aspect. New and vexatious issues had been brought into it. It was no longer the question originally presented.

What then was to be done? The Legislature was to assemble in January. The Grand Lodge was in its power. It had violated the conditions of its civil charter. Its property was in danger. The inquisitorial committee asked for by its enemies would probably be appointed.* The prominent Masons of the State would be summoned before them,—an oath proposed, which they would not take,—questions submitted, which they could not, consistently with a proper sense of honor, and, therefore, would not, answer. Imprisonment for contempt was the alternative. Most of the Masons in the city were prepared for this, or did not fear it,—others were not; all desired to avoid the issue, if it could be done without dishonorable sacrifice. How was it to be accomplished? Councils and extra meetings of the Grand Lodge were held. Various propositions were submitted, debated, and rejected. On the 20th December, nothing had been decided upon. The committee appointed by the Grand Lodge at a previous meeting, reported, that they had not been able to agree upon any course which they could recommend as free from objection. The difficulty arose from an extreme reluctance to meet the case in its only tangible form. There was no fear of personal consequences; but there was great fear that any action of the Grand Lodge, which should have the appearance of yielding, might tend to strengthen the hands of its enemies, and discourage its friends throughout the State and nation. The committee having been discharged, the following vote was offered and adopted :—

"*Voted*, That a committee be appointed to consider the expediency of surrendering the Act of Incorporation of the Grand Lodge, and report at the next meeting."

The Committee was composed of R. W. FRANCIS J. OLIVER, AUGUSTUS PEABODY, JOSEPH BAKER, JOHN SOLEY, and CHARLES W. MOORE. On the 27th December, they submitted the following Memorial, which was unanimously adopted by the Grand Lodge, without amendment, and ordered to be presented to the Legislature, with the Act of Incorporation :

MEMORIAL.*

To the Honorable Senate and House of Representatives in General Court Assembled :

The Memorial of the undersigned, the Master and Wardens of the Grand Lodge of Freemasons, within the Commonwealth of Massachusetts, respectfully represents :

That the said Grand Lodge was established and organized, in the then town of Boston, in said Commonwealth, as a voluntary association, on the 30th of July, A. D. 1733—assuming and exercising all the powers, rights, and privileges, which, by the ancient laws and usages, recognized by the Fraternity of Freemasons, in their consociated capacity, it was empowered so to assume and exercise. That, in the legitimate exercise of those powers and privileges, and in its official capacity, as the head of a prosperous and growing BENEVOLENT ASSOCIATION, by the liberal donations of individual Freemasons, and by the usual contributions of the subordinate Lodges, it was, in time, enabled to create and establish the Fund known as the "CHARITY FUND OF THE GRAND LODGE OF MASSACHUSETTS;" subject to the provision that, the income thereof should be held in sacred trust for, and faithfully applied to, charitable purposes—to the relief of the distressed and suffering. And your memorialists have the gratification to believe, that the letter and spirit of this provision have ever been, and they trust will long continue to be, scrupulously observed and performed.

Your memorialists further represent: That from the period of its establishment until the year 1817, this Fund was held by, and under the control and direction of the said Grand Lodge, acting as a voluntary association. This tenure was not only thought to be insecure, but the management of the Fund was found to be attended with the various and unavoidable difficulties which are always incident to the conduct of property thus situated. Under these circumstances, and in the belief that an act of incorporation would increase the security of the Fund, and facilitate the distribution of its charities, FRANCIS J. OLIVER, Esq., and others, members of the said Grand Lodge, petitioned and obtained of the Hon. Legislature, on the 16th June, 1817, an act, by which the Master, Wardens and Members, of the Grand Lodge, were incorporated and made a body politic, authorized and empowered to take by purchase, gift, grant or otherwise, and hold real estate, not exceeding the value of twenty thousand dollars, and personal estate, not exceeding the value of sixty thousand dollars; and to have and exercise all the privileges usually given by acts of incorporation, to charitable societies. And so far as the knowledge of your memorialists extends, or their experience enables them to judge, they most confidently believe and affirm: That all the transactions of the said Grand Lodge, (with the single exception hereafter noted,) have been conducted with a scrupulous regard to the original purposes of its Institution, and with an honorable endeavor to preserve the inviolability of the corporate powers with which it was invested by the Hon. Legislature of the Commonwealth: That, in the performance of the interesting duties pertaining to this connexion, its members have conducted as honest and peaceable citizens; recognizing in the following "Ancient Charges" of their Order, unexceptionable rules of duty in all their social and political relations:—that they have "agreed to be good men and true, and strictly to obey the moral law; to be peaceable subjects, and cheerfully to conform to the laws of the country in which they reside; not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature; to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably with all men."* And that, confidently relying on the protection guaranteed alike to all classes of citizens by their written Constitutions, they have rested quietly under their own vine and fig-tree, giving just cause of offence to none, and willing to believe they had none to molest or make them afraid.

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*Such a committee was subsequently appointed; but the viper had been stripped of his poison. Summonses were served on the prominent Masons of Boston, by the High Sheriff of Suffolk; but the surrender of the Act of Incorporation of the Grand Lodge, had divested the committee, and the Legislature, of the power to compel attendance.

*Written by the Editor of this Magazine.

Such was the condition of the affairs of the said Grand Lodge, prior to the summer of the year 1830: When, having previously been under the necessity of vacating the commodious apartments which it had for a long term of years occupied in one of the public buildings of the city; and experiencing much inconvenience from the want of suitable permanent accommodations for the transaction of Masonic business, it was proposed and determined, by an unanimous vote of its members, to erect an edifice, which, while it afforded ample accommodation for the Fraternity, should also be an ornament to the city, and a public convenience. Your memorialist would not disguise the fact, that considerations of revenue contributed to produce this determination on the part of the Grand Lodge. As the depositary and guardian of a Charitable Fund, the Grand Lodge held itself morally responsible to the indigent recipients of the charities accruing from it, and felt bound to see that it was rendered as productive as a proper regard to its security would allow.

Under these circumstances, and not entertaining a suspicion that the Hon. Legislature would refuse, or that the most unyielding among the opponents of Freemasonry, could object to such a modification of its act of incorporation, as would enable it to hold a greater amount of real estate, and proportionably less of personal estate, than it was then empowered to do—the said Grand Lodge, in the autumn of 1830, laid the corner-stone of the building known as the "MASONIC TEMPLE," in the city of Boston.

The original purchase of this estate was far within the amount, which the act of incorporation authorized the Grand Lodge to hold; but foreseeing that the augmenting value of the rising structure, would exceed this amount, a petition was presented to the Hon. Legislature, at the winter session of 1831, praying for such a modification of its corporate powers, as would enable it to hold real estate, not exceeding the value of sixty thousand dollars, and personal estate, not exceeding the value of twenty thousand dollars. The petitioners did not ask for an extension of their corporate powers, nor to be invested with any additional ones; but simply for such a modification of the rights and powers which they already enjoyed, as the Hon. Legislature has always shown itself willing to make for the accommodation of other corporate associations;—a modification, which, your memorialists humbly conceive, was calculated to lessen, rather than to increase the power of the corporation; and by which no principle of law or policy was to be surrendered or prejudicially affected. For reasons, which impartial history will doubtless exhibit, but the pertinence of which the wisdom of the historian may not easily recognize, the prayer of these petitioners was not granted.

The embarrassment, in which this unexpected result involved the Corporation, will readily occur to your Hon. body. The land on which the contemplated building was to be erected, had been purchased; the foundation laid; and the contracts made for its erection. Your memorialists respectfully submit that there can be no difference of opinion among the ingenuous and unprejudiced portion of your Honorable body, in respect to the course it was proper, under these circumstances, for the Grand Lodge to pursue. It determined to go on with the erection of the building it had commenced, and either to trust to the magnanimity and justice of a future Legislature, for the necessary modification of its act of incorporation, or to dispose of the property, as circumstances might dictate, when it should become saleable. For reasons, with which it is unnecessary to trouble the Legislature, the Grand Lodge have adopted the latter alternative.

Although your Memorialists had observed in the proceedings of a former Legislature, that certain citizens, professing to be jealous of the powers conferred by our act of incorporation, or of the manner in which they were exercised, had applied for a repeal of it, we had received no formal notice of any measure for that purpose, until a few days ago, when a Circular, purporting to be a copy of a Memorial to your Honorable body, was addressed and handed to all the principal officers of the said Grand Lodge, by a sheriff. The ultimate object of this petition seems to be a revocation of the act of incorporation of the Grand Lodge. On the face of it, however, is spread out a series of direct charges and scandalous insinuations against the principles and practices of that corporation. But, as they are true or supposable, only as a faithful representation of the spirit and proceedings of those who originated them, a due regard to the blamelessness and respectability of the said Grand Lodge, as well as a personal sense of self-respect, alike admonish your memorialists to refrain from any more particular notice of them. The Grand Lodge can enter into no discussion of the principles of Freemasonry, with prejudiced and abusive partizans; but especially would it avoid the indecorum of obtruding such a controversy into the presence of the Legislature of the Commonwealth. All controversy, which may be honorably avoided, is inconsistent with the conciliatory precepts and beneficent designs of our association. We are required rather to suffer undeserved persecution and injury, than unnecessarily to maintain strife and bitterness. And although as citizens of a government of laws, we can submit to nothing that is clearly wrong; as the friends of peace and order, we can persist in nothing that is not clearly right. Actuated by these sentiments, and by a sincere desire to spare the Legislature the annoyance and unprofitable consumption of time, which the political party interested in the petition, may otherwise occasion, the Grand Lodge has determined to make a voluntary surrender of its civil Charter; and the undersigned, the present memorialists, have been duly appointed of inform the Honorable Legislature that by a vote, passed at a regular meeting of that Corporation, on the evening of December 27th, 1833, (a copy of which is hereunto annexed,) its corporate powers were relinquished, its act of incorporation vacated, and your memorialists instructed to return it to the Honorable Legislature, from whom it was derived.

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*Book of "Masonic Constitutions."

Finally, that there may be no misunderstanding of this matter, either in the Legislature, or among our fellow-citizens, we beg leave to represent precisely the nature and extent of the surrender contained in this Memorial. By divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives. These it claims to hold and exercise independently alike of popular will and legal enactment—not of toleration, but of right. Its members are intelligent freemen; and, although willing to restore any gift or advantage derived from the government, whenever it becomes an object of jealousy, however unfounded; nothing is further from their intentions, or from their convictions of duty, than to sacrifice a private institution, for social and benevolent purposes—the interests of which have been entrusted to them—in order to appease a popular excitement, of which that Institution may have been the innocent occasion.

JOHN ABBOT, *Master.*
ELIAS HASKELL, } *Wardens of the G. L. of*
BENJ. B. APPLETON, } *Massachusetts.*

This Memorial was presented to the Legislature, by the Hon. STEPHEN WHITE, (formerly of Salem,) then a member of the House from Boston. The excitement which followed immediately on its being presented, is not easily described. There was a spontaneous burst of indignation from the antimasons in every part of the House. They had been employed during the summer, and had incurred heavy expenses, in circulating petitions throughout the Commonwealth, in which the Grand Lodge and whole Masonic Fraternity were denounced as conspirators against morals and government. The petitioners asked that a legal investigation of these scandalous charges might be instituted by the Legislature,—to which body the Grand Lodge, as a corporation,—and not otherwise,—was, to some extent, amenable for its acts and doings. The petitions were in the trunks of the antimasonic members, ready at the first favorable moment, to be thrown into the Legislature, by hundreds. The surrender of the Act of Incorporation, if accepted by the Legislature, would render them worthless. The time and money expended in procuring signatures to them, would be lost. The torpedo that was to sweep the whole Masonic Fraternity of Massachusetts from the face of existence, would be deprived of its explosive power. Hence its reception,—though the very thing the antimasons had demanded, but least desired—was met by coarse and vindictive opposition. But opposition was unavailing. The leading parties in the House were anxious to avail of any favorable opportunity to get rid of the subject. They felt its embarrassment, and the difficulty of maintaining the neutral position they desired to occupy. The voluntary surrender of its corporate privileges by the Grand Lodge, presented that opportunity. Both parties could join in a vote to accept this tendered surrender, without committing themselves. They did so join; and though a violent opposition was raised by the antimasonic members, the surrender was accepted. The authority of the Legislature over the Grand Lodge was at an end. The latter was left to pursue the even tenor of its way, regardless alike of legislative interference and antimasonic impertinence. The property had been previously disposed of to an opulent and confidential Brother, and was secure. It was subsequently reconveyed to a Board of Trustees, chosen by the Grand Lodge; and the Masonic Fraternity of Boston, still continue to sit under their own vine and fig tree, in the full and quiet enjoyment of a happy prosperity.

CABALA ABOTH.

BY BR∴ G∴ F∴ YATES.

CHAPTER I.

R. W. Br. MOORE:—In several of the late numbers of your Magazine, I noticed articles explanatory of certain points in the Cabalistic Mysteries of the Jews. The near relationship these sustain to our Freemasonic Mysteries, in their *esoteric* department, are not much known or appreciated by the members of the Fraternity, except those who have cultivated the high degrees of "the ancient and accepted rite."

For this reason any further dissertation on the subject of the Jewish Cabala, may not prove interesting to a majority of your readers. Such an opinion I would have pronounced with a certain degree of positiveness a few years ago. In pronouncing it now, however, I may misjudge. "A change has come over the spirit" of our Brethren. A new spirit of inquiry after truth seems to have been awakened among them. Studies leading to the development of the history of our Order, its nature, and its science, which were, not many years ago, spoken of disparagingly, are now pursued with devotion; albeit the light they shed on the particular point under investigation, may be faint and imperfect, or remotely seen.

I have entitled my topic "Cabala Aboth," or Cabala of the Jewish fathers. But what do you mean by Cabala? I will allow a standard lexicographer of the *seventeenth* century to answer for me. "CABALA—*Heb.* קבלה=KABALAH—*Lat. traditio*—a skill or science practised by the Jews, to fetch out mysteries and expositions from the *numbers*[*] that letters of words make—also a mysterious doctrine among the Jews delivered down by word of mouth from the fathers—at last gathered into a body in the *Talmud.*" This most clear and comprehensive definition, will be readily acknowledged by the "*illuminated*" descendants of the Pythagorean and Essenean mystics, the "*Ineffable* Masons." The eleven degrees they cultivate, are so called, because they treat of the *ineffable*, the incommunicable name of the Deity. By Freemasons of any other grade, order or degree, they will be but partially understood. To the Royal Arch Mason of the second temple, the "three-letter" name may be of interest, but the "tetrad," and holy "*four letter* name"—the tetragrammaton, by which our Brethren swore of old, and its cognate mysteries, possess peculiar interest alone for Royal Arch Masons of the first temple, "the Grand Elect and Perfect."

The Pythagoreans highly honored the "*Tetractys,*" because all symphonies are included in it, and "thence springs all our wisdom." Hence their oath ran thus: "Not by him who delivered to our souls the tetractys, which contains the fountain and root of everlasting nature."[†]

But before I enter upon my subject fully, I am bound to show by other than my own assertions, that, and what, these cabalistic matters have to do with Freemasonry. Our illustrious Brother the late Rev. Frederick Dalcho, with whose "Ahiman Rezon," and other works, the Brethren generally are familiar, I will present as my authority. He thus discourses on the subject before us in an address delivered by him, before his Charleston, S. C., Brethren, on the 21st March, 1803. I quote at large, because condensed extracts would not be sufficiently explicative or satisfactory:

"It is well known to the Blue Master, that King Solomon and his royal visitor were in possession of a pristine word; but of which he must remain ignorant unless initiated into the "sublime degrees." The authenticity of this mystic word as known to us, is proven from the sacred pages of Holy writ, and the Jewish history from the earliest period of time. Doctor Priestley, in his letters to the Jews, has the following remarkable passage, when speaking of the miracles of Christ. "And it has since been said by your writers, that he performed his miracles by means of some *ineffable* name of God, which he stole out of the temple."

"In the symbolic degrees, nothing is taught, but occurrences which took place at the building of the first temple, an inconsiderable period of about seven years. The history of their Order (or its traditions) previous to that period, and the extensive and important improvement in the art before and since, they are unacquainted with."

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[*] With the Hebrews, letters stood for numbers—they had no figures.

[†] Life of Pythagoras, by Jamblicus.

"Much irregularity has unfortunately crept into the blue Degrees, in consequence of the want of Masonic knowledge in many of those who preside over their meetings; and it is particularly so with those who are unacquainted *with the Hebrew* language. So essentially necessary is it for a man of science to preside over a Lodge, that much injury may arise from the smallest deviation in the ceremony of initiation, or in the lectures of instruction. We read in the Book of Judges, that the transposition of a single point over the *shin* (שׁ), in consequence of a national defect among the Ephraimites, designated the *Kouans*, and led to the slaughter of fortytwo thousand. The sublime figure of the Divinity formed in the Fellow-Crafts Degree, can be elegantly illustrated only by those who possess some knowledge of the *Talmud.*

"If some knowledge of the Talmud is necessary to enable us to understand some of our ceremonies, so is also some knowledge of the mysteries of the *Cabala.* That expressive mystic figure (before referred to) is well illustrated in the sublime degrees." "On many subjects with the truth of which we should be acquainted, the Bible is silent, hence a knowledge of the Talmud is necessary!"

"The age of *Enoch* and of Noah and his descendants, forms an interesting period in history which claims the attention of the Craft. The overruling providence of a merciful Being, the sacred treasures preserved by Divine inspiration," (at the building of the first temple,) "are subjects calculated to interest the finest feelings of the heart and to reward the toil and expense of the candidate. The age of Solomon, &c. furinshes an elegant picture of the combination of wisdom and religion; and in its enlarged point of view, when circumstances and characters are brought forth to embellish the grand design, it renders the account of his reign the more interesting. After numerous difficulties had been encountered, the temple was rebuilt in the reign of Darius, by Zerubbabel, who was a Prince of Jerusalem. The second was destroyed by Pompey, who afterwards directed the erection of the third, which was destroyed by Titus Cæsar, son of the Emperor Vespasian. The connection of these circumstances with the sublime Degrees" is intimate.

"Most of the words in the sublime Degrees, are derived from the Chaldean and Latin, as well as the Hebrew languages."

As a preliminary to the few remarks I design to make on the ancient Cabala of the Hebrews, I propose to give some account of the alphabets of antiquity; since according to their views much mystery lies hidden in the letters themselves. But this must be reserved for the next Chapter.

In the mean time, and as a finale to this Chapter, permit me to present, what perhaps the young Cabalistic student of the Craft, will not be unthankful for, the modern Hebrew Alphabet, with the names of each letter, and their power or sound in English letters. This character was invented only about three centuries ago. The alphabet from which this was taken, and of which this is an improved and polished transcript, was invented by Esdras the scribe and teacher of the law after the taking of Jerusalem, and the restoration of the temple under Zerubbabel. Esdras and the rulers of the Synagogue, although they patronized the new characters, believed themselves conscientiously bound to preserve the name of Jehovah in the same letters in which they received it. They attached a holiness to the letters of the name, as well as to the name itself. Freemasons in writing that name, should use an appropriate *ancient* character.

א	name	Aleph,	power*	A or E.
ב	"	Beth,	"	B.
ג	"	Gimel,	"	G.
ד	"	Daleth,	"	D.
ה	"	He,	"	H.
ו	"	Vau,	"	†V, or U, or O.
ז	"	Zain,	"	Z.
ח	"	Cheth,	"	double H.
ט	"	Teth,	"	T.
י	"	Yot,	"	I when a vowel, Y when a consonant.
כ	"	Kaph,	"	C and CH.
ל	"	Lamed,	"	L.
מ	"	Mem,	"	M.
נ	"	Nun,	"	N.
ס	"	Samech,	"	S.
ע	"	Gnain,	"	GN.
פ	"	Phe,	"	PH.
צ	"	Tsade,	"	TS.
ק	"	Koph,	"	K.
ר	"	Resh,	"	R.
ש	"	Shin,	"	SH.
ת	"	Thau,	"	TH.

UNION OF THE TWO GRAND LODGES OF LOUISIANA.

The New Orleans Crescent, of February 25th, contains the following paragraph, which in the absence of more official information, we lay before our readers. The statements made are undoubtedly correct. A copy of the articles of union as originally proposed by the old Grand Lodge, are in our possession, but we have not room for them the present month :

We have the pleasure to state, upon the most reliable authority, that the "Louisiana Grand Lodge of A. Y. Masons," now holding its regular annual communication in this city, with a very full representation of all, or nearly all, the Lodges under its jurisdiction, adopted, on the 21st, by almost a unanimous vote, the articles of union and reconciliation proposed by the "Grand Lodge of the State of Louisiana," a few days ago. We may, therefore, consider the reunion of these two grand bodies of Masons in this State as virtually consummated. Their divisions and dissensions have been a source of deep grief and pain to all concerned, and, indeed, to the whole Fraternity throughout the world. Their cordial and happy reunion upon terms equally honorable and satisfactory to both parties, cannot therefore fail to give universal joy to the members of the Craft every where, and we offer them our cordial congratulations on this fortunate event."

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*Pronounced A or E according to the vowel that belongs to it.

†Pronounced V when a consonant. When the points (a modern invention) make it a *surek* it is pronounced U ; when a *cholem*, O.

THE ACACIA.

As there has been some difference of opinion respecting the Masonic emblem, *Cassia*, or *Acacia*, I have taken some pains to satisfy my own mind on the subject, and have come to the conclusion that *Acacia* is the true Masonic emblem.

1. The definition, or English, of the Greek word Acacia, is *Innocency* ;—the English of the Latin word Acacia, a thorny plant. *Acacia gummi*, is gum Arabic.

2. The Greek word *Acanthos*, is almost synonymous with Acacia,—Latin, Acanthus. Arbor quœdam, some kind of a tree.—"And when they had platted a crown of THORNS."—Matt. xxvii. 29. The original word for *thorns* is *acanthon*.

3. In a small volume published in New York, in the year 1800, a series of Lectures on the Spirit of Masonry, by William Hutchinson, Master of the Barnard Castle Lodge, of Concord, is the following :

"We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures :—"Her tomb was in the rubbish and filth cast forth of the Temple, and *Acacia* wove its branches over her monument." *Acacia* being the Greek word for *innocence*, or being free from sin ;—implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where *Innocence* survived ; and under the banner of the Divine Lamb ; and as to ourselves professing that we were to be distinguished by our *Acacy*, or as true Acacians in our religious faith and tenets."—*Spirit of Masonry, page* 113.

In the first volume of the Masonic Mirror, new series, July 25, 1829, page 28, is the following :

The ACACIA : emblem of domestic beauty. Tint of the white, the golden and the red rose are beautifully intermingled with the rich blossoms of the *Acacia*. It is found in the most retired places, and it blooms the fairest in the closeness of its own foliage. It loves the mossy rock and the solitary grove, and pines away in the gay garden and crowned parterre, Nourmabal sings :

"Our rocks are rough, but smiling there
The *Acacia* waves her yellow hair,
Lonely and sweet, nor loved the less,
For flowering in a wilderness—
Then come—thy *Arab* maid will be,
The loved and lone *Acacia* tree."

Dedham, March 13, 1850.

THE RAY.

ROYAL ARCH MASONRY IN TEXAS.

We learn, from an official source, that Comp. Willis Stewart, Esq. of Louisville, Ky., G. G. K. of the General Grand Chapter of the U. States—has granted, since the triennial session of that body in 1847, Dispensations for new Chapters in Texas, as follows:

Jerusalem	Chapter	No. 3,	at Anderson.
Trinity	"	" 4,	" Crockett.
Brenham	"	" 5,	" Brenham.
Austin	"	" 6,	" Austin.
San Jacinto	"	" 7,	" Huntsville.
Washington	"	" 8,	" Washington.
Rising Star	"	" 9,	" San Augustine.

The same Companion has also recently issued a Dispensation for a new Chapter at Cambridge, in the State of Illinois.

The Dispensations for all the above Chapters are made returnable at the ensuing session of the General G. Chapter in Sept. next, when Charters will probably be issued in their stead. If so, Texas will then have nine regular Chapters, and will undoubtedly immediately proceed to organize a Grand Chapter for the State.

From the preceding and other information, we infer that the executive officers of both the General Grand Chapter and General Grand Encampment, have been doing an unprecedented amount of business since the last meeting. We have ourself granted Dispensations for two new Encampments in New England, viz: one at Burlington, Vt. and one at Bangor, Me.

ADMISSION OF MEMBERS.

Yazoo City, Mi., Feb. 12, 1850.

Dear Sir and Br.:—A question has arisen in our Lodge within a few weeks which has excited considerable interest among the Brethren, and with regard to which we desire your opinion.

A non-affiliated Brother applied to our Lodge for membership and was rejected by one *black ball*—being the number necessary by our By-Laws. At the next meeting there was a resolution offered to change or alter that By-law—so as to require two-thirds of the votes in order to receive a Brother's application for *membership*. This resolution was declared "out of order" by the presiding officer, on the ground of its unconstitutionality; and that it was in violation of the landmarks of Masonry.

We desire to know whether there is any thing in the Constitutions of Masonry to prevent a Lodge from requiring a vote of two-thirds *only*, in order to admit a Brother a member of a Lodge?

Respectfully and Fraternally yours,
D. A. James.

Answer.—The admission of members, (not the admission of candidates for Degrees,) is a matter of a local regulation, under the provisions of the Constitution or By-laws of the G. Lodge of the State, when any provisions on the subject exist; which is not common. A Lodge may require a unanimous vote, or only a majority; or, in respect to its own initiates, no vote at all; but simply that the Brother sign the By-laws. Nevertheless, the most conservative and safest course is, to require nearly or quite a unanimous vote; because, the admission of a Brother to membership, who should be disagreeable to any considerable number of the members, or even to a limited number, would tend to destroy the harmony of the Lodge, and thereby retard its prosperity.

The By-laws can be amended only in the way provided for by their own articles. The offering of the resolution was probably decided to be out of order, on the ground that it was not in conformity with the article which prescribes the manner of making amendments.

MASONRY IN CALIFORNIA.

Upper California, Sacramento City, Dec. 19, 1849.

Br. Moore—Knowing that you would like to hear direct from this part of the country, I take the liberty of writing.

This is the greatest country for making money in the world. One can, if he has a capital to start upon, make money as fast as he pleases. Money is as plenty as chips. Business is good, of all kinds. In the mercantile line, clear pork is $65; flour $40 per bbl.; mess pork $50 per bbl.; Butter $1,50 per lb.; Lumber $500 per M.; common Cook Stoves $150 to 200 a piece, and every thing in proportion; common thick Boots from $16 to $25 per pair. We have no snow here. It is now rainy; but not so bad as represented. I like the climate, and think I shall like it. I am now with ———, at his store. He has made $10,000 in about four months. One must work hard to obtain gold in the mines, but the miners generally get their ounce per day. I have seen one piece that weighed *thirtyone pounds four ounces*, and several pieces that weighed six and seven pounds each. An acquaintance who has been in the mines three months with two hired men, has now gone home, with one hundred and twentyfive pounds,—a pretty good lay, we think here. If a man wishes to be poor and comfortable, he had better stay at home; but on the other hand, if he wishes to get rich and be miserable, he had better come and live in this country.

And now for Masonic matters. At San Francisco, the Masons have organized a Lodge under a Dispensation from the Grand Lodge of the District of Columbia. In November last, the Masons of this place, finding many Brethren sick and claiming charity, called a meeting of the Brethren of all nations. We then organized the Sacramento Masonic Association, had some 200 present and chose a Committee to draft a Constitution. Dr. McDonald, of Miss., presided. About 100 signed the Constitution. At the next meeting we unanimously resolved to unite with the Odd Fellows and purchase part of Sutter's Fort and convert it into a hospital for the reception of sick Brethren. Price was $4,500. It was purchased—a Committee of three from each Order was raised, with full power to choose the seventh, (who is a Mason and Odd Fellow,) for the purpose of carrying out the object. Dr. Deal, of Baltimore, is the Chairman of that Committee. We went on and procured subscriptions and purchased the place. On the last Friday of November, we procured a Dispensation from the Grand Lodge of New Jersey, and on the first Friday of December chose the officers and installed them into their respective offices. The following are the officers of New Jersey Lodge, of California: J. N. Crocket, of Newark, Master; W. N. Doughty, of Wisconsin, Sen. Warden; J. Crosby, Jun. Warden: L. J. Wilder, of Boston, Sec.; A. Greenwald, Trea. The Lodge being organized, twentyfive Brethren enrolled their names as members. The fees for Degrees were fixed at seventy-five dollars; membership ten dollars. Four petitions for Degrees, were presented at the first meeting. We then adjourned to Friday the 14th; went through with the customary business, received ten members more and nine petitions for Degrees. On the Saturday following, one of our number was called into another world. His name was Wheeler. It was his desire to be buried in Masonic form, and the Lodge was called together to pay the last tribute of respect to a departed Brother. We met at the Lodge room; where about 100 Masons formed a procession and went to the Church and thence to the burial ground, which is beyond the Fort, and about two miles from this town. It was the first procession of the kind that ever took place on this side the mountains; and it was a splendid affair for this part of the world. In fact it would have done honor in old Massachusetts. We join in connection with the Odd Fellows and build a hall which is to be commenced in a week or so.

Every thing looks favorably here. There is another Lodge formed at Weaverville—making three in California; and I am told on good authority, that there are six hundred Masons in Sacramento city. We made a subscription the other night, in the Lodge, for the new hall, and the few present subscribed six hundred dollars. The Brethren are liberal here. The sick among us cost us some seven hundred dollars before a Lodge was organized.

We celebrate on the 27th inst. by an oration, dinner, &c.

Fraternally yours, J. Morrill.

INSTALLATION AT GARDINER, MAINE.

A very pleasant meeting of Freemasons, with their wives, sisters and daughters, took place in Masonic Hall, in Augusta, on Wednesday evening December 5, 1849, for the purpose of Installing the Officers of Bethlehem Lodge. After prayer and singing, the officers elect for the year ensuing were installed in due form by Rt. Worshipful Lory Bacon, Esq. D. D. G. Master. The ceremonies were solemn and significant; after which the Brethren and sisters repaired to the Starly House and partook of an excellent supper prepared in Baker's best style.

We have seldom seen a more harmonious company or a happier Festival. Such occasions cannot but do good by curing prejudice and promoting charity and Brotherly love.

Officers of Bethlehem Lodge, installed Dec. 5, 5849.—E. Wills, M.; G. W. Jones, S. W.; B. F. Chandler, J. W.; E. Blatchford, S.; H. Winslow, T; A. Kelley, S. D.; M. E. Hamlen, J. D.; J. Rollins, Tyler.

Regular communications Monday, on or next preceding full of the Moon.

THE VIRGINIA WASHINGTON MONUMENT.—WASHINGTON AS A MASON.

We have received (in the Richmond Enquirer) a full and interesting account of the laying of the Corner Stone of the Monument proposed to be erected to the memory of Washington, (at Richmond,) by the State of Virginia. The occasion was one of deep and peculiar interest, and called together a large concourse of people from the interior of Virginia, and from the neighboring States. The Governor of Virginia presided over the ceremonies, and he was honored by the presence of the President of the United States, the members of the departments, members of Congress, and other gentlemen of distinction.

The Corner Stone was laid at the invitation of Gov. Floyd, by the Grand Lodge of the State; and it is said there was a larger attendance of Masons present, than were ever before assembled in Virginia. The ceremonies were commenced with the beautiful Anthem, beginning—"To Heaven's high Architect all praise." This was followed by an appropriate and eloquent prayer by Rev. Dr. Empie, the Chaplain of the day, from which we make the following extract, being all we can find room for:

And O, Divine Master and Judge, dispose us especially, who are the Masonic Brethren of Washington, and about to perform these last ceremonies to the memory of our most cherished and distinguished Brother, dispose us all, to be emulous to imitate his excellent example. Our Grand Master in Heaven, help us at all times to act agreeably to the principles of our Order, and to regulate our thoughts, words and actions, according to the rules of that great light of Masonry, the Holy Scriptures—that when we have "finished our work" on earth, thou mayst graciously, through the Redeemer, receive us into the Grand Lodge above.

After the usual ceremonies of depositing the Stone were concluded, the R. W. Robert G. Scott, Esq. Past Grand Master of the Grand Lodge of Virginia, delivered an able and finished address, from which we make the following extract, as exhibiting Washington's connection with the Masonic Institution, and his continued devotion to its interests:

But I feel I invade the duties assigned to another vastly better qualified to speak of Washington, of his virtues, his services and devotion to all that has made him the first among the good and great. I can, however, before you, my Masonic Brethren, and all here present, most appropriately allude to one of the best and purest of the associations of Geo. Washington. In nothing was he a common man. All his undertakings were well considered and more than well executed. In none, in his long life, did he display this striking quality of his head and heart more strongly than by his early connection with and unwavering adherence to the ancient Order of Freemasonry, and its liberal and philanthropic principles and objects. Learning, from observation and reflection, the benevolent ends our association designed to accomplish, he at an early age determined to become one of us. An honest advocate of the equal and inalienable rights of man, he became satisfied that Masonry had at all times, and under the harshest trials, been the unfaltering supporter of just and free principles. In Greece and in Venice—in the dark ages—in ancient and modern times—nay in all ages, our Washington found Masonry true and steadfast in advancing the intellectual and moral improvement of the masses, and the elevation of man to that condition of equality and happiness that now blesses more than twenty millions of American freemen. Yes, on this hallowed spot, hallowed henceforth and forever to the name of Washington, may I well say, and in all truth declare, that Masonry has done as much, nay possibly more, than all other associations for the establishment of the just rights of man.

Broad, comprehensive and never-yielding in its ends, it has steadily resisted wrong and oppression in all forms. It has defied and overcome alike the commands of the despot and the tortures of the Inquisition. It has triumphed morally over the seductions of power and the temptations to render a servile obedience to the most powerful monarchs of the earth. In our own loved land, it has proved itself pure and devoted to the principles of morality and stable free government.

And why—oh why should not the name of Washington be most intimately associated with such an Institution? He thoroughly studied and knew all that concerned it. In the closet he pondered over its designs, in the camp he ministered at its altar. And when war, with all its trials, sufferings and carnage, had ceased to desolate his native country; when peace brought happiness and liberty to every fire side, still he is the same Masonic teacher and its unchanged friend. Neither the patronage of power nor the advance of age ever chilled his ardent attachment to our ancient Order, or made him less an active and a working Mason—active in all its charities and working to give it an eternal endurance. In his youth George Washington became a Mason. Here is the record of his Initiation; and here too I exhibit his Bible, then used in the Lodge, and which, as we all know, is the first and greatest light of Masonry. In infancy he had been baptized in the Church of Christ, of which he remained to his death an humble and pious member. Here I exhibit to you the cloak that covered the infant Washington in the arms of that admirable mother at the moment of the ceremony, and who taught him the ways of virtue and religion. (Here the Speaker held up the cloak, which the immense audience hailed with cheers.)

On the 4th of November, 1752, in Lodge No. 4, in the town of Fredericksburg, he became one of us, my Masonic Brethren—and you of that Lodge who stand here to-day the representatives of your illustrious ancestors, who were the compatriots of Washington and Mercer, should ever hold these relics of by-gone days in the deepest reverence. *He* hesitated not, and on the 3d of March, 1753, was passed a Fellow-Craft, and on the 4th day of August, 1753, was raised to the sublime degree of a Master Mason—and a master, indeed, did he thenceforth prove himself to be. Master of all our mysteries; but more than all that, a master deeply imbued with, and ever practising those charming virtues that adorn our association. When the mighty struggle came with our Fatherland, and he was called by the united voice of his country to lead her armies and guide her destiny; when heavily taxed by the cares of office and command, and his herculean frame was almost borne to the earth with the grave and innumerable demands on his time and intellectual powers, he often devoted hours to the soft and chastening duties of Masonry. Frequently when surrounded by a brilliant staff, he would part from the gay assemblage and seek the instruction of the Lodge. There lived in 1842, in our sister State, Ohio, Captain Hugh Maloy, then ninety-three years old, who was initiated a Mason in the Marquee of Washington, he officiating and presiding at the ceremony. Would that that venerable man was among us this day, to bear his testimony to this marked incident in the life of his great captain—that captain who could cheerfully turn from the world, its pleasures, temptations and powers, and meet on the square, the plumb and the level, one of the humblest in his camp. How lovely, how surpassingly beautiful in all that commands the respect and admiration of the good are such practices. Maloy was known to Washington to be a good man and true, and in the sincere and bright spirit of Masonry he hailed him a Brother. Faithful to our principles and never halting in his duty, an incident occurred during our Revolutionary war which afforded him an opportunity to display them practically to the enemy. A detachment of the American army had met and gallantly overcome a British force and captured from them the working tools, jewels and clothing of a military travelling Lodge. Washington learned this, and would as soon have sanctioned the plundering of a Church, as to have approved the retention of the booty. He ordered and made its restoration under a strong military escort, accompanied by the declaration, that his countrymen waged no war against philanthrophy and benevolence.

The hour of peace arrived. Our beloved great man had passed, untouched and unharmed, through many a hard fought battle, and a kind and watchful Providence had guarded and saved him, for a long life of after usefulness. His military labors terminated on the heights of Yorktown. In that village, was Lodge No. 9, where, after the siege had ended, Washington and Lafayette, Marshal and Nelson, came together, and by their union, bore abiding testimony to the beautiful tenets of Masonry. The simple white apron; the unsullied and unspotted lamb skin I wear, were the property of that Lodge. Retirement to the quiet shades of Mount Vernon did not remove Washington from his Masonic labors and usefulness. On the 28th day of April, 1788, Edmund Randolph, the then Grand Master and Governor of Virginia, issued a Charter to Alexandria Lodge, No. 22—Of this Lodge, Washington was a member, and was constant and punctual, and ever ready to communicate light and instruction—that light which time has never dimmed, and that instruction, the bountiful fruits of which are manifested in the uniform prosperity of the Lodge, and its now numerous and respectable attendance here. Elevated shortly after this to the first office in the Republic, he is yet found in constant correspondence and active connection with the Masonic body. His letters written in 1783, 1784, 1790, 1791, 1792, and 1797, speak the language of a true, faithful and ardent follower of Masonry. At all times, whether in the working of Lodges, or in the open ceremonies of public occasions, he was ready to perform his part. When the capitol of the nation was commenced, he was present and the leading actor on that occasion. But he was there as a Mason. This marble mallet, or master's gavel, was then used by him, and is the property of Georgetown Lodge, in the District of Columbia. This apron and sash (here the speaker held up these ancient relics) adorned his noble form. He understood the use of the one and the high moral instruction derived from the other. With these simple relics of olden times, how many and interesting associations spring up. That apron and sash were in 1824, moistened with the affectionate tears of the gallant Frenchman who toiled and shed his blood for us. They are yet the property of Alexandria Lodge, and the liberal gifts of Lafayette to his Brother Washington. Inestimably valuable as this connection renders them, oh, how precious and above all price do they become, especially with you, my country-women, when we know they were prepared at La Grange and are the work of the fair hands of Madame De Lafayette. Keep and preserve them, my kind Brothers of Lodge No. 22, unused and unworn by any, the most elevated and distinguished. They are sacred legacies to you, and never can be looked on, that the mighty name and virtues of Washington do not freshly spring up before us. The Master's chair, too, was given by Washington to the same Lodge. He often occupied it, and may it continue to be adorned by successors who may imitate, but can never equal the donor, in wisdom, strength and beauty. Such is an imperfect and half-finished outline of his Masonic character and services. He died as he had lived, devotedly one of us, and was buried, as he desired, with Masonic honors.

If we look for a bright and spotless example—if we seek for light and truth—if we desire to follow the blazing pathway of a noble spirit, then Washington should be our beacon light, by him we may be guided as by "a cloud by day and a pillar of fire by night." As the great exemplar of our Order, he never failed to inculcate "peace on earth and good will to all men."

Around him shone lesser lights. Many of them, had they lived in other periods, would have given lustre to their times. But he stands not alone in the temple. As the chief key and cap stone of that temple, he is sustained and supported by other tried and trusty workmen. Franklin, the scholar and the patriot—Warren, the first Grand Master of Masons in America, and who died loved and admired, gallantly battling for his country—Lafayette, Greene, Marshall, Mercer and Randolph, were his Masonic associates. It is of such as these that our temple has been erected. They are the examples of our own country, the bright and shining lights of our Order, adding power and beauty to all its parts.

Our eloquent Brother has fallen into a slight historical erorr in the concluding paragraph. Warren was initiated into Masonry, in St. Andrew's Lodge, in this city, in December, 1761. His first commission as Grand Master, is dated the 30th May, 1764. Henry Price, of Boston, was the first Grand Master in America. His commission was granted in 1733.

Our Brother also falls into the common error in respect to the Major Generals of the revolutionary army. The exception he makes, is not sustained by the record.

ADDRESS,

Before Marion Lodge, Ocala, Florida, June 24, 1849, by Col. C. A. H. Mitchel.

Whatever is calculated in its nature, or by its effects, to elevate, purify, or moralize, the breasts of men, or chasten their thoughts; whether it be an individual effort, or one concentrated in the form of an Institution, is entitled to and ought to receive, the countenance of enlightened society. We are too poorly off in this world for good men, and good actions, and good sentiments, to reject any thing that is illuminated by the presence of virtue, or founded upon the pillars of morality. The great evil of the world is that the hearts of men are not good, and this comprehensive frailty is the fruitful source of all of the vice and misery which deprave and torment the Universe. The image of our maker has departed from our bosoms, and what should be its pure and holy home, is defaced by pride, vain-glory and hypocrisy, envy, hatred, malice, and all uncharitableness.

There is too little of love in the world. We were created for love, and to depend upon its different forms of development for our deepest and purest sources of happiness. Not merely a passion fiery and sensual—but a sentiment, refined, exalted, active and unselfish. All of the highest hopes of society and of man are founded upon this principle in our nature. Yet how have a vitiated nature and the selfish struggles of the world darkened this lovely trait of our character!—How do we every day obliterate from our hearts the capacity for this heavenly sentiment, and cast from us the sweetest fruits of life! If we were all as we should be, there would be but two grand cardinal principles for our conduct—love to God, and love to man; for we are told by him who spake as never man spake, that in these are all the law and the prophets.

"What then do you lack?" What will restore in our hearts the dominion of love? Brotherhood. Are there any forms or systems of association in the world that will produce a bond of Brotherhood among us? Are there any methods of union which will bring us together, and bind us together to feel and act for each other? Is there any thing that will teach us love? Hath God given or man invented any thing that will redeem our hearts from the dark servitude of selfishness and hate? Yes, there are two Institutions which exercise such an influence upon our hearts—one of God—the other of man—whose eminent nature and duty it is to establish men together in Brotherly love and affection; they are Religion and Masonry.

It is the office of religion to develope and perfect that sublime instinct which intimates eternity to man; to direct and fasten his affections upon God as the chief good, to secure for him all of those holy and happy influences which emanate from an upright heart and adorn a perfect life; to make him the child of God; to prepare his soul to be wafted upon the wings of love and faith into the blessed realms of immortality.

It is the ministry of Masonry to call forth and inculcate some of the largest and strongest virtues essential to religious character; to teach men to believe, to be hopeful, to be charitable; to love; to bring men, by obligations that they cannot forget, to a more full performance of those duties which they owe to each other, and which they are too prone to disregard. Religion teaches many things as being within her own peculiar spiritual sphere, which Masonry does not teach. Religion instructs us that the favor of heaven will not be won without the performance of the active duties of benevolence and Fraternity, Masonry compels us to perform them. Religion instructs us in our reciprocal duties as fellow-men, and leaves us to our accountability to God if we fail in them; Masonry does not permit the dwellers in her temple to neglect her offices. They came there willingly, they willingly assume the Masonic character and garb, and they must acquit themselves of their obligations, or depart from her halls. Truly, religion and Masonry are sisters.

But there are persons ready to say that Masons are thus obligated only toward each other, and therefore, are deficient in that catholic spirit which ought to characterize any Institution whose object is the accomplishment of good. But this allegation is not true, is unjust to our Institution, and is an entire misunderstanding of all human associations. Masons are bound to acquit themselves of their duties towards all men, but more especially a Brother Mason. The relations which bind us to our fellow-man are not in any way absolved but strengthened; the active offices of benevolence are earnestly impressed upon us, and that sentiment which men are apt only to profess is animated into a high sense of duty.

This is the principle of the family circle, it is the principle upon which nations are sustained, upon which civil society is founded and supported, and it is that which must exist in every association of men, and is entirely consistent with a perfect observance of our general relations to mankind.

This idea of a preference among those who associate themselves together for a given purpose, is absolutely necessary for the accomplishment of that purpose. Masonry purposes to bring her votaries to a more full and complete exercise of the obligations of charity within her sacred circle than is accomplished within the great circle of the world.

If we believe what men say, the world is full of benevolence. If we take their sickly professions of the mere sentiment of charity; if we are satisfied with their acknowledgment of its obligations for a performance of its duties, then we ought to say, that they do not fail therein. But when we look abroad upon the great theatre of life, and behold the struggles of men, actuated by every impulse of selfishness; when we see men fiercely contending together for the things of the dust; when we are chilled to the heart by the suffering of the destitute; when we hear the groans of those who suffer in body, and the wailing of those who are wrung with the agony of the spirit, and see how few there are who minister comfort and peace and consolation; we are overcome with the mournful conviction that the charity of the world is a cold and heartless thing, "born and dying with the tone which gave it birth." The wan and weary hearts of the pilgrims upon earth cry "peace, peace, but there is no peace." The sorrowful and destitute children of men behold themselves surrounded by fellows who either feel not, or care not for them, or are as helpless and as destitute as themselves, and they cry aloud in vain for a Brother. We who imagine ourselves happy—the revellers in the halls of comfort and ease,—are encompassed by a tinsel veil, which conceals from our view the hideous forms of misery that rankle in the dark corners of society. The lonely and bereaved heart of the widow in secret sorrow and destitution goes down to the grave; and the faint cry of the orphan is not heard beyond the home of its unhappiness.

It is the noble office of Masonry to search out the secret mourners and relieve them. The power and means of our Institution will not permit it to apply its assistance to the universe, therefore it seeks particularly to relieve those who are Masons. But no Mason's heart can be hardened toward his Brother man, because it is warmed toward his Brother Mason.

It is the sublime and beautiful office of Masonry, wherever its influence is felt, to supply the defect of society in the exercise of charity; for Masonry is Brotherhood. It superadds the sanction of voluntary and solemn obligations to the ordinary and general sense which every man has of the duties of charity. Who shall say then, that that Institution is impure, whose whole duty it is to induce men willingly to bind themselves to do good? No mission which one man can perform for another can be higher or nobler than this; is it, then, less to be admired when an association of men devote themselves to its performance? Masonry is a concentrated sentiment of Brotherhood. It impresses upon its votaries all the obligations which accompany them every where in society. It can add nothing to the sanctions of religion and the social order. But it organizes itself and says to its members, in the north and in the east, in the south and in the west, you have acknowledged yourselves Brethren; "Let Brotherly love continue among you—love one another!" This is entirely consistent with true benevolence and sound christian character. It enlarges, and does not diminish the circle of man's love. It brings men together who otherwise would be strangers in every respect; warms and opens their hearts towards each other, and establishes between them a lively, earnest and unerring sympathy. Is it unnatural, then, or is it sinful, that they love one another more than the rest of the world? The apostle says, "Honor all men, love the Brotherhood!" It cannot be supposed that he intended to weaken, in the hearts of the Brotherhood, their relation to mankind; so Masonry strengthens the bond of charity among the Brethren without impairing it as between themselves and their fellow-men.

There is a sublime beauty in the story of Jonathan and David which illustrates the propriety and purity of this feature of Masonry. Saul, king of Israel, sought the life of David, because he had been annointed by the prophet of God to be his successor. A warm and tender friendship had grown up between David and Jonathan, Saul's son. "And Jonathan made a covenant with David, saying, let the Lord require at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul." In disobedience to the mandates of his father, under the peril of incurring his fierce wrath, and to the sacrifice of his one inheritance in the kingdom, Jonathan resolved to save David from the cruel vengeance of the king; "for he was grieved for David, because his father had done him shame." At a concerted time, in a lonely place, he met David, warned him of his danger and provided for his escape, and these two men stood side by side, amid the dark and romantic scenery which surrounded the city of Jerusalem, a sublime spectacle of lofty and undying Brotherly love. Their warm and noble hearts melted under the inspiration of their love, and in its generous triumph; "and they kissed one another, and wept one with another." "And Jonathan said to David, go in peace, forasmuch as we have sworn, both of us, in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed, forever."

This was Masonry. Will any say that Jonathan loved man less because he loved David as he loved his own soul? Will any say that he was not a true son because he was a true friend? Will any say that he had not a noble heart, and full of charity, because it was faithful and self-sacrificing?

From the earliest times, Masons have employed towards each other the appellation of *Brother*, an appellation of tenderness and love—one which none but a villain can utter falsely—and which is used in social and spiritual intercourse by some of the purest and most popular religious denominations. There is a high degree of wisdom in the adoption of the term; an intelligence of the nature of the human heart, which demonstrates, with equal force, the pure motive with which our Order was founded.

Those whom we are accustomed to call *Brother*, we soon learn to think of and feel for as such. Our hearts yearn towards those to whom we apply the terms of attachment and devotion. There is a magic of love, an eloquence of emotion in the words *mother, sister, brother, wife, child*, which tongue cannot describe nor heart forget. The lessons of love, of truth, which the lips are taught to utter, soon reach the heart, and there take up their peaceful and quiet home, unmoved by the storms of passion or of injustice, triumphant above all the temptations of selfishness—smiling like an inward sun upon the soul through all the clouds of adversity.

Throughout all the stages of life; amid all the trials that beset us in this world, of selfish struggles and cankering sorrows, and blasted hopes, and disappointed ambition, the heart still retains a degree of childish impressiveness—a few pure tablets upon which the dark pen of destiny has never written, and upon which may still be inscribed the lessons of truth and love. Teach the lips of men to call each other brother, and that noble title will be inscribed upon these tablets in glaring and ineffaceable colors.

Men are creatures of tuition. The best feelings of the best natures may be corrupted by lessons of impurity, and the worst propensities of the most vicious nature may be corrected by the discipline of virtue. Teach a child to call the brethren of his blood wretches and you will obliterate from his heart all power, or wish to love them. Tutor a man to call a stranger or his enemy *brother*, and you instruct him how to love the stranger and forgive his enemy.

It was in the knowledge of the human heart that Masonry adopted the use of this affectionate term; and any member of the Order who utters it insincerely, is a Mason only in ceremonial, not in spirit.

The antiquity of the use of this term, the strictness with which it has been adhered to, and the fidelity with which its call is ever obeyed, are significant proofs of the wisdom and sincerity of its adoption and the efficacy of its influence.

But there is another feature of Masonry which has characterized it from its very foundation, it is the patron of the best and truest of the arts and sciences; for the character of Masonry is twofold, it is spiritual and it is practical. Geometry, which is the parent of all pure science, and the criterion of all true reasoning, is the favorite of true Masonry. Upon the truths of geometry the universe is founded. Every form of nature, animate and inanimate, organic or inorganic, rests upon her principles. It was the science of God in the work of creation, and is composed of wisdom, strength and beauty. The great architect of the universe originated, proved and established it; Masonry teaches and inculcates it; and the intellect of man worships it as the highest and purest science. The kindred sciences to this are equally the care and study of our Order. Arithmetic, which teaches the powers and properties of numbers; astronomy, which opens to our astonished gaze the magnificent fields of the heavens, and music which lifts us from the touching and tender strains of earthly melody to the harmony of the spheres. To these are added grammar, which teaches the wisdom of language, logic its strength, and rhetoric its beauty. All of these, which are the delight of the human intellect, which expand, purify and exalt it, which raise it from "nature up to nature's God," are the favorites of Masonry.

Masonry is thus spiritual and practical, moral and intellectual. She instructs her votaries to obey the canons of morality, as emanations from the "giver of every good and perfect gift," and to practise the principles of true science as the offsprings of the same omniscient and bountiful source, and she instructs them in these by the love which she firmly establishes in their bosoms, for the order and propriety of here requirements.

These are the two cardinal features of Masonry, and they may be resolved into *benevolence and usefulness*. No human institution was ever formed upon a better or a sounder basis. And it has stood through all the stormy ages of the world; in all the vicissitudes of the hearts of men, in heathenism and christianity, through darkness and through light, illuminating the clouds of ignorance, and bright even before the sun of learning—uncorrupted, unchanged and unbetrayed.

Masonry, like religion, is as old as the universe. She dates her existence from the earth's foundation; from the hour when God said "Let there be light!" The throne of God was the birthplace of the principles of our Order. The edicts of the Almighty, which spoke a universe into existence from out of a dark and tenantless and soulless void, declared and manifested their establishment and perfection. The master work of the sixth day, which erected man in the image of his Creator, inspired his heart with their exalted and imperishable influences.

Order, truth, harmony, benevolence, the grand principles of God, are the foundations of Masonry; and throughout her career, she has loved and sustained and never departed from them.

True, it is, that Masonry cannot be traced from the earliest times in the form of an organized institution, for if she existed as such there was no literature to preserve her history, and tradition could not violate her secrecy. But her immortal principles stand, like landmarks in her career, before the heart of every inquiring Mason; and he traces them, like rainbow spots in the dark and troubled life of man. Wherever amid the fierce and angry scenes that mark the career of mankind, there was a pulse of love—there was Masonry; wherever, amid the ignorance and destructiveness, there was an effort for good—there was Masonry; and the brightest thing in some of the darkest hours of human society was Masonic light.

The earliest efforts of men to acquire proficiency in the arts and sciences, manifest the spirit of Masonry. Such was the condition of the world, so ignorant and jealous, so incapable of understanding and appreciating pure mental effort, and so little temper existed for the peaceful arts of life, that the few who devoted themselves to their practice, formed themselves into associations for mutual protection, and for the preservation and propagation of their knowledge. This, easily and naturally produced a sentiment and bond of brotherhood, and Masonry at the earliest time from which its history can be traced, was a union of usefulness and charity; and was marked with its two-fold character of operative and speculative.

But the event from which Masonry can with most certainly be traced, is the building of the temple. When king Solomon undertook the building of the temple of Jerusalem, the house of God, the erection of which was reserved to distinguish his reign, he gave to Masonry the form and character which it has since retained.

The construction of this great edifice required a vast number of workmen, and his wisdom prompted him to unite them in the mysteries of the Order, the virtue of which he well knew, and of which he had been the eminent patron. The grandeur, the perfection, the harmony of purpose, with which the work was accomplished, are too familiar to all persons to be now rehearsed. But this was a great era in the history of Masonry; for it gave it a "local habitation and a name," and identified it at once with the great and the good—with grand and God-ordained works.

Among the eminent patrons of whom Masonry is justly proud, was St. John the Baptist, whose anniversary we this day commemorate. As he was the annunciator of the Christian era, and the pattern of steadfastness, patience, and temperance; so he is to us, a patron saint, in whose life we behold a bright example of Masonic virtue. Fidelity was the crowning jewel of his character, and in all the events of his illustrious life, it was exhibited in an eminent degree. He was marked from his birth for a high and uncommon destiny; a destiny designed by the hand of God for the accomplishment of his own grand purpose. As the humble precursor of Him whose "shoe's latchet he was not worthy to unloose," he has filled the greatest measure of glory which has been meted out to any man. He, who was sent to be the messenger of the Saviour of the world, and who baptized him, ought to be regarded with the highest degree of reverence. In his life, he was pure and patient, and in his death, he exhibited that humility and fidelity, which ought to be the ornaments of all worthy and Accepted Masons.

Through all the different periods of ancient and modern history, the presence of the Masonic character can be traced, in some form of association, exhibiting one or the other of its features.

[To be continued.]

MASONIC UNIVERSITY OF TENNESSEE.

The Board of Trustees of the above Institution, submitted the following Report to the Grand Lodge of Tennessee, at its annual session in October last.

REPORT.

The Board of Trustees of the Masonic University of Tennessee, respectfully present to the Grand Lodge the following Report:

Having been entrusted by your Most Worshipful Body, with the organization and supervision of this Institution, we have not failed to realize our weighty responsibilities, and the magnitude of the sacred interests which you have confided to our especial charge. As the representatives of the Grand Lodge, we have endeavored at every step of our progress to carry out your beneficial designs, and to render the Masonic University of Tennessee in some degree worthy of the proud name it bears.

In accordance with a resolution passed at your last Grand Annual Communication, the first meeting of the Board was held on the 5th of December last, when it was resolved to proceed at once with the organization of the Institution, both in its preparatory and collegiate departments.

The property proffered by the citizens of Clarksville and accepted by the Grand Lodge, having been placed at our disposal, together with the $15,000 subscribed for the erection of suitable buildings, the corner stone of the University was laid with appropriate Masonic ceremonies, on the 22nd of February.

The building—a plan of which is herewith submitted—is progressing, under the direction of a skilful architect, as rapidly as the solid character of its Masonry will admit of, and will be finished according to contract, by the 1st of next September. When completed, it will not suffer in point of architectural beauty, and adaptation to its ends, by a comparison with any public edifice in the State. Believing that such an Institution as the Grand Lodge of Tennessee designed to establish, must be a work of time, we have looked not so much to its present, as its future wants. We have sought to lay the foundation broad and strong, with a view of erecting thereupon an Institution of learning second to none in the land. We have adopted a course of study which accords with the highest standard of collegiate education in the United States; and in the selection of a Faculty, we have chosen men eminently learned and skilful in their respective departments, and who moreover are possessed of a matured experience, and enjoy the advantages of a wide spread reputation. While we have done this, and have endeavored to secure to your Institution a literary and scientific reputation in some degree commensurate with the dignity and importance of the Grand Lodge of Tennessee, we have at the same time kept constantly before us the peculiar characteristic of our Order, and have endeavored most of all to make such provisions as will eventually render the University pre-eminently a charitable Institution.

Knowing that it was for the sake of the indigent and orphan sons of Masons that the Institution was founded, almost the first resolutions passed at our primary meeting were the following:

Resolved, That each subordinate Lodge, working under the jurisdiction of the Grand Lodge of Tennessee, be entitled to the gratuitous instruction of one Mason's child.

Resolved, Inasmuch as the Brethren of Clarksville have undertaken to provide gratuitous board and lodging for a number of such beneficiaries as may be deputed by the subordinate Lodges, that the Grand Master be requested to designate such as he may deem most entitled to the benefits of this provision.

In passing the above resolutions, the board have been influenced by the ardent hope that the Grand Lodge will adopt such measures as will render its University the centre of a system of education under Masonic auspices, which will embrace every Lodge, and make adequate provision for every needy Mason's son within its jurisdiction. This can be done only through the influence of a *great central school,* furnished with every facility for raising up from among our own children a supply of teachers, expressly trained for the work of education, and bound to the interests of Masonry by the strongest ties of gratitude and obligation. Let provision be made, for the *entire support* of a number of beneficiaries, who shall be required after graduating to return to their homes and organize and teach for two or three years local Masonic schools, under the direction of the Lodge sending them, and auxiliary to the University. Thus will the interests of the University become identified with that of its preparatory seminaries, our united resources will be fully developed, and an economical,well arranged and comprehensive system of education be established and perpetuated, to the honor of Masonry and to the accomplishment of an amount of good almost incalculable.

In reference to the present condition of the University, the Board would report, that considering the very short time that has elapsed since its organization, the almost universal prevalence throughout our State, during that period of the cholera panic—rendering parents unwilling to be separated from their children, and causing most of the colleges to be for a time suspended—as well as all the disadvantages usually attending a new undertaking, it has had most gratifying and encouraging success. Since the 1st day of January last, when it was opened, there have been admitted to the different departments of the University 105 students, and the number is daily increasing. Of this number nine are beneficiaries, all of whom, with one exception, are maintained as well as educated free of expense.

The faculty, as now organized, consists of the following Professors and Teachers:

Richard Nelson Newell, A. M., President and Professor of Ancient Languages, with a salary of $1200. William A. Forbes, A. M., Professor of Mathematics and natural Science, with a salary of 1000. Isidore Guillet, Professor of Modern Languages, with a salary of $600. Rev. A. B. Russell, A. M., Assistant Professor of Ancient Languages and Principal of the Preparatory Department, with a salary of $800. J. R. Saltonstall, A. B., Assistant Teacher, with a salary of $800. Rev. J. G. Ward, Assistant Teacher, with a salary of $500.

Among the wants of the Institution, we may mention such additions to the apparatus as will render it capable of fully illustrating all the principles of the Naturul Sciences, which enter into a collegiate course. We need also many additions to our library. At present it consists of a small but well selected assortment of works on general literature and science. To meet, however, the wants of such an Institution as yours, a good library is indispensable, which shall contain in addition to the standard works of reference, several copies of every work necessary as a text book in a collegiate course for the use of the beneficiaries.

It is not for us to say what measures the Grand Lodge should adopt to provide for the present and future wants of its University. That she will provide and provide liberally, we cannot for a moment suffer ourselves to doubt. It becomes our duty, however, to inform your Most Worshipful Body, that the resolution passed at your last Grand Annual Communication, requesting each Lodge working under your jurisdiction to make an annual contribution to its support, has been complied with by Lebanon Lodge alone. The current annual expense of the University, over and above the tuition fees, exceed $3000, and another Professor is necessary to the full organization of all departments. The annual contribution of a single dollar, from every Mason under your jurisdiction, together with the surplus funds already appropriated, will be amply sufficient to meet all these wants, and when it is remembered that even before the establishment of your University, a tax of one dollar had been for several years imposed upon each degree for educational purposes in general, we cannot doubt but that with the necessity of sustaining the Institution which the Grand Lodge has established, every Mason in the State will most cheerfully submit to a law requiring this small contribution.

We herewith append to our report a copy of "The Statutes and Regulations of the Masonic University of Tennessee," which can only henceforth be authoritative as it may please your Most Worshipful Body to ratify and confirm them. We also append a deed for the University property, transferring it forever to the Grand Lodge of Tennessee, in accordance with an Act of the State Legislature passed at its last session.

With your present Grand Annual Communication our office expires; and the Masonic University of Tennessee is under your exclusive and supreme control. Originating with you, it is your property, and whatever provision is to be made for its extension, well-being, and perpetuity, can be made by you alone.

In conclusion, permit us to say, that it is indeed a noble ambition that has moved the Fraternity in Tennessee, to make themselves the nursing fathers and protectors of the Mason's orphan. An object so highly honorable demands of them a course of action of corresponding elevation. Social interest, party, personal, sectional feelings, should all disappear in the one common and all-absorbing sentiment of Masonic Philanthropy, which sees and recognizes every where the universal Brotherhood of man. Let us be animated too by the reflection that our efforts are not addressed to the purposes merely of the present day, but are designed and calculated to bless with all the weight of accumulated efficiency, our children's children for ages yet unborn.

By order of the Board of Trustees. Wm. C. Crane, *Sec.*
Clarksville, Sept. 28, 1849.

CORRESPONDENCE.

Hartland, Vt., March 10, 1850.

Dear Sir:—It may not be uninteresting to you to know that Masonry is advancing on the East side of the Green Mountains. The long and dreary night that followed the downfal of Masonry in Vermont is, we hope, passed, and brighter and better times are at hand. We have not all been dead but sleeping; and now that our sleep is broken we trust we may by our conduct, vindicate ourselves before the Masonic community from the stain of bringing reproach upon the Order. The old Vermont Lodge, No. 1, has been revived, and is now working under a Charter from the Grand Lodge. The first communication held under the new Charter was on the 28th of Feb. last. We hold our meetings for the present year in the Odd Fellows' Hall, in Windsor. Our Charter was granted on the petition of thirty Master Masons, and as far as we can see, I think our prospects are cheering. Our officers are, Thomas F. Hammond, W. M.; Charles E. Coalstone, S. W.; Lewis Emmons, J. W.; Henry Shedd, Treas.; Abner Forbes, Sec.; Lubin Putnam, S. D.; John E. Wate, J. D.; Eli English, Tyler.

Fifteen miles above Windsor, the United Brethren Lodge, in Hartford, are now preparing to resume their labors. In Royalton, the Brethren commenced their labors in July last. Thus you see that there has been a shaking among the dry bones, and our cause appears to be onward and upward, to the shame and confusion of its enemies and joy of its friends.

Antimasonry appears to be laid on the shelf; and there it will remain, to be pointed at as the mushroom production of political aspirants. It will be our aim to have wisdom to direct our efforts, support them by strength, and adorn them by beauty. Yours, fraternally, Lewis Emmons.

Charles W. Moore, Esq., Boston, Mass.

Richmond, Va., Feb. 1, 1850.

Br. C. W. Moore:—Masonry in this city, at this time, is in a greater degree of prosperity than it ever was at any period since a Lodge was established in Richmond. We have three Lodges, a Chapter, and an Encampment, and each has as much work as it can well do. The attendance at our last Grand Annual Communication of the Grand Lodge of Virginia, was larger than I have ever known it; indeed, I may say with truth, the pure principle practiced by us, that time, patience and perseverance will overcome all things, has in this State triumphed over all impediments, and the Craft never was more prosperous than at the present time.

Fraternally and truly yours, J. C.

MASONIC INTELLIGENCE.

NORTH CAROLINA.

The Grand Lodge of North Carolina held an annual communication at Raleigh, in December last. The Grand Master, M. W. William F. Collins, opened the session with an admirable address, in which he urges with much force and earnestness the claims of the proposed Seminary for the education of Masonic orphans. We regret not be able to give the whole of the address. The following extract is all we can find room for this month:

Brethren:—Another Masonic year has expired, and we are again permitted to meet together around the altar of Brotherly Love, to exchange our affectionate greetings, and to unite in Council for the purpose of advancing the common interest of our Order. It affords me great gratification to be able to congratulate you all, and through you our Brethren of Subordinate Lodges, whom you represent, on the prosperity of our Order in North Carolina, and the advancement of our principles during the past year. The working of the Craft for the last twelve months has been diligent, zealous, and praiseworthy, in a most eminent degree. Masonry has, not only in North Carolina, but throughout the Union, waked up, as it were, from the temporary lethargy under which it had for some years been laboring. The beauties and benefits of our time-honored Institution are developing themselves in all directions, and inviting the friends of humanity and benevolence to participate in those Mysteries, which are preparatory to the formation of the human character for deeds of Philanthropy.

This, Brethren, should be cheering to the hearts of all of us. It would be to us a cause of everlasting reproach and shame, if we were to suffer an Institution which boasts an origin antecedent to all other systems of human Philosophy, (which have had their day and perished,) to languish and decay through our supineness and neglect. Our Order has withstood all the mutations of social and political change—all the violent assaults of persecution and misrepresentation for thousands of years. During all this period, it has pursued its quiet and steady course, self-sustained by its Mission of Peace and Good Will towards all Mankind. It has fed the hungry; clothed the poor; administered to the sufferings of the bereaved Widow and Orphan; and, like the Good Samaritan, bound up the wounds and allayed the pangs of the Wayfaring Stranger. Shall we then become weary in this Good and Glorious Work? I am pleased to be able to say from the indications around, that every worthy Mason in the State is ready to answer in the negative.

That cardinal principle of our system which inculcates "Faith in God," should impress opon us that we are not made for ourselves alone. Our state of probation here requires of us to do all the good we can to our fellow-mortals, in our day and generation. How better can we please that Great Being whose *All-Seeing Eye* observes our every thought and action, and whose very nature is to do good to his creatures, more than by trying to imitate Him, in devoting ourselves to works of benevolence, gentleness and kindness? Hope in Immortality, which is another leading tenet of our faith, should stimulate us to aspire to a *glorious* and happy Immortality. In order to realize this, our lives must be *squarred* by the Standard of Brotherly Love, and a disinterested regard for the welfare of our fellow-men. Whilst this is impressed by the Great Book of Nature, as an indispensable condition of a happy Immortality, it is further enforced by that System of Revealed Truth, to which all good Masons should subscribe in all Christian lands. "Charity to all Mankind" is the practical result of the former propositions, when seriously and reverentially entertained. A sincere belief in God; in His Wisdom, His Goodness, and His Power; and a reliance upon a glorious Immortality, as the reward of a well spent life, constitute, for the True and Accepted Mason, his code of Faith;—the works legitimately resulting from which are, a practical exercise of Charity towards all mankind. And, as in the Christian system, "Faith without works is dead," so it is in the Masonic System also.

Having briefly and imperfectly expressed to you the views I entertain of the principles which are taught by the Institution of Freemasonry, I submit them for your consideration, and practice; hoping each one of you, and those for whom they are intended, may realize their truths, and goods effects.

We add the following extracts from the proceedings:

Resolved, That all Masters of Subordinate Lodges, shall be hereafter required, in all cases, to open a Master Mason's Lodge first, and all business connected with the Lodge be transacted in this Degree, except the conferring of Degrees or Lectures, which appertain to the Fellow-Craft or Entered Apprentice Degree.

Resolved, That the Grand Lodge do hereby instruct all Subordinate Lodges, working under its jurisdiction, to receive no Ancient Mason as a member, who does not produce a Certificate of Withdrawal from the Lodge to which he last belonged.

"*Resolved*, That the Grand Lodge feel it a duty that they owe to themselves, as well as the whole Masonic Fraternity, to declare that, while its individual members are left to the free unmolested enjoyment of their sentiments, upon the various subjects connected with Religion and Politics, and the right to judge of men and their actions, they thereby most solemnly declare, that Masonic Bodies have not the right to connect the Institution with the Sectarian or party views of either; that any attempt thereat is a gross innovation upon those principles, which, among good and correct Masons, are universally acknowledged, and should be universally practised upon."

The following is the conclusion of the excellent report of the Committee on correspondence:

Having imperfectly accomplished the task of analyzing the Proceedings of the various Grand Lodges which have been put into our hands, it may not be amiss in us to direct the attention of this Grand Lodge to some other important subjects connected with Masonic polity.

Masonic jurisdiction is a fruitful source of contention amongst Grand, as well as Subordinate Lodges. Notwithstanding this jurisdiction has long been defined, both by the ancient Constitutions and enlightened practice, we annually see and read Reports complaining of, and denouncing, violations of these well-established land-marks. Practice, which has received the sanction of ages, has defined the jurisdiction of a Grand Lodge to be the boundaries of the State in which it is located. As regards Subordinate Lodges, the path of duty appears so plain that the way-faring man need not err therein. Application for membership for the most obvious reasons, should be made to the Lodge nearest the petitioner's residence. Any other course is a palpable violation of all Masonic rule, on this subject, and deserves the unmitigated censure of all good Masons. Were these regulations adhered to with that strict regard to Masonic obligation which characterized the Fathers of the Craft, we should never hear the question asked, whether the Lodge had a right to initiate, pass, and raise a non-resident. We can scarcely conceive of a more flagrant violation of law or propriety; of one more insidious in the amount of evil which it is calculated to produce; or of one which calls more vehemently for the penalty of the law, than this does. Your Committee have seen the evil of this practice, and could point to Lodges in other jurisdictions who have been shamefully recreant upon this subject. But at present they forbear. A word—a hint, may prevent a similar occurrence. Situated as North Carolina is; with a large number of her citizens engaged in traffic in other States; and having, as above stated, become familiar with this evil, we could not conscientiously pass it by. We have seen our citizens after being thus taken into foreign Lodges, deprived of their money, which must have been the sine qua non, with the Lodges receiving, or rather persuading them; return without any adequate idea of either work or lectures, wholly incapable of making themselves known as Masons, and as a matter of course, unable to work themselves into our Lodges at home. Every one must admit, to say nothing of the illegality of the act, that this is a deplorable state of morals in our Institution, ostensibly made up of those, whose purity of life and rectitude of conduct are to be their passports through this, to a better world, calling aloud for legislative interposition.

Obituary.

Goshen, Elkhart Co., Ind., March 5, 1850.

Dear Br. Moore:—At a meeting of Goshen Lodge, No. 12, of Free and Accepted Masons, convened in this town, on the 26th day of February last, the following Resolutions were passed, and with a vote and request that you should publish them in your valuable Magazine, viz:

On motion of Br. E. G. Chamberlain:

Resolved, That the mournful tidings of the death of our esteemed Brothers, Paul Henkel and Charles Darrow, admonish us that we too are mortal—and that we should be also ready at the summons of the Grand Master to pass "that borne from whence no traveller returns," and found worthy to re-unite in a celestial Lodge above.

Resolved, That while we deeply deplore their loss, we cherish with heartfelt satisfaction the recollection of their manly virtues, their inflexible friendship, their ardent attachment to our Institution, their active charity and social qualities.

Resolved, That the widows and orphans of our deceased Brothers, thus thrown upon the world, bereft of their chosen earthly protectors, claim our warmest sympathy as Masons; and may "He who tempers the winds to the shorn lamb," endow them with

> "That soul's calm sunshine———
> Which nothing earthly gives, or can destroy—

to gild the meridian and evening of their days.

Resolved, That as a tribute of respect to the memory of our departed Brothers, the Constitution and ornaments of this Lodge be shrouded in black crape for the space of six months.

Whereupon on motion of Br. James U. Barns—

Resolved, That the Secretary forward copies of the foregoing resolutions to the widows of Brs. Henkel and Darrow, and also copies to the "Masonic Review," and "Freemasons' Magazine," with a request for their publication.

A true copy—Attest, Daniel S. Howell, *Secretary.*

The Funeral Solemnities on Friday afternoon, says the Newark, N. Jersey Sentinel, of March 5, on the occasion of the decease of Gen. Isaac Andruss, were quite imposing, and drew together a large concourse; as, in addition to the military pageant, it was understood that he was to be buried with Masonic honors: a ceremony which had not been before witnessed in this city for many years. After the usual services at the house, the procession,—consisting of more than one hundred and fifty Masons in white gloves and aprons; the relatives; the Military, under the command of Capt. McLear, viz:—the Erina Guard, Lieut. Brannin; Lafayette Guard, Capt. Turnbull, and Columbian Rifleman, Capt. Brintzinghoffer,—and then the Mayor, and citizens—marched to strains of solemn music from the Band, to the yard of the Third Presbyterian Church, and the military escort deposited the body at the door of the vault. The service for the dead prescribed in the Masonic ritual was then performed, agreeably to the request of the deceased. This was conducted with solemnity and impressiveness by Past Grand High Priest William H. Stephens, of the Grand Chapter of Mississippi, who also delivered an appropriate and feeling address on the occasion.

At a regular meeting of Ruthven Encampment of Knights Templars, held in the city of Houston, Texas, on the 11th of January, 1850, Sir Knights J. C. Harrison, A. S. Ruthven, and E. W. Taylor, were appointed a committee to draft Resolutions expressive of the feeling of the Encampment upon the demise of its late M. E. Grand Commander, Sir Nelson T. Davis. The Committee subsequently reported the following Preamble and Resolutions, which were unanimously adopted:—

Whereas by the dispensation of an All-wise Providence, we are deprived of our late Most Eminent Grand Commander, Sir Nelson T. Davis, who on yesterday passed from earth to, we trust, a more excellent Encampment above, where the Supreme Grand Commander of the Universe presides.

And, Whereas, the deceased was one of the brightest ornaments of our Order, possessing, in an eminent degree, those qualities which adorn and dignify the character of a magnanimous Mason. Therefore, be it

Resolved, That we sincerely mourn the loss we have sustained in the demise of our beloved M. E. Grand Commander, Sir Nelson T. Davis.

Resolved, That our warmest sympathies are enlisted in behalf of the bereaved family, and that we condole with them in their loss of a husband and father, who was their only earthly solace and support.

Resolved, That the members of this Encampment wear the usual badge of mourning for thirty days.

Resolved, That the Recorder be required to transmit a copy of these Resolutions to the family of the deceased.

J. N. Reed, *Recorder Ruthven Encampment.*

Col. Preston W. Farrar, late Speaker of the House of Representatives of Louisiana, died at New Orleans on the 7th February; and was buried with Masonic and military honors on the 10th.

MASONIC CHIT CHAT.

Answers to Correspondents.—To the inquiry of our correspondent at Holly Springs, Miss.—"When a petition to be passed and raised, is presented by one who brings a certificate from a sister Lodge, that the petitioner has been regularly initiated, has the Master power to appoint a Committee on character?"—we answer:

The Master undoubtedly has the power, and it is the duty of the Lodge to see that he exercises it; if the by-laws require such Committee, in cases of original petitions for the degrees. The application is to be treated as though the petitioner had never entered a Lodge. His certificate is a recommendation, which he may use in aid of his petition for advancement; but it does not relieve him from the usual investigations. One Lodge is not under any obligations to receive, as conclusive, the recommendation of another, in favor of any candidate, for admission or advancement; though such a recommendation should have great weight in favor of the petitioner.

Another correspondent, at East Berkshire, Vt., wishes to be "informed relative to fees in the Chapter, from the Mark to the R. Arch. How are the fees for the Degrees apportioned?"

This is a matter of local regulation, to be determined by the Grand Chapter of the State, where there is one, and where not, by the Chapter itself; except that the Mark Degree cannot be conferred for less than four dollars, nor the four Degrees for less than twenty dollars. These are fixed by the G. G. Chapter. No petitions can properly be received for the intermediate Degrees, except from Companions who have received the Royal Arch in countries where they are neither required not conferred. Cases sometimes occur, however, where Brethren have received all but the R. Arch. In such cases, the charge is from ten to fifteen dollars; or, as the Grand Chapter of the State may have determined.

☞We notice in the papers the death of Israel Hunt, Esq. of Nashua, N. H. He died on the 2d ult. Mr. H. was at the battle of Bunker Hill, and was 91 years of age. He was a member of the Masonic Fraternity, and his funeral was attended by the members of Rising Sun Lodge, in their regalia.

☞Attorney General Clifford, in his opening remarks, on the trial of Dr. Webster for the murder of Dr. Parkman, says, Dr. W. asked Mr. Littlefield, the Janiter of the Medical College, and one of the principal witnesses for the prosecution, if he was a Freemason? This has suggested the inquiry, if Mr. Webster himself is a Mason? *He is not;* neither is Mr. Littlefield. Mr. L., on his examination, testified as follows:

"I started out to go to the Odd Fellows' Lodge; he (Webster) saw me, and asked me where I was going; I said, to my Lodge; he then asked, 'Are you a Freemason?' I replied, 'I am part of one.'"

The meaning Mr. L. intended to convey was, that being an Odd Fellow, he considered himself "part of a Mason."

☞We learn that the body in New York city, calling itself a Grand Lodge, over which Mr. Phillips presides as Grand Master, has, by vote, restored to regular standing, the Grand Master, and other persons, of another unrecognized body, styling itself St. John's Grand Lodge.

The peculiarity of this proceeding is, that the prominent members of both these bodies are under the ban of expulsion by the Grand Lodge of New York! We conjecture this to be the first movement towards a union of these two clandestine bodies. To this we suppose there can be no objection, though we do not readily perceive how the position of either is to be improved by the operation. We should be gratified to learn that both parties had voted to dissolve their organization, and were seeking the means of reconciliation and final restoration.

☞Sup. Council 33d. All communications intended for or in any way relating to the concerns of the Supreme Council 33d, for the Northern District and Jurisdiction of the United States, should be addressed, (post paid,) to its Sov. G. Commander, Br. J. J. J. Gourgas, Esq., New York city.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. IX.] BOSTON, MAY 1, 1850. [No. 7.

UNION OF THE LOUISIANA GRAND LODGES.

We have heretofore intimated to our readers the gratifying intelligence, that measures were in progress before the competent authorities at New Orleans, for a reconciliation of the existing difficulties in the Fraternity, and a final union of the two Grand Lodges, of Louisiana. We have now the pleasure to announce, in a more official form, the happy consummation of those measures, and the consequent termination of all differences among the Brethren of that State.

It is not material, nor is it worth while, now, to inquire into the reasonableness of the causes which resulted in the secession of a large and influential portion of the Brethren of the State, from their allegiance to the existing authorities; and the subsequent organization of the new Grand Lodge. Those Brethren were doubtlessly influenced by a high sense of imperative duty; and they chose their measures with an unselfish view to the ultimate good of the whole Fraternity. If many of their Brethren at a distance, were unable rightly to appreciate their position, and could not, therefore, with propriety, sanction all their proceedings, we believe that none of them ever for a moment doubted the integrity of their purpose.

But it is enough that the causes of difference, if not entirely removed, have been so far modified as to render the further continuance of a separate and independent organization, no longer necessary or expedient. The immediate parties to the controversy have so decided; and to this decision their Brethren in other parts of the country, will cheerfully accord a full and hearty approval. It has for its object the restoration of peace and harmony; of Brotherly kindness and intercourse; to the Fraternity of Louisiana. If, in the attainment of this great and important object,—important, not merely in a local point of view, but in respect to the whole

Fraternity of the Union,—the Brethren of the new Grand Lodge have been called upon to concede some minor points, or not to insist on others to which they may have considered themselves justly entitled, their Brethren at a distance, so far from questioning the propriety of these concessions, will hardly withhold from them the meed of their commendation for generous forbearance and unselfish anxiety to avail of those things which make for peace. But we are not informed, neither do we wish to be understood as intimating, that the Brethren of the new Grand Lodge have made any concessions inconsistent with their late position, or failed to insist upon any modifications of former grievances, incompatible with their duty as good and faithful Masons.

But, while we commend the course of these Brethren, we would not be regardless of the catholic and fraternal spirit that seems to have influenced the action of the members of the old Grand Lodge. It is highly creditable to them, that the proposition for the reconciliation, which has resulted so felicitously for both parties, originated in that body. It is evincive of a degree of magnanimity that could only emanate from a true Masonic spirit, and is scarcely to be looked for in any other than a truly Masonic body.

"The Old Grand Lodge," says the M. W. Br. Gedge, (Grand Master of the new Grand Lodge,) "appointed a Committee to inquire into the state of Masonry in this State, which Committee notified its appointment to me, and requested that they might confer with a Committee of our Brethren upon the means of effectually settling our differences, and effecting a union. This request was immediately responded to and the joint Committee met, animated by the unanimous and ardent desire to effect the desired object. The result of their deliberations was that it should, as a first and preliminary step, be recommended to the Old Grand Lodge to suspend its decrees of non-intercourse between the Masons of the two jurisdictions. And this was done at a special meeting of that Grand Lodge, held on the 20th of December last, 1849. In consequence of this, all the Lodges and Brethren of both jurisdictions, have had an opportunity to communicate freely together, and fully interchange their views and feelings. On the 27th ultimo, they united in the public Celebration of the Anniversary of our Patron, St. John the Evangelist, and the most ardent desire of reconciliation and union now pervades every heart. The joint Committee of Conference have resumed their labors, which are now merely confined to the formalities requisite to organize the union. The basis proposed, is the entire abolition of the distinctions of rites in the old Grand Lodge, the incorporation of our Lodges into it by an exchange of Charters, and the consequent dissolution of our own Grand Lodge; to be followed by such an amendment to the Constitution as will insure the removal of all just grounds of complaint, and a fair representative government to the Fraternity."*

The terms, or *Articles of Union*, as finally agreed upon by the joint committee above referred to, are contained in the following official document:—

Grand Lodge of the State of Louisiana,
New Orleans, March 4, 1850.

EXTRACT FROM THE MINUTES:

The following Resolutions or Articles were unanimously adopted:

From and after the   there shall be a full, perfect and perpetual Union of all the Freemasons of the State of Louisiana, whose allegiance is now divided between the Grand Lodge of the State of Louisiana, and the Louisiana Grand Lodge, under one Supreme Head, and to effect this most desirable purpose, the following Articles of Union are agreed upon by and between the two bodies above named:

First—The Lodges now holding Charters from the Louisiana Grand Lodge shall surrender their Charters to the Grand Lodge of the State of Louisiana, which body shall, immediately upon the surrender by the said Lodges of their said Charters and as fast as they come in, issue new Charters to the said Lodges and each of them, all of which, upon the surrender aforesaid, shall be forthwith admitted into the Union of the Lodges in this State, under the said Grand Lodge of the State of Louisiana, upon the same footing and shall enjoy each and every right and privilege which are now enjoyed by the Lodges originally constituted by that body; they shall take number upon the Register of the said Grand Lodge as they come in immediately after the Lodges now in the said Register, and no other charge shall be made for their admission than the Grand Secretary and Tyler's fees.

Secondly—All the Lodges now working under Dispensations from the said Louisiana Grand Lodge, shall be Chartered by the Grand Lodge of the State of Louisiana, as soon as their term of probation shall have expired, upon the same conditions as they would have been Chartered if the present contemplated change had not have taken place; and in the meantime they shall be under the jurisdiction of the said Grand Lodge of the State of Louisiana.

Thirdly—On the before-named day the Louisiana Grand Lodge shall be dissolved, and their present Grand Master, Deputy Grand Master and Grand Wardens, their Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens and Past Masters of the Lodges constituted by them, shall take their seats in the said Grand Lodge of the State of Louisiana, with the same rank and privileges as are now accorded to the Past Grand Officers of similar dignity of the said Grand Lodge, and the Past Masters of the several Lodges now under its jurisdiction.

Fourthly—The property of the said Louisiana Grand Lodge, as well as the funds that body may possess at the time of its dissolution, as herein contemplated, after the payment of its debts and the liquidation of its concerns, shall become the property of the said Grand Lodge of the State of Louisiana, and shall

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*The system of representation heretofore existing in the old Grand Lodge, seems to have operated most unequally and unjustly against the Lodges out of the city of New Orleans. The 11th article of the 1st Sec. of the 1st Chapter of the Regulations provides, that "the Lodges meeting out of the city of New Orleans, *shall* appoint a delegate *residing in said city;* and said delegate shall represent them in the Grand Lodge;" provided, "*said delegate be already a member of the Grand Lodge.*"—Editor Magazine.

be held in common with the funds of that body, and be kept, managed and disposed of as the two bodies, when connected, shall direct, which two bodies, from and after said day herein-before mentioned, shall form one Supreme Masonic body for the exclusive government of all the Masons of the three first degrees of Masonry, in the State of Louisiana, forever, under its incorporated name and style of the Grand Lodge of the State of Louisiana of Ancient Free and Accepted Masons, and all Charters and Dispensations which shall or may emanate from the said united body, shall bear the same style and name.

I hereby Certify, that the above is a true copy of Resolutions or Articles adopted by the Grand Lodge of the State of Louisiana at its meeting on 28th Jan., 1850. J. J. E. Massicot, *Grand Secretary.*

At the meeting of the Grand Lodge of the State of Louisiana of 29th January, 1850, the following Articles were adopted and added to the above:

"Nor shall any Lodge be created or constituted by the said United Body, under any other title than that of Ancient Free and Accepted Masons."

Resolved, That the resolution of expulsion of Willis P. Coleman, John Gedge, and others, members of George Washington Lodge, passed and adopted by this Grand Lodge on the 28th day of June, in the year 1847, be and the same is hereby rescinded and annulled.

I certify the above to be a true copy. J. J. E. Massicot.

Adopted at Meeting of January 30th, 1850.

Resolved, That Article 3 of the Rules and Regulations of this Grand Lodge be and the same is hereby rescinded and annulled.*

Adopted at Meeting of 5th of February, 1850.

Resolved, That the armistice of sixty days now granted to the members under the jurisdiction of the Louisiana Grand Lodge A. Y. M. be made perpetual.

A true extract. J. J. E. Massicot, *Grand Sec.*

Without troubling our readers with more of the details than is necessary to give them a proper understanding of the subject, we come at once to the final action and consummation of the whole matter, by placing before them the following proceedings, which have been obligingly forwarded to us by our New Orleans correspondent, in advance of their official publication:—

LOUISIANA GRAND LODGE OF A. Y. M.

Extract from the minutes of the proceedings of the Louisiana Grand Lodge of Ancient York Masons, at an adjourned meeting of its annual Grand Communication, held at the Masonic Hall, in the City of New Orleans, on Wednesday evening, the 20th day of February, A. D. 1850.

"On motion, the following preamble and resolutions, recommended by the M. W. Grand Master in his annual address from the chair, on Monday the 18th inst., and reported back to this Grand Lodge this evening, by the Committee to whom they were submitted, without amendment, were taken up and duly passed and adopted:

Whereas, in the opinion of this Grand Lodge, the *Articles of Union*, proposed to it, and the Brethren under its jurisdiction, by the resolutions and supplement

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*This article authorized the Initiation of minors, being sons of Masons.—Editor Mag.

passed and adopted by the Grand Lodge of the State of Louisiana, on the 28th and 29th days of January, 1850, are a recognition of the principles for the maintenance of which this Grand Lodge was founded, and offer a sufficient guaranty for the redress of all just cause of complaint; and, whereas, the verbal assurances of our Brethren, under the jurisdiction of that Grand Lodge, and the resolutions adopted by it on the 30th day of January, 1850, are confirmatory of this opinion; and, whereas, the proposed Union will enable us to co-operate with said Grand Lodge, in the making of all necessary reforms, and insure the accomplishment of the same; and, whereas, the said union will thus afford the means of carrying out the identical objects for which this Grand Lodge was organized, and render its existence no longer necessary or desirable; and, whereas, the said articles of Union make all necessary and sufficient provision for the protection and preservation of the existence and rights of the Lodges, holding under this Grand Lodge; and, whereas, the Grand Lodge of the State of Louisiana, has, by her recent action, done all in her power to remove and compensate any injury that might have been inflicted upon any Mason under the jurisdiction of this Grand Lodge, and displayed a laudable desire to renew the bonds of Brotherly love between all the Fraternity in this State; and, whereas, the said Grand Lodge of the State of Louisiana, is the first and original Masonic governing power in this State, and it is highly desirable and indispensable for the true interests of the Order, that she should hereafter be the only one: therefore, be it

Resolved, By the Louisiana Grand Lodge of Ancient York Masons, herein acting in the name and behalf, and by virtue of the authority of her constituent Lodges and the Brethren under her jurisdiction, that the *Articles of Union* proposed to this Grand Lodge, by the Grand Lodge of the State of Louisiana, and contained in the resolutions and supplement passed and adopted by said Grand Lodge of the State of Louisiana, on the 28th and 29th days of January, 1850, be, and the same are hereby, accepted and adopted.

Resolved, That in issuing Charters to the Lodges now holding of this Grand Lodge, the Grand Lodge of the State of Louisiana be requested to give them the same relative rank and numbers, with respect to each other, as they now hold in the registry of this Grand Lodge.

Resolved, That so soon as the preliminary arrangements contemplated by said articles of Union, are perfected, and the necessary business of this body transacted, this Grand Lodge shall be closed and finally dissolved.

Resolved, That on the dissolution of this Grand Lodge, as above provided, the Grand Master shall, and he is hereby empowered to, transfer and deliver all the property and effects, money and archieves, of this Grand Lodge, to the proper officers of the Grand Lodge of the State of Louisiana, to be by that body held and disposed of in the manner provided in the said Articles of Union. And all officers of this Grand Lodge, all Lodges holding of it, and all other persons whomsoever, having in their possession any of said property, or being indebted to this Grand Lodge, are required to deliver the same or make their payments to said Grand Master, for the purpose aforesaid.

Resolved, That a copy of the foregoing Preamble and Resolutions, to be signed by the Grand Master, and countersigned by the Grand Secretary, under the seal of this Grand Lodge, be forwarded without delay to the Grand Lodge of the State of Louisiana.

Signed, John Gedge,
Grand Master of the Louisiana Grand Lodge of Ancient York Masons.

Attest,
Signed, D. Blair, *G. Secretary, pro tem.*

These Resolutions were responded to by the "Grand Lodge of the State of Louisiana," as follows:

New-Orleans, March 4, 1850.

GRAND LODGE OF THE STATE OF LOUISIANA.

"*Resolved,* That the Resolutions adopted by this Grand Lodge on the 28th, 29th and 30th January, 1850, be and are hereby ratified, approved and sanctioned; that the Resolutions adopted by the Louisiana Grand Lodge of A. Y. M. on Wednesday evening, the 20th day of February, 1850, be accepted, sanctioned and approved, by this Grand Lodge; that the Grand Secretary of this Grand Lodge be authorized and requested to grant, as soon as possible, constitutive Charters to said Lodges, according to said *Articles of Union,* in their regular order, as they now stand.

"*Resolved,* That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of S. S.·. G. G.·. I. I.·. G. G.·. 33d degree, meeting at New Orleans, that this Grand Lodge renounces, *now and forever,* to constitute any symbolic Lodges, other than as Ancient Free and Accepted."*

There is an apparent want of definiteness in the Articles of Union. They are neither so precise nor full as could be desired; but this is probably to be accounted for, in some degree, by the relative position of the parties, and the circumstances under which the reconciliation has been effected. "Verbal assurances," while they are often more agreeable to one or the other party than formal stipulations, are not less obligatory in a moral point of view; nor will they be less strictly observed among Brethren of high and honorable character. The Brethren of the new Grand Lodge inform us, in their resolutions of the 20th February, that such "verbal assurances" have been given by the old Grand Lodge, as induce the belief that the "union will afford the means of carrying out the *identical objects* for which their Grand Lodge was organized, and render its existence no longer necessary or desirable." And these resolutions were, on the 4th of March, "accepted, sanctioned and approved," by the old Grand Lodge. They are, therefore, a part of the compact, or "Articles of Union," and are to be so regarded and received.

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*The effect of this Resolution is to terminate the connection of the Grand Lodge with the Sup. Council, and the issuing of Charters for Lodges in the Scotch, French, or Modern, rites. The Lodges will hereafter receive but *one* Charter. Heretofore, in some instances, *three* have been granted to *one* Lodge,—authorizing the working in as many different rites. Ed. Mag.

That the "union will afford the means of carrying out the identical objects" contemplated by the organization of the new Grand Lodge, we suppose to be true; because, it will give to its late officers, and the representatives of the Lodges constituted by it, if not a preponderance in the united body, a controlling influence, that cannot be disregarded,—an influence that will be felt and acknowledged in the choice of office-bearers, and in all other important proceedings; but which should, and, we doubt not will, be exercised with a single eye to the harmony and prosperity of the Lodges, and the preservation of the ancient laws and established usages of the Fraternity.

Thus has terminated this unfortunate difficulty and schism. In respect to the sufficiency of the grounds of its origin, there was a wide difference of opinion among the Fraternity throughout the country. But those grounds being removed, there can be no difference of opinion as to the propriety of the reconciliation. Internal peace and harmony—unity of sentiment and feeling—are essential to the prosperity and usefulness of all voluntary associations; but to none are they more so than to our own.*

LODGE MEMBERSHIP.—LODGES UNDER DISPENSATION.

A Texas correspondent proposes the following questions:

1. Can a Master Mason be a member, and subject to the orders of two Lodges, at the same time?

2. Can a Lodge collect monthly dues from a member who has signed a petition for a Dispensation to establish a new Lodge, of which he has been appointed an officer; and which petition for a Dispensation was recommended by the Lodge of which he had formerly been a member, but from which he had never formally withdrawn?

1. It is not in accordance with correct practice, nor established usage, for a Brother to affiliate himself as a member of two Lodges at the same time. Provisions to this effect are contained in the Constitutions of most of the Grand Lodges in this country. The English Constitutions of 1723, say—"No Brother shall belong to more than one Lodge, within the Bills of Mortality, though he may visit them all." The General Constitutions, as published by the Grand Lodge of Massachusetts in 1798, provide, that "No Brother shall be a member of more than *one* Lodge at the same

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*Since writing the above, we have received a letter from New Orleans of 25th March, in which the writer says: "Our Masonic difficulties are all healed; and to-morrow night both Grand Lodges meet at our Hall, when we formally dissolve our body, and receive Charters from the united bodies. Our Grand Lodge has voted $100 for a medal to be presented to our Grand Master Gedge; also, a Medal of the same value to Br. Jennings, of Mississippi, for his friendly and fraternal services at the time of our origin."—Editor.

time." The regulation does not, however, prevent a Brother from holding any number of honorary memberships.

We refer our correspondent to the fifth volume of this Magazine, page 33, for a more particular enumeration of the authorities, both ancient and modern, on which the opinion here given is predicated.

2. The answer to this question involves a consideration of the whole subject of the nature and powers of Lodges working under Dispensation. But as we have heretofore fully discussed the subject, we must content ourselves with a brief and general answer to the inquiry as now proposed, and refer our correspondent to that discussion for the authorities.*

Lodges under Dispensation, are incohate, not perfected Lodges. They are not, in the quaint language of the old Constitutions, *owned* by the Grand Lodge. Their presiding officers are not entitled to seats in the Grand Lodge as representatives of Lodges. They are not at liberty to elect or change their principal officers; who are always appointed by the dispensing power. They are in a state of probation, preparatory to being invested with the full powers and privileges of constituted Lodges. They differ from Lodges working under Charters, not only to the extent named, but in that they have no power to perpetuate themselves. They cannot add to the number of their members, or, more correctly speaking, to the number of the original petitioners for the Dispensation, under which, alone, they exist; because, none but chartered and constituted* Lodges are *owned* and *registered* in the Grand Lodge; and no others can exercise the powers of actual Lodges. A Brother cannot be received in Grand Lodge as a *member* of a Lodge which, by the general Constitutions, the Grand Lodge itself is not at liberty to *own* and *register*. Such a body is a mere *association* of Brethren, engaged in taking the initiative steps for the organization of a Lodge. If they succeed to their own, and the acceptance of the Grand Lodge, they petition that body for a Charter. If this be granted, the petitioners, who, to this time, remain members of other Lodges, withdraw their membership from those Lodges. The new Lodge is then regularly constituted, and the petitioners are registered, and pay their dues as members of it; not before. But until this is done, there is no incompatibility in their retaining membership in the Lodges to which they may happen to belong; and to this time, they can be held for their Lodge dues, if they have not previously obtained a discharge from membership.

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*See Magazine, vol. vii., pps. 33 and 225.

†We use this word in a strictly technical sense. A constituted Lodge is one that has been regularly Chartered and constituted in "due and ancient Masonic form."

ADMISSION OF REJECTED CANDIDATES.

A CORRESPONDENT makes the following inquiry:—

"If there is no Masonic law, is there not a principle or usage equivalent, which would prevent the Lodge from receiving the petition of a rejected applicant for the Degrees, before the expiration of a reasonable time,—supposing no error had been committed in his rejection, and that the By-laws of the Lodge, and the regulations of the Grand Lodge, were silent on the subject?

"If not, it seems to me that in all probability, any individual, be his character what it may, if he is permitted to renew his application at each and every meeting of the Lodge, could find a time when he could get in. It is said that every man has his friends, and in fact he must have, or otherwise he could not be recommended; and finding a time when they alone were present, he could succeed, and be Initiated at the same meeting.

"If you consider the foregoing inquiry worthy of an answer, I should be pleased to have you give it at your convenience. B."

We refer our correspondent to the seventh volume of this Magazine, page 132, for a brief answer to his inquiry. There is no general regulation or uniform practice, ancient or modern, on the subject. The Lodges, in some parts of the country, require an interregnum of a year between the first and second petition; others are satisfied with a less time; while others leave the whole matter in the hands of the petitioner and his friends, to be disposed of as they may judge to be proper. We are most favorably disposed towards the latter course; because, as suggested in the article above referred to, it might happen, that the reasons for which a candidate had been rejected, could be satisfactorily explained and removed, within the next twentyfour hours after the rejection. It seems to us, therefore, that the Lodge should retain in its own hands the power to redress, at the earliest moment, any wrong that its action may have thus incautiously, or for the want of proper information, done to the character or feelings of the petitioner. To an honorable and sensitive mind, delay, under such circumstances, would be cruelty.

The distinction intimated by the supposition of our correspondent, if it could be made on any just and equitable principle, would be found, we apprehend, troublesome and embarrassing in practice. The friends of the rejected candidate would hardly rest satisfied with the result of the balloting, if an opportunity were allowed them to call its propriety in question, and to demand a distinct avowal of the objections, that they might meet and answer them, or explain them away. This would destroy the sanctity of the ballot; for unless the Brethren, voting in the negative, were required to avow their objections, they could neither be known nor answered. Such, it seems to us, would be the operation and effect of any *general rule* on the subject. Cases might, and probably would, occur, where the Brethren objecting, would early become satisfied that their objections were not well founded, and be willing and desirous so to inform the Lodge. But such cases are of so rare occurrence, that they may most properly be regarded as forming exceptions to a general rule, rather than as sufficient basis for a special rule.

The objections suggested by our correspondent, do not seem to be well founded. The candidate must be proposed at a regular meeting of the Lodge, and at no other time, unless by dispensation; and he cannot be admitted prior to the next ensuing monthly meeting, except as before stated; nor until the members of the Lodge have been notified, in the usual manner, (which should always be by written or printed notification,) that his petition will then be acted upon. This course, it appears to us, affords all the security which the case requires.

Should any number of the members resort to improper means to effect the admission of a petitioner; as by availing of the absence of Brethren known to be in possession of information which would authorize his rejection; their conduct would be a proper subject for the discipline of the Grand Lodge.

Again. A member is not at liberty to propose for admission whom he pleases, without the consent of the Lodge; nor is the Lodge under obligations to receive a petition. The usual parliamentary rule obtains in this case. A member wishing to present a petition, rises and states his wish. If no objection is made, the petition is received. But it is competent for any member to object to its reception; in which case it can be received only by vote of the Lodge. This rule is not usually observed with much strictness in Lodges, nor in legislative bodies; but it is entirely competent for a member to insist upon its application in any or all cases. In this, however, as in most other respects, a majority must govern. If a majority of the members say that the petition shall be received, as often as presented, it must just so often go to a committee, and take the usual course. But a majority cannot determine the question of admission. Here a small minority rules; and *trouble affords no excuse for neglect of duty.*

The right to vote on the admission of candidates, is one of the highest privileges of membership, and ought always to be exercised independently and impartially—without fear and without undue favor. The candidate must stand upon his own character and personal merits. The influence of friends cannot avail him here, if he be wanting in moral qualifications. A member who votes against his own convictions, or withholds his ballot, that an improper candidate may gain admission, is derelict in his duty, and inflicts a serious injury on the whole Fraternity.

CABALA ABOTH.

BY BR∴ G∴ F∴ YATES.

CHAPTER II.

R. W. BR. MOORE.—When writing the introductory chapter, I intended to confine myself to the Cabala of the Jews; but I find on prosecuting my subject that I shall be obliged somewhat to enlarge the scope of my remarks, and to allude to the Cabala of other than our Jewish fathers. For this there would be no occasion, if all the freemasonic Orders and Degrees, and all matters appertaining to them, were exclusively Jewish.

It is true that almost every thing Masonic, coming under the denomination of "Ancient Craft Masonry," as cultivated among us, is essentially Jewish. This arises from the character of our ritual, which bears the impress of the modifications made by Solomon on the Gentile mysteries, which, at the time of building his Temple, he introduced into the Holy Land. The golden age of the Hebrews, as well as of the Masons, was truly the Solomonic age.

The learned Frenchman who performed for some members of the Grand Orient of France, the task of reducing certain Cabalistic words to pure modern Hebrew, speaking masonically, can be considered in no other light than an innovator. It behooves us to be extremely careful how we change or repudiate "words," because we do not know their meaning, or cannot tell to what language to refer them. Many words derived from oriental languages, other than the Hebrew, are held sacred by us. As an illustration of my meaning, take the analogous case of the word of three syllables you cited in your article entitled "the Rabbi's Chart," which is compounded of words from the Syriac, Chaldean and Egyptian languages. Would not the Rabbi who had compiled that Chart, have deemed it a sort of sacrilege to have substituted for this word one purely Hebrew?

The late J. Q. Adams, in one of his letters to his son, remarks, that "the employment of alphabetical characters to represent all the articulations of the human voice, is the greatest invention that ever was compassed by human genius. Plato says, that it was the discovery of either a God, or a man divinely inspired. The Egyptians ascribed it to Thoth, whom the Greeks called Hermes."

An Arabian writer* named "Ahmad-Bin-Abubekr-Bin-Wahshih," quoted by Kircher in his work on hieroglyphics, as "Aben Vaschia," in describing the different rites as practised by the ancient Hermesians, says, that their real import and meaning nobody could tell but the initiated. These things they said "are come down from our father Adam, Seth, and Hermes or *Edris, (Enoch) the triple.*"† Enoch will be referred to again in the sequel.

Many writers have coincided with Plato in his opinion as above expressed, giving as a reason therefor, that no nation or community that had lost the use of writing, ever invented it afterwards. With all due deference to the learned men who entertain such an opinion, I would ask, is there any well authenticated instance in history of any nation which once possessed this art, having wholly lost it?

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* His work is now before me.

†Hermes *trismegistus*, no doubt, is here intended.

The first, or only inventor of letters, so named, that we *read* of, is this same Thoth, or Hermes, supposed by some to be one of the first, or first king of the Egyptians. Others have conjectured against reliable evidence, I think, that he was the triple Bhama (or Brahma) of the Indians. The alphabet attributed to him is called Hermesian, of which a specimen will be given.

Among some philologists, the question is still at issue, whether the art of communicating ideas by visible symbols called letters or characters, was known previous to the days of Moses, or by any nation anterior to the Hebrew; and as a concomitant question, before mooted, whether this art is the result of human invention or divine communication.

The arguments in favor of the divine and Hebrew origin of this art, I purpose to criticise very briefly. I shall cite them as furnished by the writer of the article "Alphabet," in the London Encyclopædia. This writer says:

"1. The five books of Moses are universally acknowledged to be the most ancient compositions (A) as well as the most early specimens (B) of alphabetical writing, extant. If therefore we suppose writing to be the result of human ingenuity, it must be different from all other arts, having been brought to perfection at once, (C) as the Hebrew alphabet contains every thing essential to the exhibition of human thought.—The simplicity of manners predominant in the early ages, and the little intercourse which nations had with one another, will scarce allow us to suppose, that such a complex and curious contrivance as alphabetical writing, would be invented by a race of men, whose wants were so few, their advantages so circumscribed, and their ideas so limited." (D)

"2. If alphabetical characters were a human invention, it might be expected that different nations would have fallen upon the same expedient, independent of each other, during the compass of so many ages. (E) But no such thing has taken place, and the writing of every people on earth, may be referred to one common original. (F) The Romans derived their knowledge from the Greeks, and the latter owned that they had it from the Phœnicians, who as well as their colonists, the Carthagenians, spoke a dialect of the Hebrew, scarcely varying from the original. (G) The Egyptian resembles the Greek, and is therefore to be referred to the same original. (H) The Chaldee, Syriac and *latter* Samaritan, are dialects of the Hebrew. (I) All the languages, in use among men, that have been conveyed in alphabetical characters, have been the languages of people connected ultimately or immediately with the Hebrews. The old Samaritan is precisely the same as the Hebrew language." (K)

(A) Since the recent discoveries made in Egypt by Champollion, Rossilini and others,* it can no longer, with historical truth, be said, that the Books of Moses are the most ancient writings extant. The sacred writings of the Egyptians, (their "books of the dead,") extracts from which have been found buried in the tombs of their departed ancestors, many centuries before Abraham the great progenitor of the Hebrew race was born, are swift witnesses to the contrary.

(B) Without treading upon the disputable ground of the ancient Chinese, and of other nations of antiquity, specimens of whose alphabetical writing have descended to us, it suffices to refer to such specimens of the ancient Egyptians as being of earlier date than the Books of Moses.

*See Gliddon's Otia Egyptica.

(C) It is admitted that the last named books, in the form they have come down to us, were compiled and written, in the *Chaldean* character, by Ezra, from manuscripts in the *old Samaritan* character.*

As Daniel was learned in the wisdom of the Chaldeans, so was Moses learned in all the wisdom of the Egyptians.† He had been educated in the College of Heliopolis in Egypt, before he was divinely commanded to *write*;‡ and if he was skilled in *all* the wisdom of the Egyptians, he must have been initiated into their sacred mysteries, in which alone were couched and communicated to worthy neophytes all the science and learning they possessed; that of conveying ideas by written symbols included. On the supposition that the characters he used on Mount Sinai, were divinely communicated, which is not pretended, it is in proof that written symbols, for conveying ideas and words, were in use previously, which were confessedly of human invention. In the days of Moses, the art of writing must have been well understood in different parts of the earth. That this art sprang into existence in all its perfection at once, like Minerva, the goddess of useful inventions, fabled to have been born in gallant armor, is a gratuitous assumption.

(D) Upon what principle can it be made out that a people should have an alphabet before they had an existence as a people? The fourteen centuries which, according to the Septuagint, or Alexandrian version of the old Testament, elapsed between the days of Noah and the birth of Abraham, the great progenitor of the Hebrews, surely must have afforded sufficient time to bring at least to some degree of perfection the alphabets of the nations of Assyria, Chaldea and Egypt, which were, each older than the Hebrew nation.

It is an historical fact, that Abraham, "the father of the faithful," of the *tenth* generation from Shem, wandered with his herds among the Canaanites or Phœnicians (as the Greeks called them,) and so learnt *their* language, and *it* became the vernacular tongue of his descendants.|| And this vernacular tongue is the old Samaritan, of which I have before spoke. (K) It need therefore excite no wonder if the old Hebrew and old Samaritan characters are identical.

(E) What the writer in question says, might be expected to have taken place, if alphabetical characters were a human invention, actually did take place. Modes of recording and communicating ideas by written symbols were contrived and used by nations residing at remote distances from each other, and between whom there is no evidence of much, if any, intercourse. Witness the Chinese and Egyptians.

Diodorus affirms, that "at the time when speech was indistinct and confused, they *by degrees* expressed themselves in a more articulate manner, and appointed *symbols* to represent the objects under consideration; by which means they were able to explain themselves intelligibly." And letters arose from the use of symbols.

The said writer admits that "alphabetical characters *perhaps* existed ages before the writings of Moses, though the more ancient specimens have perished." What he treats as a matter of doubt, is now an incontrovertible verity. Not a few of these very ancient specimens have been brought to light, and some of them since he penned his article.

(F) "God hath made of one blood all nations of men."§ So far as the unity of the human race is concerned, I enter into no argument. Admit the axiom, that every people on earth can be traced to one common original; and as a necessary corrollary every one in the beginning must have spoken the same language, or dialects of such language, the radices of the words of which must have been identical. But it does not thence follow, that the *writing* of each, after that useful art was first invented, was identical.

Taking the account of the 11th chapter of Genesis in its most literal sense, as we have it translated, it must be borne in mind that Nimrod, the founder of the Chaldean monarchy, (in whose day "the people were one and had all one language,") flourished *eight* generations *before* Abraham was born; and those generations were longer than the generations of the present day. The diversity discoverable in the alphabets which obtained in those early ages, (taken in connection with the evidences furnished by philology, that some of the languages of antiquity exhibit very little affinity even in the roots of words,) of itself goes far to show that they had not the same original—and if they had, that original most assuredly was *not* Hebrew.

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*Prideaux. †Acts vii. 22. ‡Ex xxxiv. 27. ||Delbetto, translated by Theodore Parker. §Acts xvii. 26.

(G) Keeping in view chronological facts, it will be seen, that it is more historically correct, to call the Hebrew a dialect of the Phœnician, (or Syrian,) than the Phœnician a dialect of the Hebrew.

(H) To say that because the Egyptian resembles the Greek, it is to be referred to the same original, (namely the Hebrew,) is surely nothing more nor less than reasoning in a circle.

(I) (K) Whatever may be the case with the *latter* Samaritan, it would be a strange anachronism to maintain, that the *old* Samaritan language or writing characters, which the Hebrews adopted as their own, as we have before stated under paragraph (D), were borrowed from the Hebrews.

It is to be observed, that some of the books of the old Testament were originally written in the Chaldee and Syrian tongues. The Jews, when captive in Babylon, forgot their own language, and could neither read nor write it correctly, and, learning the *Chaldee* character from the Babylonians, they adopted it as their own.

The old Samaritan character, however, was still preserved, to record sacred names and things. The plate of gold which was on the forehead of the High Priest, had the inscription KODESH LAIHOVA, in this character.

ANTIQUITY OF MASONRY.

[By Br. William Tucker, Pro. G. M. for Dorset, England.]

Much has been said on the antiquity of our Order; many speculations have been hazarded, and many opinions broached; of these some are extremely curious and worthy of notice, and others are more vague and uncertain. That Freemasonry has existed, under one form or another, from the very earliest period, is, I think, admitted by all, even by those who would, if they could, cast a sneer on our Order. I am inclined myself to think that it existed long before the building of King Solomon's temple; however, here we will take it up, because we have full and ample proof that it did then exist, and was practised in its full perfection, both operative and speculative, by the three Grand Masters then presiding. The Wisdom of Solomon, the Strength of the King of Tyre, as exhibited in the cedar-wood and other necessaries for this stupendous building, which he sent to Solomon; together with that cunning workman Hiram, who added Beauty and skill to every part, succeeded in producing an edifice such as none of ancient days ever approached, and such as none in modern have ever attempted to vie with. No part of the work, remember, was wrought on the place, every joint, whether of wood or stone, was aptly fitted in the forest or quarry, so that on being brought to the building, no noise either of axe or hammer could be heard; truly this was the fit manner in which the temple of the Lord should be built.

The building of the second Temple under Zerubbabel is another remarkable instance of Masonic skill and perseverance, where the builders worked with the sword in one hand and the trowel in the other, and that under a Charter granted to them by King Cyrus, as recorded in the last verse of the Second Book of Chronicles, and again in the commencement of the Book of the scribe Ezra: "Now in the first year of Cyrus, King of Persia (that the word of the Lord, by the mouth of Jeremiah might be fulfilled) the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom and put it also in writing, saying, Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people; his God be with him, and let him go up to Jerusalem, which is in

Judah, and build the house of the Lord God of Israel, (He is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods and with beasts, beside the free-will offering for the house of God that is in Jerusalem." The scribe Ezra then goes on to relate that the captive Jews eagerly availed themselves of the Royal Charter, that they received back from the hands of the noble Cyrus, the vessels of silver and gold belonging to the former Temple, which Nebuchadnezzar had brought therefrom; that they incorporated themselves into a society, under the guidance of Zerubbabel, Haggai, and Jeshua (Ezra, iii. 8 verse) and laid the "foundation of the Temple of the Lord," amidst the joyous shouts of the priests and levites, and the loud sound of the trumpets and cymbals to the praise of the Lord. Such was the formation of that great and glorious Masonic body, who raised the second temple to the glory of the Lord, which temple, although far inferior in beauty, yet still in glory as far exceeded the former, for it was destined to receive and *did receive*, the promised Messiah, the King, Priest, and Prophet combined; which in the Council, of whose formation we are now treating, was represented by Zerubbabel the King, Haggai the Prophet, and Jeshua the Priest. Let us now look to modern history and we shall find most, nay, I may say all the magnificent *Ecclesiastical* buildings of Europe, and probably most of the *finer and more imposing Castles*, and other places of defence and offence were built by Masonic bodies, acting under a regular Charter originally granted by the sovereign Pontiff at Rome, and subsequently confirmed by the various sovereigns and princes of the different countries into which they afterwards migrated in pursuit of their science, and furthermore, of their art; these bodies thus regularly organized, held their councils and deliberations in private in their own Lodges, and here they planned the various parts of the buildings, whose erection they were employed to execute; no part of these buildings was determined on without mature consideration, and most judicious reasons,—"*in the multitude of counsellors there is wisdom.*" This we see fully exemplified in looking around the exterior or interior of any of our gothic cathedrals; where we find nothing but perfection on which the eye can rest, and nothing but that which the mind can contemplate with pleasure. Here we recognize the operative Masonic body in full exercise of its noble and pious work; but we must not forget them as speculative Masons; for none of these deliberations were carried on without fervent and earnest prayer to the great I AM, to prosper the work of their hands to His honor and glory, and to the good and prosperity of all future and succeeding generations. To these facts the history of all Europe bears ample testimony; but, in our own country, the various enactments in respect to the Masonic body are equally curious and confirmatory, and are well worth the attention of every zealous Brother. In the introduction to the Scottish Book of Constitutions, some anecdotes in regard to ancient Masonry are mentioned, which are well worth the perusal of those whose time and opportunity allow of such research. In more modern times, we find among the list of our Grand Masters, the names of Inigo Jones, and Christopher Wren: may we not well liken the works, the elegant structures and ornaments of the former, to the production of the widow's son, Hiram; while the strength, solidity, and compactness, every where exhibited in the buildings of the latter, cannot fail to remind us of the strength of the King of Tyre, combined with the wisdom of Solomon. Well and truly does Sir C. Wren deserve the monumental inscription erected to him in St. Paul's, (of which noble edifice, of course you all know, he was the architect,) and which is placed in the most conspicuous part of the building—over the door of the quire, "*Lector, si monumentum requiris, circumspice.*" Reader, if you seek a monument, look around you. I should here mention that, in the Lodge of Antiquity, are still preserved, having been presented by Sir C. Wren, the gavel, with which he laid the foundation stone of the present St. Paul's, together with the cap-stone of the old St. Paul's, as well as many other curious relics given to this his own and favored Lodge.

ADDRESS,

Before Marion Lodge, Ocala, Florida, June 24, 1849, by Col. C. A. H. Mitchel.

[Concluded from p. 184.]

I have already stated that the objects of Masonry were two—to encourage the arts and sciences, and exercise the offices of benevolence.

In nearly all periods of history, societies are found based upon one or both of these principles, which, though not known as Masonic, were Masonic in their effects, and must have derived their ideas from Masonry.

Some persons have improperly dated the origin of our Order from one or another of these societies, while others have denied any connection whatever between them. They are both equally wrong. Masonry had its existence long before the period of any of them; and, at the same time that none of them can be called Masonic, they exhibit, either in their ceremonies, or principles, or influences, such marks as compel me to believe that they must have been prompted by the Masonic ideas, which they had received from the Jews. And what confirms me in this belief, is, that these societies are only to be found among those nations that might have received such knowledge from that people.

In the Jewish sect of the Essenes, in the Dionisian Architects, in the Pythagorean Society, and even in the Eluisian Mysteries, we may detect traces of a higher tone, gleams of a purer morality, than belong to the respective ages in which they originated, which must have been imparted to them by ideas older and better than their own. In many of them, charity was a feature; in all of them, worthiness of character was required, and secrecy observed.

But in the *collegia* and *corpora* at Rome, we discover the most unmistakeable evidence of the Masonic character. These were societies composed of the different classes of architects of ancient Rome, and were first established by Numa. Their objects were, an embodiment and encouragement of the mechanic force, and mutual protection. They were suggested by the unjust organization of caste, which placed the artizans of ancient Rome in the lowest grade of the social scale; and they were the foundation, as well in the reason which originated them, as the principles which governed them, of the different societies of architects that afterwards existed throughout modern Europe, and resulted in the constitution of speculative Masonry.

Throughout the Roman provinces, and even in the Roman legions stationed abroad, these collegia were established.

At the fall of the Roman empire, at the passing away of the Roman political power, these societies had become engrafted upon the social frame of the different provinces. The same influences which contributed to characterize the political organizations of modern Europe with the spirit and wisdom of the Roman civil law, also established this principle of association among the architects, based upon the Masonic ideas of usefulness and benevolence.

To the societies of architects which were established in modern Europe, founded upon these *collegia*, we are indebted for those massy structures, the gothic churches, which if they are not as classical, are as original and more picturesque than the Grecian temples.

They stand as so many monuments of a peaceful and an improving genius, amidst a dark and uncouth age. While the mass of men were beclouding their minds with the subtleties and absurdities of superstition, or wasting their energies in the destructive career of universal war, the Masons were quietly erecting edifices for the worship of God. They occupied the lowest caste in the social ranks; they were held equally in contempt by the learned ecclesiastics and the unlearned warriors, but they were united in the duties of labor and of love. They came from Greece, Italy, Spain and Germany; they travelled to the north and to the east, to the south and the west; and wherever they went, they left monuments of their noble works, and they knew each other and loved each other, and were distinguished for their moral, quiet and steadfast deportment.

In the middle age there was another form of development of Masonry. This was the genius which marked the Teutonic Knights, the Knights Templars, and the Knights of St. John. These differed from each other in many features, and no one of them were truly Masonic in its character. But all of them were founded upon the Masonic idea of charity and secret ceremonies. It was the especial object of their formation to relieve the sick, to extend their hospitality gratuitously to the way worn pilgrim, and to give alms to the poor. At a time when Europe was distracted with fierce wars and fiercer feuds, and the distressed and destitute were uncared for and unthought of, these Orders devoted themselves to the exercise of the offices of charity. It was a noble idea that inspired them, and whatever we may think of their fate, we ought to recollect them with gratitude for the good they accomplished. This feature in these Orders was something above their age, and is to me a token of the light of Masonry.

As the condition of general society improved, and the mechanic arts were raised to their true standard of estimation, and were encouraged and patronized by all ranks, the Craft began to receive within the portals of their temple, persons who were not mere artizans. The constitutions were remoddled upon lights furnished by the most ancient records of the Order, and it was established upon its present basis, which is almost entirely speculative.

Masonry has performed many missions upon this earth, and she has many more to accomplish ere she fulfils her destiny of good; but there is one beautiful feature of her ministry which I think is not frequently presented for our reflection. It is that she brings together, at one and the same altar, the Christian and the Jew.

Through the Jews have been transmitted to us the great principles of religion and of Masonry. They were the chosen people of God to preserve for many years his worship; and they are the sacrifice which has been offered up upon the altar of human salvation. Fallen, persecuted as they are, there are many sublime passages in their history, and noble traits in their character to command our most profound attention; and their intimate connection with the period of the commencement of the religion of God upon earth, should make them, to us, the most interesting of all people. Yet the Christian and Mahomedan are not wider asunder than the Christian and the Jew. Their kingdompa ssed away, their national pride dissipated, their faith discarded, they are despised by those who have received through them the religion of their God. They are strangers to each other's hearts, and the tender ties of humanity seem almost forbidden between them. This should not be, for there are high elements for mutual sympathy and association. At the altar of Masonry the Christian and the Jewish heart may yearn for each other in confidence and love, and these representatives of the two revelations of God may embrace each other as Brothers, as did David and Jonathan, though one was the son of Saul and the other the son of Jesse. This is the only spot upon earth where they can thus meet, and this is a triumph of Masonry.

I can think of but two popular objections to Masonry worthy of notice. The first is, that its meetings and ceremonies are secret. In answer to this it is almost sufficient to say that Masonry keeps nothing secret which the world would be profited by knowing. Unless we are liars, the principles of our Order, the objects of our foundation are published to the world, and through all the ages of our existence they have been unimpeached, except by enemies, equally ignorant and malicious. Masonry has attended every stage of society, yet has no secret evil been betrayed. Many of the greatest and best of men have been active promoters of the Institution, yet they have never shrunk from its fellowship, nor detected sin in its secret mysteries. The king, the peasant and the minister of God have sat together in the Lodge, yet has not the king felt his dignity bemeaned, nor the peasant his condition insulted, nor the minister his piety offended. None so high that they cannot stoop to it. None so poor that they are not worthy of it. None so good that they cannot love it. When sensible men consider these things, when they look around them and see the high-minded, the moral and the religious, who are devoted to this institution, men who would shrink from the touch of evil, or dishonor, as they would from the folds of a serpent, they will not utter such an empty objection, for they will be persuaded that there must be some virtue in Masoury.

In every form of association for the accomplishment of given objects, a certain degree of secrecy is absolutely necessary, or it could not preserve its distinctive character. If the lodge were thrown open indiscriminately to all men, it would cease to be protected from the intrusion of the unworthy, and the sanction which it gives to the obligations of charity, would be weakened into that ordinary sentiment so little regarded. The prominent reasons for our secrecy are a sacred regard for long established customs, and to ensure the means of discriminating between those who would, and those who would not, become good and profitable Masons. The propriety and adoption of such a secrecy is illustrated in its adoption by the Sons of Temperance, an institution whose noble sentiment none can doubt.

It is also objected to Masonry, that women are not admitted in the Order. In the early establishment of Masonry, when it was almost wholly operative in its nature, and was composed entirely of architects, women were excluded because their sphere in life unfitted them for the Masonic duties. But the ladies have no special reason to complain of Masonry in this respect, which they have not also of many other conditions of society. They are excluded from the offices of the church, from the political arena, from the Senate Chamber, from the Universities and Colleges, and from the *Sons* of Temperance.

It is not true that they are excluded because they cannot keep the obligations of secrecy; such an assertion is equally a slander upon the female character, and upon the gallantry of the Mason. Women have demonstrated by a thousand acts of heroism—by a thousand acts of unselfish devotion—by having elevated themselves, by their moral and intellectual virtue, from being the slaves of man, to be his companion and the rightful particiaptor of his triumphs and his pride; and by maintaining, after all the fierce struggles through which society has reached its present condition, a commanding influence for good—that they have in their hearts the highest elements of fidelity and constancy.

While men have sacrificed each other on the fiery altars of ambition; while they have waded in blood to seats of power, and have sat upon their thrones with the best attributes of human nature withered at their feet, while they were run mad with a lust for dominion, and were rushing headlong with their passion over a bleeding universe—woman, like an angel in the field of destruction, was quietly and gently winning her way with a pure and steady purpose into the heart of society. When we contemplate her in this view; when we look back into the dark vista of history, and individualize *man and woman*, treading the paths of their destiny, and working out their places in society; while we behold in *him* the tremendous efforts of genius, we recognize in *her* career the quiet, but sublime progress of virtue; and we may exclaim, as did the great poet:

"Grace was in her step, heaven in her eye,
In every gesture dignity and love."

She is the very life, cement and heart of society; and without her all the delicious and enchanting endearments of family, the "second soul of humanity," would be banished from the world. She enhances every joy, soothes every sorrow, and confuses every evil. She governs nothing that she does not chasten, she touches nothing that she does not embellish, and in every scene she moves with a power to charm, which the rudest and wildest hearts have ever bowed to. When we contemplate woman in her true sphere, we cannot wonder that the great bard of paradise, enchanted with his own picture of Eve, exclaims

So absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best.

All higher knowledge in her presence falls
Degraded; wisdom, in discourse with her
Loses, discountenanced, and like folly shows;
Authority and reason on her wait,
As one intended first, not after made
Occasionally; and to consummate all,
Greatness of mind and nobleness their seat,
Build in her loveliest, and create an awe
About her, as a guard angelic placed.

Shall we say of such a being, whom we thus cherish and exalt, that she lacks moral fidelity? Truth and love rebuke the slander. Women are only excluded from the Lodge out of regard to the long established custom, and not from any suspicion of their firmness. Indeed, women are in their hearts the best Masons in the world, and if they could know the lessons which their husbands and brothers receive in the Lodge, they would be the warmest advocates of our Order.

In conclusion, Brethren, let us be faithful to our Order. Upon us depends the estimation in which our noble Institution will be held by society. There will always be found some who will object to us; but if we are true and good Masons, if we walk before men as in the Lodge we are taught, with step upright and character erect, the best of society will approve our conduct and admire, if they do not patronise our Order. We will have Masons pointed out to us who are far from preserving that line of virtue which we profess to mark out, and with shame and confusion we will behold our erring Brethren. This is no objection to our society, for even the holy altar of God is desecrated by the presence of unholy men, and the frailties of humanity will ever mar the best of Institutions. But this should be a stimulous to all Masons who desire to be true and accepted, to furnish, by their own conduct, a bright example of Masonic virtue. We are all short coming in our duties. We are surrounded on all sides by the besetments of vice and the temptations of selfishness, which are constantly ensnaring us.

Would to God that I were a good Mason! for I know that if I were I should be a happier and a better man. Let us be watchful and wary then, until we purge our hearts, learn to subdue our passions, and present ourselves to society adorned in the bright vestments of virtue—the upholders of Faith, Hope, Charity and Love. Then

"Our actions still by virtue blest
And to our precepts ever true,
The world admiring shall request
To learn, and our bright path pursue."

FREEMASONRY AND THE GAME OF CHESS.

We have received a very interesting paper on this subject from Br. George Crook, W. M., No. 671, P. G. M., Monmouth, and we publish the following extract:—

"I know not whether it has ever been remarked (at all events, I have neither heard nor seen it,) that there exists an apparent connection between the ancient art and mystery of Masonry, and the scarcely less ancient and scientific game of chess.

"That the game of chess is of oriental origin, I believe to be universally admitted; and it would seem that the game is, in some measure, founded on the true principles of Masonry, which we are likewise told, '*comed ffyrste ffromme the Este.*'

"The form of the board, on which the game is played, is '*quadrilateral,*' and is divided into *sixtyfour rectangular chequers* or *squares,* alternately black and white; and so far may be considered emblematical of the floor or ground of a Masonic Lodge The moves of the several pieces are strictly in accordance with the principles of Masonry, being uniformly that of *right lines and angles,* the peculiar move of the knight being that of the *square.* Furthermore, it would seem that, as regards its antiquity, it is almost coeval with Masonry itself, being mentioned in the oldest law books, and is said to have been invented by the wife of Ravan, king of Lanca, *(i. e.* Ceylon,) in order to amuse him, while his metropolis was closely besieged by Rama, in the second age of the world. Rama, according to Sir William Jones's chronology of the Hindus, appeared on the earth, at least three thousand eight hundred years ago. The most irreconcileable part of the matter is, that the game of chess has always, more or less, been considered a military game, or a species of mimic warfare; while, on the contrary, the object of Masonry is 'peace and good-will towards man." Nevertheless, Hutchinson informs us that the *square* was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the Divinity. There is a problem shown by Demoivre, by which all the squares on the board may be covered by the knight in sixtyfour moves. This is agreeable to the rules of Geometry, or Masonry, whichever we may please to term it.

"Should the above hypothesis appear worthy of note, perhaps you will favor me by giving insertion to the same in your next journal, and thereby be the means of causing some further research into what must be allowed to be an interesting, if not very ingenious and novel theory, and one which our chess-playing Brethren may possibly think worthy of consideration.

"I may observe that there is a game, played on a board with 100 squares, called *arch*-chess.

"I think it nor improbable that chess may be played according to the strict rules of Geometry, and that such Problems only as are founded on that science are correct."

ANECDOTES.

THE RULING PASSION.—A very estimable person, by business a grazier, was to be initiated, the Lodge was kept waiting, and it was proposed to adjourn, when the candidate was announced; on entering the Lodge he was desirous to address it, but the W. M. objected, unless it was for the purpose of decling to proceed. The candidate most willingly desired to undergo the ordeal, but frequently betrayed visible anxiety; at length, when asked what blessing he was desirous to ask of Heaven, he, after a short pause, innocently, but with great impression, said—"I must say, that I should be right glad to have those fine bullocks which I bid for at the fair, the primest I ever set eyes on; I have thought of nothing else ever since." The earnestness of his manner, free from any ribaldry, was sufficient to restrain the Brethren from laughter; but at the banquet he himself laughed heartily at his own simplicity, nevertheless he maintained they were the very finest bullocks he ever saw.

All Souls, Weymouth, 1839.

REAR-ADMIRAL WALKER (when a lieutenant during the peace of 1783,) was a passenger with several others in a diligence. The carriage was attacked by robbers near Aschaffenbourg, the lieutenant rushed into the midst of them, but being unsupported by his fellow-travellers, he was overpowered and left for dead. He was afterwards found, and conveyed to a place of safety at Frankfort, where he was supplied with assistance and money by the Freemasons.

United Service Journal, Feb. 1832.

THE MASSACRE OF THE KNIGHTS TEMPLARS.

BY G. P. R. JAMES.

[The following sketch will give our readers a tolerably correct idea of the sufferings of the Templars, at the period when Phillip the Fair, King of France, had determined on their destruction, through the instrumentality of that monster of cruelty and wickedness, Pope Clement the 5th.]

"The Temple house at Paris, whence had issued forth a glorious stream, a host of heroes to defend the Holy Land, was again crowded with gallant knights; but they were no longer armed for the defence of the sepulchre. The sword was no longer drawn for the fight. The battle-horse bore them no more to the charge. Captives to their fellow-Christians, in the power of their enemies, more pitiless than the Saracens, they lay in chains, each in his silent cell, loaded with base accusations and expecting death. All their immense possessions were gone. Their wealth, the gift of pious and admiring friends, filled the coffers of a tyrant, or swelled the purses of his minions; and no one retained sufficient to pay even a hired advocate to plead his cause before the judges. The Grand Master of the Temple, himself, had not four sous to buy him bread; and bread was often wanting, for no sort of torture was forgotten.

Look into the dark cell, where lies, upon his miserable palet, the form of an old man with a long white beard, and floating locks as pure as snow. He is an old Brother of the Order, of a princely race, with the blood of a long line of nobles flowing in his veins. Sixtyfive years have passed since his mother first held him with pride and delight in her arms. Watchful love hung over his cradle. Care and thought fostered and instructed his youth. Wealth, and honor, and distinction, were at his command. Every joy that the world could give was his. But he abandoned all, to become a soldier of the Cross; and this is his reward. Fortytwo years ago, he was received into the Order of the Temple at the city of Tyre; and in many a field his blood had moistened the sands of Palestine. He aided in storming Lilion. He was at the attack of Ascalon. He was one of the first in Bisan. He escaped, almost by a miracle, at the capture of Cesarea: and he held the standard of the Cross at Pilgrim's Castle. At Safitza, and the Castle of the kurds, he displayed his valor: and he was one of the few who, after the walls were thrown down, and the citadel a heap of ashes, marched out of Beaufort, lance in the rest, and banner displayed with all the pageanty of war, in presence of the whole host of Bondedar, compelled to grant an honorable capitulation to the unconquerable valor of the Temple. In many another field he has fought, and in the defence of many another place he had aided. The banner of the Cross has never been disgraced by any one act of a long life; and this is his reward.

They have kept him without food or drink for eight-and-forty hours; they are condemning the old hero of the Cross to die the death of the wolf. Lank hunger is upon him, gnawing his very entrails. He could tear his own flesh with his teeth. He has knocked and called in vain at the barred and bolted door; and now he gazes at it with a haggard eye, listening as the steps pass and repass, but they bring him no relief. This is one species of torture.

In a great hall—where once the knights of the Order were wont to assemble upon solemn occasions, to receive a new Brother, to consult as to the means of succoring the Holy Land, or to judge a malefactor—stretched upon a machine formed somewhat like a bed, but having movable joints and various wheels and windlasses, lay a tall and powerful man of the middle age. His broad brow was knit with a stern and resolute frown; but his eyes had the anguish of apprehension in them; and his teeth were firm set as if to prevent any sound from escaping from his lips. His ankles and his wrists were fastened firmly with cords to the beams of the machine: and his body, too, was fixed with a hoop of iron. By his side stood the Grand Inquisitor, William of Paris. A number of Dominician monks were around. Near at hand was a surgeon with a vial and a cup; but by the side of the machine stood two powerful men, in a lay habit, with their arms bare.

"I exhort you, Brother, in the name of God and the Holy Trinity," said the Inquisitor, in a low, sweet voice, "to make confession of the truth, and save us the necessity of using means to force it from you."

"I have said the truth," replied the Templar firmly, "and take notice, every one, that if, under your diabolical hands, I speak otherwise than I have spoken, I lie. These are my last words. "Do your worst."

There was a profound silence. The two strong men, bending by the machine, lifted their eyes, and gazed earnestly on the face of the Inquisitor. He spoke not but made a little sign, waving his hands so slightly that you could hardly perceive it. The men applied their whole force and moved round the winch. There was a creaking sound, as of straining wood. The thick beams were forced apart. The joints in the wooden frame separated. The limbs of the Templar were drawn slowly but forcibly from each other. You could hear the stout sinews crack. There was a deep groan.

"Hold, hold !" said the surgeon, who had watched the tortured man's face. But the Inquisitor made no sign. The strong men forced the wheels round: and there was a shriek of direful agony.

In the wide chimney of the refectory there was a great fire, logs piled upon it and blazing high; and before it were two screens, covered with linen cloth. The fire had a cheerful light, blazing and flashing over the stone walls and the arches of the windows, and the great round columns.

But what is that before the fire? It is the good knight Bernard de Valo, stretched out upon an iron frame, pinioned with cords and bound tightly down, so that his limbs can have no motion. The screens are so placed, as to cover his face and body from the fire; but his naked feet are extended to the full heat, within a few inches of the burning logs. What are those incarnate devils doing, in their gowns of black and white, those Dominican fiends, bred to the art of torture. They are greasing the scorched soles, to prevent the flesh from being actually burned away. Vain are his cries, his groans, his shrieks. It is speech they want; and he speaks not. They interpose one of the screens to moderate the heat, and then ask him, "Wilt thou confess now?"

He is silent; the Dominican moves his hand towards the screen again.

"What must I confess? What must I confess? cries the unhappy man; and with a smile the soft Dominican instructs him.

In the interior of a small cell, one of the cells of the Order, and on his own pallet bed, is seen another knight, with a single figure seated quietly beside him. Is the poor Templar sick? It must be so, for see the kind Dominican drops water from his cup upon his mouth. Now this is charity indeed!

Under the coarse rug that covers him his body is bound down to the bed. He can move neither hand nor foot. Over his face is stretched a thick wet cloth, through which he is forced to draw the breath of life: and even, as the fearful heat of his intense agony dries up the moisture, so that he breathes more freely, the Dominican drops more water on the cloth, and renders every sigh a pang. See how convulsively his chest heaves. See how the fingers move in the struggle for air, how clenched, till the nails sink into the palms of his hands, how extended wide with every sinew starting out like a rope; and now, faint and ill-defined stains of crimson begin to mark the cloth over his face. It is the blood starting from his nostrils.

But let us drop the curtain over the awful scene. There were more tortures; and others too indecent and horrible to be mentioned; but be sure, my friends, no torment was spared that human beings could inflict or suffer. Revenge may be more fiery and impetuous than any other passion; the evils wrought by ambition may be wide-spread and destructive; but avarice is the most coldly cruel of all the vices which afflict mankind. Thirtysix Templars died under the torture without having uttered one word which could criminate their Order. Many more were crippled for life; but it would appear that every one maintained the perfect innocence of the soldiers of the Temple, till forged letters were shown them purporting to come from the hand of the Grand Master, and exhorting them to confess their guilt. If James de Molay yielded to anguish, or fear, who could resist? Such was the argument which some of the Templars probably used towards themselves; and seventy of the Brethren confessed under the torture, any thing that was dictated to them. Those who confessed were formally absolved; but they were not yet set free; and the inquisitors proceeded throughout France, accompanied by law commissioners from the King, and in each of the preceptories of the Order, the system of murder and torture was renewed.

THE PHYSICAL BENEFITS OF MASONRY.

[We extract the following Anecdotes from a Discourse recently delivered at Columbus, Ohio, by Br. SAMUEL REED, of Cincinnati.]

IN the holy scriptures we find the injunction, "thou shalt love thy neighbor *as thyself*." We also find it once barely intimated, and but *once*, that, "*peradventure*, for a good man, some will even dare to die." Masonry contemplates, and *has exemplified* all this, in innumerable instances. The first to which I will call your attention, is the case of Ahab and Ben-hadad, about a hundred years after the building of the temple. A severe battle had been fought between them, and the Syrians under Ben-hadad put to flight, when his kings and princes prevailed on him to "number again, equal to the first army—man for man, horse for horse, and chariot for chariot." He presented a multitude that "filled the country;" while the Israelites under Ahab were compared to "two little flocks of kids." The battle was fought. A hundred thousand of the Syrians were slain; the balance of the army retreated to the city, where the walls fell upon them and slew twenty and seven thousand; and "Ben-hadad fled to an inner chamber," when his friends, in order to soothe him, said, "We hear that the king of the Israelites is a *merciful* king; let us go to him, we pray thee; peradventure he will save thy life." They approached him in deep humility, and said, "Thy servant Ben-hadad saith, I pray thee, let me live." This aroused all the finer sensibilities of his nature, and he exclaimed, "Is he yet alive? HE IS MY BROTHER!" They knowing no such relationship, repeated with astonishment the expression, "thy brother, Ben-hadad!" And Ahab said, "go ye, bring him,"—when he took him into his own chariot, entered into a covenant with him, and sent him away. This clemency of Ahab so highly exasperated his people, that the prophet foretold his downfal; and while sitting in his chariot, he received a random shot from a bow, "which entered between the joints of his harness," that he died.

Whether this was Masonry, or *what it was* that constituted these rival kings *Brothers*, I leave to this enlightened audience to decide.

I will relate a circumstance of more recent date, which I obtained on the very spot where it occurred, and which I think will clearly illustrate how a Mason's heart can be made to thrill at the recognition of a Brother. At the battle of Fort Meigs, one of the noble Kentucky volunteers, who crossed the Maumee river for the purpose of spiking the enemy's cannon, received a severe wound on the plain where Maumee City now stands, which rendered him helpless. An athletic Indian warrior approached him with his tomahawk "high raised in air," when the wounded soldier begged for quarters—for mercy—but to no effect. In his last extremity, he made a *gesture* which caught the eagle eye of Tecumseh, who seized the warrior's arm, and commanded him to "*hold!* to *spare him*—that he was *his friend!*" The warrior paused for a moment, as if to gather new strength; and casting a withering look at the chief, gave the fatal blow! Tecumseh, quick as lightning, struck the full blade of his tomahawk into *his* skull, and he fell a lifeless corpse.

Through all centuries, and through all the varied scenes of life, Masonry has been the constant friend of man. It assists him in the day of council—accompanies him to the tented field—feeds the hungry—clothes the naked—binds up the broken heart—confers upon him all that is necessary to constitute polite literature, and descends even to the minutiæ of domestic life. It elevates him far above the groveling and sordid propensities of the sensualist and the miser; and gives him a "hand guided by justice, and a heart expanded by benevolence.

* * * * * *

Man is so constituted, that he sometimes forgets the high moral obligation under which he is laid. For instance, while our late and much lamented Brother Calvin Washburn, was presiding in N. C. Harmony Lodge, No. 2, Cincinnati, a certain Dr. N——, was brought before that Lodge to answer to a series of charges and specifications, the last of which was in the following comprehensive words, as near as I can recollect: "*General recklessness*—thereby evincing a *total disregard* to all the principles of the Institution." He appeared and plead manfully to each specification, until he came to this last; when he laughed outright, and observed that *this* was broad enough to cover the whole ground, and that it would require a life-time effectually to disprove it; but fortunately, he thought he should be able, at least in some small degree, to rebut it, and said, "I am a southern man; I once received a high-handed political insult, and *I spit in the person's face*, in order to *provoke him to challenge me*, which would give me the right of choosing the weapons and the distance—which I intended should be short. My anticipations were realized, and the preliminaries agreed upon. But previous to the time appointed for the fatal contest, we accidentally (for the first time) met in a Lodge room! We eyed each other for a moment, and rushed into each other's arms, and forgot that any difficulty had ever existed between us!"

It is asserted by some, that Masonry has OUTLIVED ITS DAY—that the light of science and the spread of christianity have rendered it useless—that it has no objects upon whom to bestow its charity. Let us examine. A few years ago, a fire occurred on Front street, in Cincinnati. A young woman, subject to fainting spasms, resided with a family hard by. The family rushed out of the house, leaving the young woman behind, who in her fright took one of her spasms, fell into the fire, and was much injured. Her widowed mother, residing about ten miles from the city, was informed of the sad disaster, and immediately came to the city. She called upon me, related the story of her daughter's misfortune, and observed that she would be glad to render her some assistance, but was without means; presented an old Master Mason's diploma, and inquired, "will *this* be of any service?" I replied, "yes, madam; all that you anticipate." Ample means were furnished, and a physician employed, with strict injunctions to tax to the utmost his medical and surgical skill. He soon reported that it was beyond the art of man to save her life. Some months afterwards, a young lady with her face muffled up, presented herself before my door. I was then residing on Main street, between 5th and 6th, and had never seen her before. Stepping up to me she modestly said, "If you please, sir, will you give me a fip?" and repeated what had befallen her. Drawing aside the bandage, I saw that her right ear was burned entirely off, and the side of her neck, cheek and head, had been burned to a crisp. "Here," said she, "is a further evidence of what I have suffered"—and opening out a little white pocket handkerchief, she exhibited from 20 to 30 pieces of her own skull bone, scorched as brown as a grain of coffee! I declare to you, my friends, that my feelings at that moment could be more easily imagined than described. The mother had been taken sick, and the daughter, not knowing where to go for relief, had turned out to beg; and to use her own language, "she had travelled from the foot of Main street to my door (five or six squares) carrying her skull in her hand, and had received *three fips*, and more than *forty insults*! I soon found means of furnishing her with ten dollars. Her mother recovered, and they both went home, living monuments of the happy effects of the practical operation of our ancient and honorable Institution.

NOAH'S ARK.

MOUNT ARARAT is 6000 feet higher than Ætna, and 1528 feet higher than Mont Blanc—the latter the point of the greatest elevation in Europe. It is detached from the other mountains of Armenia, and is divided into two conical peaks. Sir Robert Porter paints in glowing colors the magnificence of the spectacle when he first came in sight of Ararat, majestically rising from a widely-extended green plain, fertilized by the clear waters of the Aras (the ancient Araxes,) and covered with Armenian villages. In various points of view the summit has a striking resemblance to a ship, a fact which has been recorded by all travellers to the spot; and the whole country around is full of traditionary stories relative to Noah's ark and the flood. It is a common belief amongst Armenians and Persians, that the remains of the ark still exist on the summit. Several attempts have been made to reach the top of the mountain, even by the Turks, in order to ascertain the fact; but no one has ever yet got beyond the snowy limit. Moving sands which threaten to overwhelm the traveller, flinty rocks which cut his shoes to shreds, and terrible precipices with overhanging rocks, and, above all, vast nests of tigers, have constantly struck terror into the stoutest hearts; and the inquiry has necessarily been abandoned. At Erivan the Armenians show the spot, where Noah first planted the vine; and the town of Nakhdjovan *(place of descent,)* is believed to mark the spot where the patriarch first settled on quitting the ark.—*Prince's Parrallel History.*

MASONIC INTELLIGENCE.

SCOTLAND.

EDUCATIONAL INSTITUTION.—We understand that the funds of the Masonic Charity School, instituted at Edinburgh some years ago, having hitherto failed to suffice for properly carrying out the objects originally contemplated, namely, for teaching, clothing, maintaining, and afterwards apprenticing, the children of deceased and destitute Freemasons, the promoters propose endowing a certain number of *bursaries*, to be competed for by the sons of deceased or indigent members of the Craft, on entering the universities. From the number of free-schools in Edinburgh, and in Scotland generally, for instruction in elementary knowledge, the abandonment of this part of the original scheme will be the less felt, if felt at all; but the direction of the resources into the new channel contemplated, will have in all probability the most beneficial effect, enabling the studious but poor youth, whose finances may barely suffice to support the necessities of life, to enter on a course of study and instruction at our colleges, which may qualify him to follow out some useful or scientific profession, of which in after-life he may become the ornament and pride. Not a few such instances are to be found connected with the Scottish universities.

GRAND LODGE Nov. 30.—The annual election of office-bearers of the Grand Lodge took place on the anniversary of the festival of St. Andrew. The following are the office-bearers for the current year:—Grand Master Mason, His Grace the Duke of Athol; Past Grand Master, Right Hon. Lord Frederick Fitzclarence, *G. C. H.*; Depute Grand Master, John Whyte Melville, of Bennochy, &c.; Substitute Grand Master, Colonel Kinloch, of Kilrie, *K. F. S.*; Senior Grand Warden, Sir William Miller, Bart., of Glenlee; Junior Grand Warden, Colonel Murray Belshes, of Invermay; Grand Treasurer, Samuel Hay, Esq.; Grand Secretary, W. A. Lawrie, Esq. *W. S.*, &c.

CULLODEN MONUMENT, SEPT. 19.—The foundation-stone of the Culloden Monument—a monument raised by public subscription, and dedicated to the memory of the brave Highlanders who fell at Culloden, on the 16th April, 1746, fighting gallantly for a cause which they conscientiously believed to be a just one, was laid on the 19th of September, 1849, by William Anderson, R. W. M. of the St. John's Operative Mason Lodge of Forres, in presence of many public bodies, who marched in procession from Inverness for that purpose.

Immediately after the ceremony, the Masons adjourned to a handsome marquee erected close by, where refreshments were provided. Mr. John Ross, convener of the trades, took the chair. A number of toasts were given before the party separated, including the health of Culloden, Raigmore, and other neighboring proprietors.

The monument will occupy the highest ground on the Moor of Culloden. The spot chosen for the site is that upon which the struggle took place which decided the fate of the day, and where the greatest carnage occurred. It is within the line occupied by the foremost rank of the Highland army, and close by the long trench, still green, where repose the bodies of the brave men who fell in that struggle. This spot, it will be remembered, is about half-a-mile north-west of the block known as the Duke of Cumberland's Stone, and about a mile to the east of the tree pointed out as the position of Prince Charles and his guard. The monument, which is from the design of Mr. Mackenzie, of Elgin (whose good taste has been shown on not a few occasions,) is a gigantic cairn or artificial rock, the top of which will be accessible by flights of rustic steps and winding paths. Various spots will be so formed that tablets and small monuments to particular clans or individuals may at any time be erected ; and in front it is proposed that a group of statuary should be placed. In this respect, however, every thing depends upon the public. The subscriptions received will not complete the bare design, and the question of statuary is in the first place a question of money. A lithograph of the proposed monument has been published by Messrs. Keith and Gibb, of Aberdeen, a young firm, which has done itself great credit by the beauty of the lithograph and the dispatch with which it was executed.

MARYLAND.

The Grand Lodge of Maryland held its last annual communication at Baltimore, in November, 1849. The meeting seems to have been well attended, and the proceedings are characterized by the high degree of intelligence for which that respectable Grand Lodge is distinguished. We take pleasure in laying before our readers the following

LETTER FROM M. W. CHARLES GILMAN.

To the Grand Lodge of Free and Accepted Masons of Maryland :

BRETHREN : Separated from you as I am, by nearly the whole breadth of our Continent, not having been present at the time of your last semi-annual meeting, and having no copy of the record of your previous deliberations before me to refer to, I cannot undertake, as I have been accustomed to do, to lay before you any matter as a subject for your consideration. I am happy, however, in being able to say, that this is rendered unnecessary by the fact, that your second officer, by his long experience and known zeal for the Craft, is more than competent to such an emergency, and no doubt will supply my place in that respect. Still, as the tie which has bound me to you, as your presiding officer, is about to be severed forever, I cannot allow the occasion to pass, nor consent to part with you without a word of grateful acknowledgment for your unwavering confidence in me, and the support which I have received at your hands for so many consecutive years, in those measures which I deemed useful to the Order.

I need not repeat to you what I have so often said before you, both in public and in private, that I believe ours the most holy and most useful association of human origin. I need not enlarge upon its extended charities and multiform uses in guiding the young, strengthening those of middle life, and supporting the aged, the infirm and the destitute. All these uses and benefits are known to you as the characteristics of the Order to which we belong, and to which we are so much attached. I could wish I were able also to say that we as familiarly recognize and maintain all the tenets of our Order. But human nature, with its passions and prejudices, exists among Masons as well as other men, though as we hope and believe in a modified form. Once more then, and probably for the last time, permit me to beseech you to endeavor to be of one mind, to unite in those measures which shall conduce to the benefit of all—to love one another. These are the foundations upon which the whole structure rests. I am happy in being able to say that, so far as my own observation and information has gone, I am of opinion that few Grand Lodges have got on so calmly and so harmoniously as you have done ; and yet I could wish that every cause of disquiet might be removed, and that harmony and love might alone abound. The time is at hand, and will soon be here, when we must all render an account of the manner in which we have severally improved the means that have been given us, not only to amend our own lives, but to better the condition of our fellow-men—when both ruler and ruled must answer for the manner in which they have performed the duties of their respective stations.

I am happy in being able to inform you that, already in this extreme western region, a movement has been made to establish a Lodge here ; and I doubt not that ere long several will be opened, and a Grand Lodge established before two years from this time shall elapse. And thus the benign influence of Masonic principles be spread over a land heretofore little known, except by the naked savage of the prairie and the mountain.

Separated though I am from you, my Brethren, by thousands of miles, my mind often leaps over mountain, river and plain, and rests within those sacred walls where so often I have met you to exchange the friendly greeting, and to exert our united influence in extending the sweet influences of Brotherly affection and sympathy. And here let me once more thank you for all your friendship, your confidence, and your support for the many years I have had the honor to preside over your deliberations. That I may often have erred in matter of judgment, is more than probable ; but I am confident in the belief that you will do me the justice to believe that the errors, wherever they have been, were of the head only. And if there are any among you who may at any time have felt himself aggrieved by any act or decision of mine, while acting in my official capacity, I beg that Brother to believe me most sincere when I declare to him, and in the fear of my Maker, I have never desired to annoy, much less to wound, the feelings of one member of the Grand Lodge of Maryland. Men differ in opinion, necessarily, from the imperfection of their nature ; but the true Mason never wilfully injures a Brother by thought, word or deed. And my desire now is, that all unkind feeling, if any there be, towards myself, may be buried in oblivion, as I also am ready and desirous so to consign any, on my part, towards others.

And now, Brethren, I bid you an affectionate farewell. I cannot be a candidate for future suffrages for the office with which you have so long honored me ; for if I shall return among you, as I hope to do, at the end of my present engagement, it will not be until long after the time of your annual meeting. Independent of this consideration, I had determined to decline a re-election prior to my leaving the State. That He who holds in His hand the destinies of all men, may ever guide, bless and direct you, and bring you all at last to the Grand Lodge above, is the most ardent wish and prayer of

Your friend and Brother,

CHARLES GILMAN.

San Francisco, Cal., August 31, 1849.

On motion of Br. Kimmel, it was

Resolved unanimously, That the letter be received and spread upon the Journal.

On motion of Br. W. M. Starr, it was

Resolved unanimously, By the Grand Lodge of Maryland of Free and Accepted Masons, that, the warmest thanks and liveliest gratitude of our hearts, are extended to the Most Worshipful Grand Master, Charles Gilman, for the able, dignified, and impartial manner with which he has administered the duties of his office for successive years whilst among us; and now that he is separated far from us, we cherish his memory, and pray for his greatest prosperity on earth and eternal happiness among the blessed above.

Resolved, That a copy of this resolution, attested by the Grand Secretary, and accompanied with the seal of this Grand Lodge, be forwarded by the Grand Secretary to Br. Gilman, by the earliest opportunity.

The report of the Committee on foreign correspondence is, as usual, an able and interesting document. It is from the pen of our respected friend and Brother, Dr. CHARLES H. OHR, who, we are pleased to learn, has been elected as the successor of Br. Gilman, in the Grand Mastership. The report opens with the following appropriate

INTRODUCTORY REMARKS.

Your Committee are gratified to find that Freemasonry is still rolling onward on the tide of prosperity; and that the Brotherhood may safely congratulate themselves that their day of adversity from political and unprincipled persecution has gone by, and that our time-honored Institution stands before the world unbroken and unscathed by the bolts of its persecutors. We have much cause to be thankful to the beneficent G. Master of the Universe, that he has been pleased thus to bring us forth from the fiery ordeal to which we have been subjected. But while we may thus rejoice at our triumph over our external foes, your Committee regret to say, that the internal dissensions which for the last few years have marred the harmony of the Temple, instead of decreasing, are on the increase. It would seem that the bitter experience of the past has not taught us, as yet, a full and perfect lesson of wisdom, and that the trial we have had has not purified us from all blemish and made us perfect ashlers, ready to be adjusted into that house which shall fail not. Your Committee indulge the hope that the lessons which are now being multiplied unto us, will be sufficient to teach us wisdom, and that no further admonition will be required to unite us in the establishment of an appellate tribunal.

The report comments on the proceedings of the Grand Lodge of the District Columbia. After saying that that Grand Lodge favors a General Grand Lodge—opposes taxing non-affiliated Brethren—does not hold an expulsion from a Chapter as a disqualification to M. M. Lodge,—does not admit E. A. and F. C. in funeral processions, &c., the Committee make the following extract:

APPEALS.

"The ancient charges instruct us that 'the power of the Master in his Lodge is absolute,' and as this is a peculiar feature of our Institution, and those charges most strenuously inculcate submission and the payment of due reverence to the Master, your Committee are constrained to admit, that the assertion of a *right* to take an 'appeal' from the decision of the Master may look like an innovation, but when it is considered, as stated by the Committee of Correspondence of Mississippi, that 'appeals' are to be regarded 'as allowed by *courtesy* of the Grand Master, and generally at his own suggestion from diffidence in his own, or out of deference to the opinion of the Grand Lodge,' they lose their offensive character, and may still be suffered to stand, when all acquiesce in it and injury is done to *no one*."

On this the Committee comment as follows:

Your Committee observe, that on a subsequent occasion in that Grand Lodge an appeal was taken from the decision of the M. W. Grand Master. Your Committee, in view of the "ancient charge," hold that it is wrong to admit an *appeal* even by "*courtesy*," because by these is established ultimately a precedent, from which will be claimed the *right to take* appeals. Innovations too readily spring up in the body of Masonry without the fostering aid of precedents by "courtesy." A few such examples spread on our records will, in after times, be paraded as precedents; nay, proofs of the *right*, clothed in all the "pomp and circumstance of glorious" *antiquity*. No doubt, advocates of this innovation can already be found armed with some such glorious relics of antiquity to support this pretension. It is to be hoped that no such occurrences may again be spread upon record, lest the precedents become so numerous as to entomb the "ancient charge" in an antiquity too remote for our progressive age to allow its binding efficacy. It may be a matter of doubt, from the language of our sister Committee, whether they consider that the assertion of the right to take an appeal is an innovation at war with the ancient charge, for they "feel constrained to admit," only, "that *it may look* like an innovation." Allow appeals to be taken and spread upon the record, and ("the Committee of Correspondence of Mississippi," to the contrary notwithstanding,) they will in a short time cease to be regarded 'as allowed by *courtesy* of the Grand Master.'"

PROXIES OR DELEGATES IN GRAND LODGES.

From their journal of July, 1849, your Committee quote:

"During the pendency of this resolution, a question arose as to the right of the officers of a subordinate Lodge to vote, when delegates had been appointed by the Lodge of which they were officers, and the M. W. Grand Master decided that under the existing provisions of the Grand Lodge Constitution, they had no right to vote, when their Lodge had appointed delegates. On appeal from this decision, the M. W. Grand Master was sustained."

Your Committee do not know what is the provision of the Constitution here alluded to, and do not intend to question the correctness of the decision of the M. W. Grand Master based thereon, but object to the provision and its origin. If your Committee recollect aright the Ancient Constitutions, this is another innovation, and its origin is attributable to "courtesy." Your Committee believe that, according to the Ancient Constitutions, the proper and legal representatives of a subordinate in the Grand Lodge are the Master and Wardens, and if they are not able to attend, the right rests with each one to appoint his own proxy, and the power of that proxy can be revoked by the one appointing him.* The practice has grown up, to permit the appointment by the Lodge of some other person, in case the Master or Warden say they cannot attend, to gratify some member of the Lodge whose inclination and business lead him to be at the meeting of the Grand Lodge. This custom is assuming the sanctity of a right inherent in the Lodge, and not in the Master and Wardens. If your Committee are right in their recollection of the Ancient Constitutions, then the constitutional provision and the decisions based thereon, together with the usage practised, are wrong, and should be got rid of as soon as possible. The best preventive against further innovations, is to exorcise those already in existence. Your Committee believe, that the doings of this Grand Lodge lend their sanction to the doctrines or innovation here objected to. Many of the difficulties now agitating the Masonic family are more or less directly to be traced to some such innovation, which has insidiously acquired the sanction of Grand Lodges and the Fraternity, and are looked upon as law. A more careful inquiry as to what was the old law and usage, and a speedy return thereto, is the best security for the harmony and perpetuity of our venerable Institution. Progressive improvement may do very well in all things except Masonry, to which it must prove destructive.

WITHDRAWAL OF PETITIONS FOR DEGREES.

The Committee quote from the Grand Lodge of Indiana, as follows:

"That, in the opinion of your Committee, after a petition has been duly presented to a Lodge, it should not be withdrawn without a ballot, unless application be made for that purpose before the Committee to whom it has been referred report upon it, and then only for good cause, and upon a vote of three-fourths of the members present at a stated meeting.

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*There is a difference in this respect, but that the Worshipful Master and Wardens are the legal representatives of the Lodge, does not admit of a doubt; nor is it in the power of the Lodge to deprive them of their privilege in Grand Lodge by the appointment of special delegates.—EDITOR.

And comment as follows :

Your Committee deem, that when a petition for Initiation has been once received by a Lodge, it should not be *withdrawn*, but *acted on ;* more especially after it has been placed in the charge of a Committee of investigation. What is the motive for withdrawing a petition under the above circumstances? Nine times out of ten it is ascertained that some objection to the applicant exists ; and his friend is desirous to avoid the pain of a rejection. This is all very right so far as it goes; but there is something more which should be considered. The applicant may be a warm and intimate personal friend, but the objector is a Brother, and has paramount claims to be considered. If the petition be permitted to be withdrawn, the applicant may go elsewhere and come back to the objector with the claims of a Brother. The harmony and purity of the Brotherhood cannot be too securely guarded. Instead of breaking down and weakening the safeguards, let us rather add to the strength thereof, although they may in some instances place us in trying circumstances.

Obituary.

AT a special meeting of Tipton Lodge, No. 33, of Free and Accepted Masons, held March 20, the following Preamble and Resolutions were offered by Br. M. Fishel, and unanimously adopted :—

Whereas it has pleased the Supreme Ruler of the Universe, to call from his labors among us our worthy and much esteemed Brother, Companion and Sir Knight, Dr. FREDERICK FITCH, aged 66 years. Dr. F. was made a Mason in Genesse Lodge, town of Avon, New York, 1810, exalted in Western Star Chapter, town of Le Roy, New York, shortly afterwards. He was Secretary of this Lodge and King of Logan Chapter at the time of his death.

And whereas in the history of our worthy Brother, we find in him the brightest evidence of devotion to our Order, of which, in the estimation of this Lodge, his example is worthy of all imitation. And whereas we are profoundly sensible of the loss, which both the Craft and his relations have sustained in the death of our worthy Brother. And whereas we deem it due to our own feelings, as men and Masons, that this body should manifest its respect for the deceased in such form as to render the manifestation permanent—

Be it therefore Resolved, That the Brethren of this Lodge deeply sympathize with the relations of our worthy deceased Brother, in the loss they have sustained by his death.

Be it further Resolved, That in the death of our late Brother Dr. Fitch, his profession has lost a distinguished member, society a most valued citizen, the cause of Masonry a faithful Brother, and the community in which he lived a warm friend.

Resolved further, That the furniture and jewels of this Lodge be clothed in mourning for the space of ninety days, and that its members wear the usual badge of mourning for thirty days.

Resolved further, That this preamble and resolutions be spread upon the minutes of this Lodge, and a copy forwarded to the relations of our worthy deceased Brother, with the assurance that this Lodge deeply sympathize with them in their bereavement.

Resolved further, That the Secretary of this Lodge forward a copy of this preamble and resolutions to the Freemasons' Monthly Magazine, in Boston, and Masonic Review in Cincinnati and request the respective editors to publish the same. EDWARD FISHEL, *Secretary, p. t.*

Logansport, Ind., March 20, 1850.

At a called meeting of Pontotoc Lodge, No. 81, of Free and Accepted Masons, held in the Lodge Room, at Pontotoc, Mississippi, March 18, 1850—On motion, the following preamble and resolutions were unanimously adopted :

Whereas, it has pleased Almighty God in his infinite wisdom, to remove from amongst us, our beloved Brother, GABRIEL M. RAGSDALE. And whereas, it is not only our privilege, but our bounden duty, publicly to express our heartfelt regret and deep sympathies in the loss which this community, but more especially this Lodge, of which he was a member has sustained by the sad bereavement ; Therefore,

Resolved, That in the death of late Brother Ragsdale, there terminated a career of active, social and moral excellence, alike honorable to himself, to the circle in which he moved, and to the Fraternity in which he was a member. As a Mason, he was pure, zealous and faithful—as a friend, kind, generous and affable—as a citizen, prompt and efficient in the discharge of every duty. In his death, Masonry has lost a bright ornament and a deeply attached votary, whose aspirations at her altar, were always directed to those pure principles and exalted features, which are her chief pride, and the delight of all good men who walk within her temple.

Resolved, That in sincerely mourning as we do, the loss of our deceased Brother, we can the more deeply sympathize with the sorrows of his bereaved widow, relatives and other friends ; and earnestly tender to them our affectionate condolence.

Resolved, That the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

And whereas, also ; We are informed that it is the intention of the family of the deceased, to remove his corpse to the city of Aberdeen for interment ; and it being impracticable, for this Lodge, as such, to accompany his remains to Aberdeen, it is therefore further

Resolved, That we will accompany his remains beyond the limits of the town of Pontotoc : And do hereby request our Brethren of the Aberdeen Lodge, to take charge of the remains of our deceased Brother, and to perform the last sad office of fraternal affection, which *we* are deprived of the privilege of performing.

Resolved, That the secretary be instructed to hand a copy of the foregoing Preamble and Resolutions, to the family of our deceased Brother, and to forward a copy to the Aberdeen Lodge, and also to furnish a copy to each of the newspapers of this place, for publication.

W. H. KILPATRICK, W. M.

CHAS. D FONTAINE, Sec. pro tem.

MASONIC CHIT CHAT.

Death of Br. Crucefix.—We feel deep and sincere sorrow in being called upon to announce the decease of our friend, correspondent and distinguished Brother, **Robert Thomas Crucefix**, M. D. of London. He died at his residence, Gravesend, Kent, last month. We have no room in the present number to speak of his merits either as a man or Mason; but shall do so hereafter.

Celebrations.—The approaching anniversary of St. John, will be celebrated at Burlington. The address will be delivered by Br. **John H. Sheppard**, Esq. It is expected and hoped that there will be a large attendance of Brethren, from various parts of Vermont, and the neighboring States. Brethren from this city will find it a very pleasant excursion.

The day will also be celebrated at Framingham, in this State. The Grand Lodge having accepted an invitation, will be present on the occasion. It is hoped there will be a general attendance of the Lodges, and other Masonic bodies, from this vicinity, and other parts of the State. The address will be delivered by R. W. and Rev. **George M. Randall**, of this city.

☞We have received a circular letter from "Anglo Saxon Lodge," New York city; from which we extract the following Resolutions:

"*Resolved*, That we utterly disapprove of the resolution passed in the Grand Lodge, of which W. Br. Isaac Phillips is Grand Master, restoring to membership certain individuals who have, for a long period, been under expulsion for unmasonic conduct, and who now are in membership and constant intercourse with clandestine bodies, believing it to be an act unsolicited by them and improperly effected.

"*Resolved*, That such persons will not be received as Masons by Anglo Saxon Lodge, or admitted within our Lodge, so long as they are in communion and fellowship with clandestine Lodges."

This Lodge adheres to the seceding body, claiming to be a Grand Lodge, of which Phillips is Grand Master: but does not seem to be inclined to adopt all its acts. It had better go back to the legitimate authority, before the breach becomes too wide for a retreat. It cannot sustain itself in its present position. The act it now repudiates is binding upon it, and may be enforced by the body it acknowledges to be the supreme authority.

Errata.—Not having any data before us while writing the article in our last number, entitled "A Chapter in the unwritten History of the Grand Lodge of Massachusetts," we fell into two slight errors in the dates given, which the reader will please to correct as follows: On page 162, for Oct. 30, read Oct. 14—the day on which the corner stone of the Masonic Temple, in this city, was laid: and on page 164, for *June* read *May* 30, 1832, the day on which the Temple was dedicated.

The Triple Tau.—This is an emblem used in the English R. A. degree. We have heretofore explained its Masonic meaning and application. It is now stated that Br. Henry Melville, of England, who has lately returned from the East, has, from some ancient eastern records, discovered whence it is obtained,—as represented within a circle. He says it is an astronomical Key, and by its use he shall be able to explain the meaning of all the strange personified figures of Egypt, India, &c., and point out what is astronomical fable in all sacred ancient records.

The double triangle within the circle, he considers more important; and by its aid he expects to be able to present some important astronomical developments.

☞Our correspondent in Ohio, who sends us the names of the officers of several Masonic bodies, has been so careless in writing them that we cannot make them out. Names should always be written in a plain round hand, in order to avoid mistakes in printing them.

☞Br. George B. Rohrer, of Cincinnati, Ohio, is an authorized agent for the Magazine at that place, instead of A. Death, Esq. resigned. Br. A. W. Wilson, Pine Bluffs, Arkansas, is an authorized agent for this Magazine.

☞Br. Thomas C. Edwards, Syracuse, N. Y., is an authorized agent for this Magazine at that place, and vicinity.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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BALLOTING FOR CANDIDATES.

March 8, 1850.

R. W. C. W. Moore—*Dear Sir and Br.*: For my own satisfaction and that of some of our Brethren here, I take the liberty to address you a letter, requesting your opinion on several subjects.

1. Has a Lodge the right, when there are no By-Laws (I mean of the Sub-Lodge,) or regulations of the Grand Lodge, prohibiting it, to reconsider a ballot which has resulted in a rejection, with three or more black balls, at a continuation of the regular monthly communication, held the succeeding week from that in which the rejection took place, when the members who are known to be opposed to the candidate are absent on indispensable business?
2. If the rejection could be correctly reconsidered at such time and the ballot taken again, could it be done more than once?
3. Would it be correct for the Lodge to entertain a motion to reconsider the vote that had thus resulted in an election, at a succeeding meeting, in order to give the Brethren opposed to the candidate, an opportunity of again rejecting him?
4. Can a ballot that has resulted in the election of a candidate, be retaken under any circumstances, so as to reject the candidate once elected?
5. After the candidate is elected, if the vote resulting in his election cannot be reconsidered, can the Lodge rightfully refuse to confer the Degrees upon him? Would not a refusal to confer the Degrees be tantamount to a re-consideration of the vote?
6. After a candidate has taken one or two Degrees, is it in accordance with the spirit of Masonry, to stop his further progress upon any account that would be insufficient to sustain a charge against him?
7. Can an Entered Apprentice or a Fellow-Craft be expelled from a Lodge?
8. Are not the By-Laws of a Subordinate Lodge as valid and binding before their approval by the Grand Lodge, as after it; provided there is nothing in them contrary to the Constitution and regulations of the Grand Lodge?

In order to shew the relevancy of the above questions, I will briefly state the circumstances which induce me to propound them. Several months since, a person, to whose admission many members of the Lodge entertained serious objections, petitioned the Lodge. At a regular meeting the applicant was rejected by three black balls. The communication was not closed that meeting, but was continued until some evening in the ensuing week, when, in the absence of some that were opposed to him, a reconsideration was moved, and the ballot taken a second time, and the candidate again rejected by one black ball. Before the close of the communication, a second reconsideration was moved, the ballot taken a third time, and this time the applicant was elected. One of the Brethren who had voted against the candidate being absent when the ballot was retaken, on indispensable business, requested a Brother to inform the Lodge, if they were about to reconsider the vote, that he had serious objections to the candidate—had voted against him and would do it again were he present. The Lodge were informed of this, but they took the ballot a third time and elected the candidate. At the next monthly meeting, the Brother opposed to the candidate's admission, moved to reconder the vote taken in his absence, and which had resulted in an election; but the Lodge refused to entertain the motion, and the Degree was conferred on the candidate.

Another individual, who had several years before been guilty of grossly immoral conduct, petitioned the Lodge. He had been residing in the neighborhood of the Lodge for many years, before and since the immoral conduct we speak of. Since that time, he had, in the opinion of many reformed and become an exemplary member of a *Church*. He was well known personally to the majority of the Brethren. His petition was received, and on ballot, he was regularly elected. The next meeting, a member of the Lodge made a motion to reconsider the vote that had resulted in his election, giving as a reason the bad conduct we have mentioned above. This motion was not entertained, but the Lodge have postponed indefinitely conferring the Degree, and, in fact, refuse to confer it, though, I believe, the applicant is very desirous to receive it. Is this right?

The questions to which I call your attention may have been decided in some of the previous numbers of your excellent Magazine, but as I have not an opportunity of seeing them, I would be glad for you to repeat them again. S.

1. A Lodge cannot lawfully or properly reconsider any ballot taken on the petition of a candidate for admission to receive the degrees. A second, and, under particular circumstances, even a third continuous ballot, may be ordered by the Master; but they must be continuous ballots, had at the same meeting, and, in strict propriety, without the intervening of any other business, or delay of any kind. If on taking the first ballot, it shall appear that one, or even two, black balls have been cast, the Master, with a view to ascertain that no mistake has been made, may order a second ballot; and he may order a third ballot, if any Brother voting in the negative, shall declare to the Lodge that he has voted through mistake, or under misapprehension, and request the privilege of voting again. But when a candidate has been once rejected, and the record is so made up, there is an end of the case. His petition is no longer before the Lodge. The Lodge has considered and rejected it; and in so doing has placed it beyond its control; because, the Lodge possesses no power to reconsider its original ballot. If the friends of the petitioner are not satisfied with the result, and wish to bring the subject again before the Lodge, they can do it by a new petition; and they cannot accomplish their purpose in any other manner, without a gross departure from established rule and usage.

Our correspondent suggests, that the proceedings, on which he predicates his interrogatories, or a part of them, were had at "a continuation of a regular monthly communication" of the Lodge, held a week after the regular meeting. By this we infer, that the Lodge adjourned for one week, and then reconsidered the previous ballot. But there is no authority, either in the laws or usages of Masonry, to authorize any such meetings. Lodges are *closed*, not adjourned. If special meetings are necessary, they must be notified and called in the usual manner; and no other business than that for which they are called, can properly be transacted. This should always be certified to all the members, that they may govern themselves in their attendance, as their convenience or circumstances may permit; for although they are expected to attend the regular meetings, there is not the same obligation resting on them to attend the special meetings, of the Lodge. For this reason, such meetings should rarely be called.

2. The answer to this inquiry is involved in the preceding, and need not be enlarged upon.

3. If one irregular proceeding justifies another, it might not, perhaps, be considered out of order to reconsider the vote as suggested. Not otherwise. As already stated, no ballot on the admission of a candidate, whether favorable or otherwise, can properly be reconsidered. It must stand as recorded. But,

3. If an unworthy candidate, at a thinly attended meeting, is admitted, and the ballot cannot be reconsidered, "can the Lodge rightfully refuse to confer the degrees upon him?" It certainly can; and though such refusal might in its result be equivalent to a reconsideration of the ballot of admission, the manner of proceeding is very different. A candidate who has been once admitted, is entitled to the degrees, unless it can be shown, to the satisfaction of the Lodge, that he is unworthy to receive them. It matters not whether this fact has been ascertained since, or was known, but for want of opportunity, was not communicated, before his admission. The fundamental laws of Masonry can not be circumvented of their validity by mere technicalities. They are of too much importance, and too essential to the preservation of the Institution, to admit of any other than a strict and exact adherence to their true spirit and meaning. It is sufficient to know, at any time before his initiation, that a candidate is unworthy, to authorize the Lodge, or the Master, to stay proceedings; and any Lodge, or Master, that should persist in the initiation, after such unworthiness is made known, without investigating the complaint or accusation, would present a proper case for the discipline of the Grand Lodge.

4, and 5. These interrogatories are already sufficiently answered.

6. A candidate may be rightfully debarred the privilege of advancing to a superior degree, for any cause, that, if known, would have prevented his admission, to the first degree. A substantive reason must be given; and it must be such as would sustain a charge against his moral character. Of its sufficiency, however, the Lodge is to determine.

7. An Entered Apprentice or Fellow-Craft may be expelled, for justifiable cause, by any Lodge within whose jurisdiction he resides. He is a Mason, and, as such, ameniable to the laws of Masonry.

8. All proper by-laws of a Lodge, are valid, as to its own members, as soon as they are adopted. Lodges under Dispensations frequently work a whole year, before their by-laws are submitted for the examination and approval of the Grand Lodge. If the by-laws of such Lodges have no validity, why are they made? The object of submitting them to the examination of the Grand Lodge is, that, if errors exist, they may be corrected, and made to conform to the general laws of Masonry; not to give them validity. That is done by the act of adopting them.

In respect to the case stated by our correspondent, at the conclusion of his communication, we have but few words to offer. There may be, and probably are, many considerations, having an important bearing upon it, which have not, and cannot be communicated to us. The Brethren of the Lodge are, from the peculiar character of the case, the only safe and proper judges in the matter. As a general rule, repentance and reformation, in the man, ought to be received as a sufficient atonement for the moral derelictions of the youth. No man is free from error. "To err, is human—to forgive, divine."

GENERAL JACKSON—AS A MASON.

WHATEVER pertains to the Masonic character of the late President JACKSON, cannot be otherwise than a matter of interest to our Brethren. He was a practical Mason; and, in the course of his life, sustained many important offices in the Institution. In October, 1822, he was elected Grand Master of the Grand Lodge of Tennessee; and in the following April, he called a special meeting of that body, for the purpose of adopting a uniform mode of work in the several degrees and among the Lodges under his jurisdiction; thus manifesting, not only the interest he felt as a practical Mason, in the technical details of the Lodge, but his appreciation of the importance of there being *one* uniform system of work, for the government of the Lodges in the State of which he was the Masonic head. The G. Lodge continued in session for an entire week; during which time, many important corrections in the ritual were made, and new regulations adopted. In 1823, he was again elected Grand Master; and continued through that year to discharge his official duties with his accustomed promptness and efficiency.

CHAPTERS UNDER DISPENSATION.

Palestine, Anderson County, Texas, April 15, 1850.

COMP. MOORE,

Dear Sir,—Some doubts seem to exist in the minds of some Royal Arch Masons, on the following questions, viz:—

1. How long do the H. P., K. and S. of a Chapter, working under a Dispensation from the General G. R. A. Chapter of the U. States, hold their offices; or, in other words, do they, when appointed to their respective offices in and by the Dispensation, hold the same until a Charter is obtained, or are they elected annually?

2. Is it or not the duty of the Secretary of a Chapter, working under such a Dispensation, to notify all the Chapters in his State of the rejection of applicants, &c.?

Your views on the above, in the Magazine, will greatly oblige

Yours, Fraternally,

A. E. MCCLURE.

1. Where there is no special regulation to the contrary, the general laws of Masonry obtain in the government of Chapters of Royal Arch Masons. There being no such special regulation in the Constitution of the General Grand Chapter, the officers, named in the Dispensation, hold their offices until the Charter is granted, unless changed, for cause, or on petition, by the General Grand Officer from whom the Dispensation emanated. The Chapter has no power to elect officers until it has been chartered and constituted by the proper authority.

2. There is nothing in the Constitution of the General Grand Chapter, or the general laws of Masonry, which requires the Secretary to give such notice. Where the practice obtains, it is in obedience to a local regulation. Every Chapter and Lodge has the means within itself, of ascertaining from the candidate, whether he has ever previously applied for admission, and been rejected. We fear, however, that the inquiry is too often neglected, and the *form* wholly disregarded.

STRICT OBSERVANCE LODGE, NUMBER 73,

CHARLESTON, S. C.

THIS is a new Lodge, just established at Charleston, under circumstances which augur well for its future prosperity. Its members are mostly young and active men, with sufficient Masonic skill and experience to enable them to conduct its affairs in a manner to ensure success. It was consecrated, and its officers were publicly installed, on the 29th of April last. A correspondent writes, that "the affair went off gloriously—nothing occurred to mar the occasion. Our venerable Grand Master, (M. W. Brother MILLER,) was deeply affected when he presented the Charter to Brother Barber, the W. Master. He saw before him, as members of the new Lodge, about fifty intelligent young men, in whose integrity he could confide, in carrying out the great principles of an Institution to which he is devotedly attached, and of which he is an honor and an ornament.

"The assembly room in the Masonic Hall was crowded with ladies, and the doors and lobbies with gentlemen not of the Order. The choir consisted of the best singers in the city. The address was delivered by Brother Mackey.

"The banquet went off with great eclat. Most of the Grand Officers, and a large number of other Brethren were present. It was a 'feast of reason, and a flow of soul.' Brothers Mackey, Honour, Furman, Miller and Norris, made appropriate speeches. Brother Barber also spoke in his happiest vein.

"The following are the officers who were installed:—F. C. Barber, W. M.; S. J. Hull, S. W.; L. C. Duncan, J. W.; J. W. Gardiner, Treas.; J. H. Ferguson, Sec.; John A. Cleveland, S. D.; Thomas S. Nickerson, J. D.; A. Isaacs and J. C. Farran, Stewards; J. H. Schmdt, Tyler.."

THE MASONIC TRESTLE-BOARD:

A TEXT-BOOK FOR LODGES, CHAPTERS, COUNCILS, AND ENCAMPMENTS.

THE TRESTLE-BOARD has been carefully *revised*, and STEREOTYPED. It has been made as perfect and complete, and, in all respects, as unobjectionable, even to the most fastidious, as was found to be consistent with a proper regard to the legitimacy of the *work*, and the character of the Institution. Fabulous history and indefensible assumptions, have been carefully rejected, as unworthy of a place in any work professing to be the exponent of the character and principles of Freemasonry. It contains nothing offensive to good taste or intelligence, either in matter or style. Great pains have been take to adapt it to the work of *ancient Masonry*, as practised in the oldest Lodges in the United States. In the performance of this duty, the counsel and aid of experienced and competent Brethren, in different sections of the country, have been freely asked, and given; and the work is believed, now, to contain just what is required for practical purposes, and nothing more.

A SECOND PART has been prepared; containing the Illustrations, Scriptures, Charges, and forms of Ceremonies, appropriate to CHAPTERS, COUNCILS, and ENCAMPMENTS. This part of the work has been got up with great care. It is enriched with historical illustrations, and is believed to be, in all respects, not only equally correct, but more complete, in matter and arrangement, and better adapted to the purposes for which it is designed, than any other similar work extant. In order to meet the

wishes of Brethren, who may not need or desire the SECOND PART, the work is published in three forms, and under slightly different titles, as follows —

I. "THE MASONIC TRESTLE-BOARD," exclusively designed for the use of Lodges and Brethren who have not advanced to the higher degrees.
II. "THE MASONIC TRESTLE-BOARD—PART II.," designed as a Text-Book for Chapters, Councils, and Encampments.
III. "THE NEW MASONIC TRESTLE-BOARD," including both the preceding works, bound in one volume. This is a complete and accurate working-book for all the Degrees, from the first to that of the Knight Templar.

In the confident belief that these works are better adapted to the purposes for which they are intended, than any heretofore in use, and that their general introduction will insure greater uniformity of work, in all the various Orders of Masonry, they are respectfully submitted to the favorable consideration of the Fraternity of the United States.

MASONIC TEMPLE, BOSTON, APRIL, 1850.

R. W. CHARLES W. MOORE—

Dear Sir and Brother:—Having examined the new edition of the "MASONIC TRESTLE-BOARD," allow me to state, that, assisted by memory and comparison, I believe the work to be better adapted to the purposes for which it is intended, than any other work of the kind.

Should my opinion, or approval, be thought beneficial, in recommending said work to the favorable notice of the Masonic Fraternity, I will, in addition, say, that I purpose to use the same, in connection with the work recently adopted by the "MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS."

This recommendation is given under the conscious belief that it will have a tendency, in some degree, to consummate the purposes of the Grand Lodge, under whose authority I am commissioned as a *Grand Lecturer*, to aid and assist in accomplishing those purposes.

Yours, Fraternally, W. C MARTIN.

CHARLESTOWN, APRIL. 1850.

R. W. Brother C. W. Moore:—Having carefully examined the "NEW MASONIC TRESTLE-BOARD," by you, I take pleasure in recommending it to the Fraternity, as a text-book better adapted to Lodge purposes than any other similar work with which I am acquainted.

It contains all that is proper to be written on the subject it is designed to illustrate, and all that intelligent Brethren will regard as desirable or essential, in the acquisition of a correct knowledge of the Work and Lectures, and Public Ceremonies of the Institution. The arrangement is practical and comprehensive, carefully adapted to the Work of the Lodges, and well calculated to guide and facilitate the learner in, the acquisition of the ritual.

Fraternally yours, CHARLES B. ROGERS,
One of the Grand Lecturers of the "Grand Lodge of Mass."

Brethren ordering the work, will please to designate the one they wish forwarded, by giving the title, as above. The first and second Parts will be furnished at *seventyfive* cents a copy, *each*, handsomely bound. The whole work at one *dollar and twentyfive* cents a copy. A deduction will be made from these prices, when a dozen or more are ordered at one time. Thus:—

"THE TRESTLE-BOARD":—
Single copy, 75 cents; or, 7 dollars per dozen.

"THE TRESTLE-BOARD, PART II.":—
Single copy, 75 cents; or, 7 dollars per dozen.

"THE NEW MASONIC TRESTLE BOARD":—
Single copy, 1 dollar 25 cents; or, 12 dollars per dozen.

THE MASONIC "BOY'S SCHOOL," AT LONDON.

The Anniversary Festival of the "Boy's School," established by the Grand Lodge of England, for "clothing, educating, and apprenticing the sons of indigent and decayed Freemasons," was held at London, on the 13th of March last. Lord SUFFIELD, Provincial Grand Master for Norfolk, presided on the occasion. In rising to propose the "toast of the evening," he spoke as follows :—

"I have now, Brethren, to claim your indulgence, as I am about to propose that which may emphatically be called the Toast of the Evening; and I approach it with the greater fear, because I know how incompetent I am to give full effect to it; having been sometime absent from the country in consequence of severe indisposition, I am, perhaps, less capable than I otherwise should be to dilate upon the excellencies of this most useful institution; fortunately, I speak to Masons, and I know their hearts will supply the thoughts I ought to depict, and the words I would use; it is, therefore, a comfort to me to know that the Charity will not suffer by my incompetency. I may, however, allude to one peculiarity in this school—that is, that the only recommendation a candidate requires is, his wants. Healthy or sickly, strong or weak, perfect or deformed, all may come here, whose fathers have been Freemasons, and find the support they seek; yes, even the cripple, and others whom it may have pleased the Almighty to afflict, are received without favor, but with great affection; nor do the committee require that the children should be of any particular creed or religion. Boys from parents of all persuasions, are received here and have a good moral and religious education; but my execellent friend and Brother on my right, the Treasurer to this and the supporter of all other charities, will enter more fully into this matter, than I can: Brother Cabell is always at home when Charity is the subject, and to him I refer you; his intimate acquaintance with the government, and his necessary knowledge of the management of the Charity, better qualify him than any one else to speak of its usefulness and recommend its support."

The Boys were now introduced, and presented a most gratifying and interesting spectacle—healthy, well dressed and clean, they called forth, most decidedly, the rapturous acclamations of the company. One little fellow, too short to be seen on the Dais, was placed upon the table to receive the Medal voted to him for the best writing; one could almost wonder, so small was he, how he could reach across his own copy-book well-enough to deserve so great a reward. The noble Chairman, who appeared much affected, said, with great emotion, "It is now my duty to address you, my dear boys; and I hope the spectacle of so many fathers as you now see before you, will make a lasting impression upon your minds and hearts: you must never forget that it is the bounty of the Brethren present, and of Freemasons generally, (a large body, of whom your fraternal fathers form a part,) are the cause of your receiving the good education it is their happiness to afford you; and I sincerely trust that you will neither disgrace nor neglect it. You will recollect, that it is perseverance which insures success in this life; and your success will be the most gratifying testimony to your supporters, that their labor of love has not been in vain. I ask you to be careful of your characters in after life, and thus prove that our teaching has not been without its fruits. I recommend you not to forget the duty you owe to God, to your neighbor, and to yourself, and always to recollect, that to deserve success, you must strive for it; be religious, industrious, kind, and affectionate; recollect that it depends upon yourselves whether or not you shall be prosperous in this life, and happy in that to come; all that could be, has been done by your benefactors—you must do the rest; recollect, that in this country, any may attain the best positions—the highest offices in the State are open to your competition, and the most luckless, apparently now, may, by good conduct and uprightness of life; honesty of character, and belief in God, arrive at a station that all may covet, many may envy, and some, even the poorest in circumstances, attain to. I have the pleasure, my little fellow, Mackey, to present and invest you with this medal; it is given you for general good conduct, and for proficiency in writing. I very sincerely congratulate you upon attaining so high a distinction, and hope you will, when tempted to transgress, recollect the moment I had the happiness to place this medal on your heart, and that in placing it there, I begged you not to cease from the efforts you have made to obtain this high distinction, and to remember that every transaction of your life, not founded on religion, morality, and truth, will tarnish its brightness more than age, time, and wear. I would also say to you, my dear boys, who have not been successful, that I do not consider you less deserving, than this, your little companion, who is more fortunate. I trust your days will be prosperous; and that in after years you will not forget how much you owe to your Fathers and Brothers in Freemasonry.

This address was received with great applause by the Brethren, and the Boys appeared to be deeply conscious of the advice the noble Lord gave them. They retired from the Hall, loaded with fruit, &c., the remains of the desert.

CABALA ABOTH.

BY BR∴ G∴ F∴ YATES.

CHAPTER III.

R. W. BR. MOORE.—The prejudice which has been alluded to as prevailing in favor of the assumption, that the Hebrew is the original language, has been extended also to the Cabalistical philosophy of the Hebrews. This last has been represented as the archetype of that of all other nations. An orthodox Christian writer* of the present century, has, I think, set this matter in its proper light. I adduce his testimony in fortification of my own views. That "the acromatic esoretic or concealed doctrine of the Jews, in contradistinction from the exoretic or popular doctrine," was "borrowed from the Egyptian schools, will sufficiently appear from a comparison of its tenets with those of the oriental and Alexandrian philosophy. Many writers have indeed imagined, that they found in the cabalistic dogmas a near resemblance of the doctrines of Christianity; and they have thought that the fundamental principles of this mystical system were derived from divine revelation. This notion very probably took its rise in Egypt when Pagan tenets first crept in among the Jews. Philo, Josephus, and other learned Jews, in order to flatter their own vanity and that of their countrymen, industriously propogated this opinion; and the more learned fathers of the Christian Church, who entertained a high opinion of the platonic philosophy, hastily adopted it, from an imagination that if they could trace back the most valuable doctrines of paganism to a Hebrew origin, this could not fail to recommend the Jewish and Christian religions to the attention of the Gentile Philosophers. When the sects of the Essenes and Therapeutæ were formed in Egypt, foreign tenets and institutions† were borrowed from the Egyptians and Greeks; and in the form of allegorical interpretations of the law, were admitted into what might then be called the Jewish mysteries, or secret doctrines. These innovations chiefly consisted in certain dogmas concerning God and divine things, at this time received in the Egyptian schools; particularly at Alexandria, where the platonic and Pythagorean doctrines on those subjects had been blended with the oriental Philosophy."

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*I refer to Mr. Richard Watson, of London.

†It is not a matter of conjecture, that the Essenean Institution, was a *Jewish* order of Misraim.

One of the sacred books of the OKKALS (spiritualists) during a civil war waged against them, above forty years ago, fell into the hands of their enemies, who endeavored in vain to decipher its contents. Large portions of the Book, were written in nearly pure Arabic characters, yet whole passages were couched in occult phraseology; which with the hieroglyphs and what appeared to be details of mysterious ceremonies, were intelligible only to the learned initiates. In the less secret parts of the Book, these "Kouans" were enabled to trace some dark allusions to degrees of perfection, death and immortal life, and some of the tenets of Pythagoras and Zoroaster. The "Okkals," it is well known, are the descendants of the ancient *Druses*, spoken of in connection with the Knights Templars, by Lawrie, in his History of Freemasonry. According to Adler,[*] the Templars were initiated into the Drusian mysteries. Rigid sectarians not possessed of sufficient industry to examine the subject, have denounced these Druses as idolators. If they were, the Templars must come in for a share of the obloquy.

The early histories of the Hindoos speak of a race of Kings who ruled on the mountains of Thibet, and that region of country now called Western China. To them were ascribed "the discovery of *pictured letters* and books with the rudiments of *astronomy*." This region was called "*celestial*," and the rulers were called "celestial emperors." The old Chinese Histories confirm this statement; and the concurrent testimony of all who have examined the subject, is to the effect, that these emperors were the primitive, and it is supposed, the antediluvian rulers of mankind in the region referred to.

The secrets of the knowledge of the Hermesians, or most ancient Egyptians, were hidden from the profane or uninitiated, by means of hieroglyphs, or ciphers, which none could read save the sons of wisdom. To arrive at the true explanation of many of the "*hieratic*" characters which have been brought to light in the land of Egypt, has much puzzled the Savans of the present day: and this need not be wondered at, for the mysteries concealed by these characters, were never committed to writing, except only in an obscure manner by a sort of mnemonical system, analogous to that practised by the Freemasons in their hieroglyphical Monitors. Pythagoras was initiated into these mysteries; and it is well known, that he committed none of the secret cabala to writing. He had, however, a cypher which he used, of which the reader may expect a specimen. The remains of the rites of Misraim, and of those practised in the Great "Lodge of Crotona,"[†] at this late day are to be found only in the recondite cabala of the freemasonic fraternities.

It would be devoting too much time and space to a single branch of our subject, to enter into a full detail of the different modes of writing in use among the

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[*] See his "Druses Montis Libani."

[†] See the Bodleim MS., commented on by Locke.

ancients. Of those which obtained among the ancient Egyptians, whom it would not be amiss to set down as pioneers in this regard, we have the most ample account by Clemens, and Dr. Warburton, and since the late astounding Egyptian discoveries, by M. Letronne and his scientific compeers. To their works, those of your readers who have not already studied the subject, are referred. A brief but comprehensive essay, has moreover appeared in your Magazine, from the pen of our accomplished antiquarian Brother, Thomas Pryer, F. S. A., of England.

The most ancient modes of writing, were termed by Clemens, the hieroglyphic and hieratic, the more modern the Epistolographic, or demotic. The two first named, from their analogy to freemasonic hierologlyphs and symbols, possess doubtless the most interest for the members of the Craft. The hieratic was used exclusively for sacred purposes, and by the hierophants in celebrating the mysteries. Of the hieroglyphic there are two kinds, the one properly called phonetic, in which hieroglyphs are employed as letters, the other symbolic, in which the characters are pictorial, and express ideas of the objects imitated; as for example, the sun, by a circle with a dot in the centre (⊙), and the moon, by a crescent (☾). The symbolic is also divided into tropic and enigmatic, the one being written in characters after the manner of tropes, or metaphors; in the other the characters ostensibly express something different from the real meaning. Of the last, an example may be found in the figures of the bodies of serpents, by which are represented such heavenly luminaries as are erratic in their motions. Besides the inscription on the Rossetta stone, since its discovery there have been found an abundance of MSS., or papyrus, illustrating the epistolographic as well as the hieratic modes of writing. The symbolic mode was chiefly cultivated by the most learned Egyptians, and little importance was attached to the phonetic style of writing.[*]

The following passage from Clemens is worthy the attention of the Cabalistic student.

"In Diosopolis of Egypt, on the temple called Pylon, is delineated in scuptures, a boy, the emblem of birth; and an old man, that of death; and again, a hawk, the emblem of God; likewise a fish, that of hatred; and a crocodile, by still another signification, [Clemens had just before given two different significations of this symbol—1, the Sun; 2, Time,] that of impudence. The entire emblematic sentence then, put together, seems to be expressive of this meaning:—"O you who are born and you who die, God hates impudence."

A learned writer,[*] commenting on this passage, justly observes—"even supposing the reader had discovered the meaning of all the separate symbols (which an uninitated person never could have done, as long as the system[†] of the priests remained in full vigor,) and had ascertained that they denoted boyhood, old age, divinity, hatred and impudence; he had yet a most embarrassing difficulty to encounter. For it would, in addition, be necessary to make out the modification and the connection of the ideas, which were thus thrown naked before him," &c.

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[*] Charles Wm. Wall, D D., on the "Origin of Alphabetical writing."

[†] The system here referred to, was to attach two meanings to every enigmatic character; one for general use, the other for the mystagogues.

It would, no doubt, be presumptuous in me to offer a new explanation of these symbols, as I was at first impulsed to do; but I may be allowed to express the opinion, that the true meaning of these symbols, as given in the above quoted passage, is far wide of the mark. The hawk was understood by the uninitiated, as a hieroglyph of the sun, and enigmatically of Almighty God, who was represented by the body of a man, covered with a long garment, and bearing on the top of his head a hawk. The hawk was, moreover, in consequence of his being long-lived, and possessed of activity, courage and other excellent qualities, considered an emblem of natural life, and of a prudent, just and brave man. Old writers say, that a fish represents, emblematically, silence, because it has no tongue; but the same can also be said of the crocodile. "Hear, see and be silent." Fish were considered as emblems of watchfulness, because they sleep not at all, or very little. The crocodile is naturally cruel and rapacious. I might here allude to the "*visica piscis*," of Christian Freemasonry, and the dragon of holy writ, as a clew to *one* explanation of this five-fold enigma. It has never yet been solved, and must remain unsolved until some skilful expounder shall arise and truly exclaim, Eureka!

The figures of living animals were anciently represented in the heavens on account of a correspondence that the stars of which the constellations consist, were supposed to have with these creatures on earth. The better opinion, however, is, that these were not introduced into alphabetical writing. Certain figures now used as astronomical signs, indeed occur in the Egyptian writing, but they have been ascertained to have a different meaning from that which the moderns attach to them. The introduction of animals, as representatives of the different constellations, is attributed to the Greeks. From them is derived the term Zodiac, (Zoon—living creatures.)

The nations of antiquity, older than the Greeks, distinguished the constellations by simple characters. The Hebrews at first used the letters of the alphabet, single, double, and triple, to represent the stars of heaven, and this gave rise to a mystical alphabet, called "celestial writing," very curious and beautiful.

The use of the signs of the Zodiac in the freemasonic mysteries, and the astronomical explanation of which the whole system of Freemasonry is susceptible, present to the curious Brother, in search of the light of truth, a wide field for study, and much interesting matter for speculation.

AN ACROSTIC PANEGYRIC ON MASONRY.

F REEMASONRY, when first designed, pourtrayed a noble plan—
R efinement in its germ—to nourish and form the future man;
E mbellished and sublime, the offspring of a distant age;
E nveloped in the garb of truth—based on the Sacred Page.
M ystically veiled, though beautiful, are its emblems of eternity;
A nd concord's ties unite with friendship and fraternity.
S incerity it combines with all that's pure and just.
O 'er it the heart may ponder, and in its precepts trust;
N ot to beguile our hearts from that blissful haven,
R efulgent and beautiful, 'tis neither sordid nor craven,
Y et fosters that utopian hope, the soul's visioned heaven.

W. T. HARDING, Nelson of the Nile Lodge, No. 830.

ELIAS ASHMOLE.

Extract from the Life of the Celebrated Mr. ELIAS ASHMOLE, an eminent Philosopher, Chemist, and Antiquary; Grand Master of Masons in the Seventeenth Century, and Founder of the noble Museum at Oxford, that still bears his name.

ON 16th of October, 1616, Mr. Ashmole was elected a Brother of the Ancient and Honorable Society of Free and Accepted Masons, which he looked upon as a very distinguishing character, and has given a particular account of the Lodge, at Warrington, in Lancashire, where he was made a Brother; and in some of his MSS. there are very valuable collections relating to the history of the Freemasons, as may be collected from the letters of Dr. Knipe, of Christchurch, to the publisher of his Life, in one of which is the following passage:—

"As to the ancient society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole's collection I could gather, was, that the report of our society's taking rise from a Bull granted by the Pope, in the reign of Henry III. to some Italian architects to travel over all Europe, to erect chapels, was ill-founded; such a Bull there was, and those architects were Masons; but this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not, by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. St. Alban, the Proto-Martyr of England, established Masonry here, and from his time it flourished more or less, according as the world went, down to the days of King Athelstane, who, for the sake of his Brother Edwin, granted the Masons a Charter. Under our Norman princes, they frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times, their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret, must expose them in ignorant, troublesome, and suspicious times, to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way, I shall note, that the Masons were always loyal, which exposed them to great severities, when power wore the trappings of justice, and those who committed treason, punished true men as traitors. Thus in the third year of the reign of Henry VI., an Act of Parliament passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies. Yet this Act was afterwards repealed, and even before that, King Henry VI. and several of the principal lords of his court became fellows of the Craft." I shall add to this letter, as a proof of its author's being exactly right as to Mr. Ashmole, a small note from his diary, which shews his attention to this society, long after his admission, when he had time to weigh, examine, and know the value of the Mason's secret. "1682, March 10. About 5 Hor. post. Merid. I received a summons to appear at a Lodge to be held the next day at Mason's Hall, in London; 11th, accordingly I went, and about noon, were admitted into the fellowship of Freemasons, by Sir William Wilson, Knight: Captain Richard Borthwick, Mr. William Woodman, Mr. William Grey, Mr. Samuel Taylour, and Mr. William Wise; I was the senior fellow among them (it being thirtyfive years since I was admitted.) There were present besides myself, the fellows after-named; Mr. Thomas Wise, Master of the Masons' Company this present year; Mr. Thomas Shorthose, &c. We all dined at the Half-Moon Tavern, in Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."—*Freemason's Magazine*, vol. ii., pp. 26—7. A.D. 1791.

RUSSIAN DISCIPLES OF ST. MARTIN.

The following extract from a most interesting volume, recently published, entitled "Lectures on the Religious History of the Sclavonic Nations; by Count Valerian Krasinski," relative to the Russian Disciples of St. Martin, cannot fail to be interesting to those of the Fraternity, who have advanced to the higher Degrees.

"The Chevalier St. Martin is not so much known as he deserves. It would however, exceed the limits of these lectures to give here a biography of this remarkable man, who, at a time when the infidel school of philosophy exercised a complete authority over the public opinion of France, was steadily laboring to spread the doctrines of pure Christianity, although tinged with a considerable admixture of mysticism. He endeavored to establish his doctrines by means of the Masonic Lodges, and to give them a religious and practical tendency. He did not succeed in accomplishing this object in his own country, although he had obtained some success amongst the Lodges of Lyons and Montpellier; but his doctrines were imported into Russia by Count Grabianko, a Pole, and Admiral Pleshcheyeff, a Russian, and introduced by them into the Masonic Lodges of that country, and they have since that time received a still greater development. The works of Jacob Bohme, and of Protestant religious writers, such as John Arndt, Spener, and some others of the same school, as well as those of St. Martin himself, became the guides of this society, which reckoned amongst its members persons belonging to the first classes of the community. Their object was, however, by no means simply to indulge in religious speculations, but to put in practice the precepts of Christianity, by doing good; and they displayed in that respect the greatest activity. Their sphere of action was not, however, limited to simple acts of charity, but they promoted education and literature. Moscow was their principal seat; and they established in that capital a typographical society for the encouragement of literature. In order to induce young men of talent to devote themselves to literature, this society purchased all the manuscripts which were brought to it, prose and poetry, original productions and translations. A great number of these manuscripts, not deserving publication, were destroyed or left in their store-house, but a great many were printed. They particularly promoted the publication of works having a religious and moral tendency; but they printed also works belonging to every branch of literature and science; so that the Russian literature was rapidly enriched by a great number of works, chiefly translated from foreign languages. They established also a large library, for which they expended more than forty thousand pounds English money, containing chiefly religious works, accessible to all who wished to acquire information. A school was founded at their expense; and they sought young men of merit, and provided them with means of completing their studies in the country or at the foreign universities. Amongst the members of that admirable society, Novikoff was particularly remarkable, having from his youngest days devoted himself with all his heart and soul to advance the national intellect of his country. He began by publishing literary periodicals, spreading useful information, and attacking prejudices, abuses, and all that was wrong. He afterwards established a learned periodical, and another of a more popular character, but with a serious tendency, and devoted the produce of these publications to the establishment of primary schools, with gratuitous instruction. He afterwards transferred his residence to Moscow, where he established the typographical society which I have mentioned. Every member of Freemasonry promoted these noble objects, not only by contributing to its funds, but by his personal exertions—by his influence on his relations and friends, in order to induce them to imitate his example. Whenever they discovered in some distant province a man of talent, they made efforts to put him in his proper place. It was thus that one of the most active members of that society, M. Tourgheneff, found in a remote province a young man of promise, but who had not the means of cultivating his talents. He brought him to Moscow, and provided him with means to study at the university. This young man was the celebrated historian of Russia, Karamsine, no less distinguished by his talents than by his noble character. The zeal of the Martinists in promoting works of charity was equal to that which they displayed for the intellectual improvement of their country. Those who were not able to give much money gave their time and labor. Several Martinists spent literally their all in supporting the useful establishments of their society, and in alleviating the sufferings of their fellow-creatures. Thus, Lapookhin, a man belonging to one of the greatest families of Russia, spent in that way a princely fortune, satisfying his own wants in the most economical manner. A senator and judge of the criminal court of Moscow, his whole life was devoted to the defence of the oppressed and the innocent—for which, the state of justice in Russia afforded him ample scope. Instances of others might be quoted who not only sacrificed large fortunes, but submitted to great privations in order to be better able to promote the noble ends of their society.

THE LAST DAYS OF THE TEMPLARS.

[From Dark Scenes of History. By G. P. R. JAMES.]

It was in the bright month of May; and there is no month when nature looks more beautiful in the South of France. The fine old city of Bourdeaux was full of fetes, pageants and processions; and the splendid ceremonies of the Roman Catholic Church lost nothing in the hands of the Archbishop. It was Ascension day, and the Cathedral of St. Andrew was crowded. A multitude of Priests surrounded the altar. The Archbishop officiated in person, blazing like a meteor in his gorgeous robes.

With dignified step and slow, surrounded by his officers, and preceded by the cross bearers, the Archbishop moved down the nave in his pontifical robes, and out of the great portal, willing to show himself, in his splendor, to the people who thronged the square. But when he was near the door, a chaplain pressed up to him and whispered something in his ear. A change came over the Archbishop's face. He marched on, however, with even a prouder air than before, and when he issued forth, looked to the right and left as if in search of something. Not far from the gates of the Archbishop's palace, stood two or three men, holding dusty and tired horses by the Bridles, but Bertrand de Got entered without taking notice of them, and retired to his private apartments, leaving his train in the halls below.

A few minutes after, a handsome and graceful boy brought him a letter; tearing it roughly open, the prelate read. The contents of the letter produced a great change upon him. He smiled, and then meditated and then frowned, and then smiled again. The letter was from the king of France, inviting the Archbishop to meet him secretly on matters of much interest. Horses were immediately saddled, and the Archbishop with his attendants proceeded to the place appointed for the interview. When ushered into the presence of the king, he found him entirely alone, dressed in exceedingly plain garments. The Archbishop bowed low, and Philip without rising from his seat gazed on his face with a dark, searching smile.

The prelate advanced slowly to the table, not well knowing what to think of his reception, and then stood looking at the king, with the lamp between them. The silence lasted nearly a minute, and then with a low laugh, but in very distinct tones, Philip asked,

"Will you be Pope?"

If he had struck him, the Archbishop would have been less astonished. He was too much accustomed to deal with great things, however, to show all the surprise he felt. Since his elevation to the Archbishopal dignity, he had lived in continual disputes with the king of France, and had thwarted him on many occasions. Nevertheless, he grappled with the question at once and that boldly.

"Considering all things, sire," he said "I should have fancied myself the last man you would choose to name, or the conclave to elect; but this I will say, that if you so favor me, and so honor me, both shall find I am no longer the Archbishop of Bordeaux."

"I care not what *they* find," answered Philip, bluntly; "but of course, my good lord, I expect to find a difference. I am not unwilling to see men taken in their own notions sometimes. Now it is very possible that, simply because they thought you the last man I would select, the Cardinals have placed your name on this paper. You will remark that it contains three. From these the Orsini faction are to choose one, I am to name one which they are to choose; and whether I do choose the man they least expect, depends upon the accuracy of the judgment which I have formed of him. I have found you an unruly bishop, my lord, and contumacious Archbishop; but methinks you may make a very good pope to my mind."

"You will find me most grateful for your majesty's favor," replied the Archbishop, "and submissive in all things to your better judgment and your good designs."

Philip finding that the Archbishop would be a willing instrument for the furtherance of his designs, prepared five conditions, four of which he read, and to which he readily assented. To make assurance doubly sure, he required the Archbishop to sign them with his own hand. The conditions were *first*, that "you reconcile me perfectly with the church. *Second*, that you shall annul all ecclesiastical censures against my person, my ministers, my subjects and my allies; *third*, that you grant me, for five years, the tenths of my kingdom; *fourth*, that you authoritatively condemn the memory of Boniface. The *fifth*, said the king, I shall keep to myself for the present, but will let you know its nature at the proper time and place." Bertrand gently bowed his head once more, and the compact was signed, without the slightest hesitation.

A courier was immediately dispatched to Rome, and Bertrand de Got, Archbishop of Bourdeaux, was elected pope and assumed the name of Clement V. At his coronation ten Cardinals were created; nine of them Frenchmen. It was clear to every one that he had sold himself for a tiara.

It has never been positively known what was the fifth condition; but from facts which followed his accession to the papacy, it is conjectured that it was the destruction of the Templars. "To reconcile an offending monarch to the Church," says James, "to annul ecclesiastic censures, to grant ecclesiastical property for secular purposes, was nothing very new or very alarming. To condemn the memory of a defunct pope might, perhaps, form an unpleasant precedent, and shake the authority of the Church; but it was a very different task from that of assailing, condemning and destroying an Order which had been the bulwark of Christendom, the defence of the Holy Land, the favorite child of the Church for centuries."

Philip having resolved upon the destruction of the Order of the Knights Templars, and the confiscation of their estates, his next object was to frame charges against them, procure evidence to sustain the charges, and get the chiefs into his power. They were charged with heresy, impiety, and the most horrid crimes. Evidence was procured sufficient in the eyes of Philip to condemn them.

"The probable statement," says James, is this. "Two criminals condemned for civil offences, one a citizen of Beziers, another an apostate Brother of the Temple, were confined in the same dungeon in Paris, previous to execution. Confessors were not in those days allowed to see ordinary criminals condemned to death; and these two related or unfolded to each other, their several crimes. The degraded Templar charged his Order with a multitude of iniquities; and the citizen of Beziers (seeing a chance for safety in the revelation of the secret he possessed,) announced to his jailors that he had most important disclosures to make regarding the Templars, and demanded to speak with the king in person. The two prisoners were consequently brought before Philip, who listened to their tale." Here ends the statement; "but it is probable," adds James, "that it might have been added with truth, that those persons were sought for, prompted, and promised life, on condition of serving the purposes of the monarch."

After this statement was made the king and the pope diligently labored to get the G. Master of the Templars, Jaques de Molay, into their power, before they suffered their intentions against the Order to become apparent. This was accomplished by the art of Clement. He invited the Grand Masters of the Templars and the Hospitallers, to join him in France without delay, with as much secrecy and as small a retinue as possible, in order to concert measures with him for the recovery of the Holy Land. The Grand Master of the Hospitallers, perhaps suspecting his motives, refused to come. The Grand Master of the Templars, unsuspicious of the Head of the Church, immediately embarked at Cyprus where he then was, with sixty knights, and a considerable amount of treasure, which on his arrival he deposited in the Temple House at Paris. "After a friendly and familiar interview with the king, he proceeded to Poitiers where the Pope then resided. He was there amused for some time with proposals very different from those which he had expected. Some mention was made, indeed, of a new expedition to the Holy Land; but the principal object the Pope appeared to have in view was to effect an union between the Temple and the Hospital. The discussions on this subject were long. Jaques de Molay refused to saction the union, declaring that the charge of disunion, between the two great military Orders was false, and that no jealousy but that which was necessary to produce a salutary spirit of emulation, existed among them."

While the Pope was thus amusing de Molay, the king of France was secretly taking measures for the final catastrophe. Secret letters were written to the king's officers in all the provinces of France charging the Templars with the most atrocious crimes. "They were charged with heresy, idolatry, sorcery, the renunciation of the Christian religion and mockery of the cross of Christ." The absurdity of these charges refute themselves. Who that remembers the fact, that two hundred and thirty Templars, taken prisoners at the battle of Tiberias, were offered life and liberty if they would renounce Christianity. One word spoken in acknowledgment of Mahomed's creed—"there is no God, but God, and Mahomet is his prophet," would have stayed the executioner, but not a man was found base enough to deny his Lord, and each died a Christian knight; yet Philip had the effrontery to charge the knights with trampling upon the sacred emblem of the Cross, and renouncing that religion under whose banner they had so long fought and shed their blood. "They had maintained to the last the breach at Acre. When all others fled, the bosoms of Red Cross knights made ramparts in the streets. They had defended the towers of the Temple to the last. They had again entered Jerusalem triumphant, and prayed to God upon the heights of Mount Zion. Hundreds of them had died in the Island of Aradus. Since the commencement of the century, for the faith of Christ, many had perished in bonds, as well as in the field; but there was hardly an authentic instance known of a Templar having renounced his faith to save himself from death or slavery. Only three short years before, the king of France himself had lauded their works of piety and charity, their magnificent liberality, and their noble courage; and it was against these that Philip brought the charge of idolatrous apostacy. This was not a charge against one but against all. It was not a charge of sudden derilection, but of habitual, long continued, systematic apostacy."

The more formal act of accusation against the Templars, declared, amongst charges too atrocious and too revolting to be committed to press, that they denied "Christ; that they worshipped in a dark cave; that they worshipped an idol in the figure of a man covered with an old human skin, with two bright and lustrous carbuncles for eyes; that they annointed this idol with the fat of young children roasted. It declared also, that they worshipped the devil in the form of a black cat—that they burned the bodies of dead Templars, and gave the ashes to the younger brethren to eat and drink mingled with their food." Under these charges the knights were arrested throughout France, and thrown into prison, where they were submitted to torture to force them to confess their truth, in order to justify Philip in the most outrageous act that ever disgraced humanity.

THE GRAND HONORS.*

The Grand Honors of Masonry, are those peculiar acts and gestures, by which the Craft have always been accustomed to express their grief, on memorable occasions. They are of two kinds, the private and public, and each of them is used on different occasions and for different purposes.

The Private Grand Honors of Masonry are performed in a manner known only to Master Masons, since they can only be used in a Masters' Lodge. They are practised by the Craft only on four occasions: when a Masonic hall is to be consecrated, a new Lodge to be constituted, a Master elect to be installed, or a Grand Master or his Deputy to be received on an official visitation to a Lodge. They are used at all these ceremonies as tokens of congratulation and homage. And as we have already said, that they can only be given by Master Masons, it is evident that every consecration of a Hall, or constitution of a new Lodge, every installation of a Worshipful Master and every reception of Grand Master must be done in the third Degree. It is also evident from what has been said, that the mode and manner of giving the Private Grand Honors can only be personally communicated to Master Masons. They are among the *apporeta*—the things forbidden to be divulged.

The Public Grand Honors, as their name imports, do not partake of this secret character. They are given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of corner stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially in funerals. They are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders, they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely, on the breast, on the palms of the hands, and on the thighs, making nine concussions in all, the Grand Honors are technically said, to be given "by three times three." On the occasion of funerals, each one of these honors is accompanied by the word "*alas*," audibly pronounced by the Brethren.

These Grand Honors of Masonry, have undoubtedly a classical origin, and are but an imitation of the plaudits and acclamations practised by the ancient Greeks and Romans, in their theatres, their senates, and their public games. There is abundant evidence in the writings of the ancients, that in the days of the empire, the Romans had circumscribed the mode of doing homage to their emperors and their great men when they made their appearance in public, and expressing their approbation of actors at the theatre, within as explicit rules and regulations, as those that govern the system of giving the Grand Honors in Freemasonry. This was not the case in the early ages of Rome, for Ovid, speaking of the Sabines, says that when they applauded, they did so without any rules of art.

> "In medio plausu, plausus tunc arte carebat."

And Propertius speaks, at a later day, of the ignorance of the country people, who at the theatres, destroyed the general harmony, by their awkward attempts to join the modulated applause of the more skilful citizens.

The ancient Romans had carried their science on this subject to such an extent, as to have these *honors* in three kinds, differing from each other in the mode in which the hands were struck against each other, and in the sound that thence resulted. Suetonius, in his life of Nero, (cap. xx.) gives the names of these various kinds of applause, which he says were called *bombi*, *imbrices* and *testæ;* and Seneca, in his "Naturales Quæstiones," gives a description of the manner in which they were executed. The "bombi," or *hums*, were produced by striking the palms of the hands together, while they were in a hollow, or concave, and doing this at frequent intervals, but with little force, so as to imitate the humming sound of a swarm of bees. The "imbrices," or *tiles*, were made, by briskly striking the flattened and extended palms of the hands against each other, so as to resemble the sound of hail pattering upon the tiles of a roof. The "testæ," or *earthen vases*, were executed by striking the palm of the left hand, with the fingers of the right collected into one point. By this blow a sound was elicited which imitated that given out by an earthern vase, when struck by a stick.

The Romans, and other ancient nations, having invested this system of applauding with all the accuracy of a science, used it in its various forms not only for the purpose of testifying their approbation of actors in the theatre, but also bestowed it, as a mark of respect, or a token of adulation, on their emperors, and other great men, on the occasion of their making their appearance in public. Huzzas and cheers have, in this latter case, been generally adopted by the moderns, while the manual applause is only appropriated to successful public speakers and declaimers. The Freemasons, however, have altogether preserved the ancient custom of applause, guarding and regulating its use by as strict, though different rules as did the Romans; and thus showing, as another evidence of the antiquity of their institution, that the "Grand Honors" of Freemasonry are legitimately derived from the "plausus," or applaudings, practised by the ancients on public occasions.

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*From the Port Folio, by Br. Wilkins Tannehill.

THE NEW YORK DIFFICULTIES.

GRAND SECRETARY'S OFFICE—City Hotel, (late Howard House,)
Entrance in Howard st......New York, 17th May, 5850.

To the M. W. Grand Lodges of Free and Accepted Masons, in correspondence with the Grand Lodge of the State of New York, and to the Subordinate Lodges in this jurisdiction:

Brethren—

I deem it of vital importance, at this particular period, to diffuse the earliest reliable information amongst the Craft, relative to the action of the various Grand Lodges, in sustaining the integrity of this Grand Lodge, and the unassailable position which she occupied during the late futile and abortive effort to overthrow and destroy her.

Her enemies, baffled and repulsed on all sides, have not hesitated boldly and unblushingly to advance statements totally at variance with the truth—openly asserting, that several Grand Lodges have recognized them—knowing the contrary to be the fact: thus throwing out false beacon-lights—alluring many to their destruction—deceiving worthy Brethren, who had hitherto looked up to the opinion of those false shepherds, and could scarcely realize the possibility of being betrayed and entrapped, in a manner so reckless and unwarrantable.

By suppressing the truth, they have sought to retain as many members as possible, ranged under their banner, so as to *appear* to present an imposing front, even for a season, and thus force opinion elsewhere.

Brethren—read, reflect, and judge for yourselves. You cannot have too much light on this important subject. Those only whose deeds are evil, love the darkness. The line of demarcation is being tightly drawn. Choose while there is yet time to trim your lamps.

A former paper, emanating from this Grand Lodge, published a list of fifteen Grand Lodges, that recognized the Grand Lodge, of which M. W. John D. Willard is Grand Master. One of these (Connecticut) held its annual meeting on the 8th inst. They unanimously and emphatically confirmed their former action.

Extract from the Minutes of the Grand Lodge of the State of Connecticut, held in New Haven, May 8th, 1850 :

Voted, unanimously, That we, as heretofore, sustain the Grand Lodge of the State of New York, of which J. D. Willard is Grand Master.

An Edict was also unanimously passed, prohibiting any member of a subordinate Lodge, under the jurisdiction of the Grand Lodge of the State of Connecticut, visiting any Lodge in the State of New York, which does not acknowledge the Grand Lodge of that State, of which J. D. Willard is G. Master.

Attest, A. C. Babcock, *Past Grand Master.*

Since the period above alluded to, five other Grand Lodges have met and taken similar decided action in favor of this Grand Lodge. All of these I will enumerate. Before doing so, however, I have the unfeigned satisfaction of announcing the proceedings of the Grand Lodge of Hamburg, at their annual communication. For this purpose, I will transcribe the touching and kindly words of their own Fraternal and highly valued communication :

To the M. W. Grand Lodge of the State of New York :

Beloved Brethren— [L. S.]

The greatly lamented events at your meeting on the 5th of June, which must have filled the heart of every Mason with deepest sorrow, and particularly the steps Brother Bauer has taken in associating with a Masonic body, adopting the name of the Grand Lodge of New York, but not acknowledged as such, has caused the G. Lodge of Hamburg to declare the credentials of said Brother, as their representative with the Grand Lodge of New York, withdrawn, and consequently to reclaim them from him.

We, therefore, request you will, for the re-establishment of a regular intercourse between your Grand Lodge and ours, recommend to us new candidates for that vacancy, and if possible, give the preference to such Brethren as are versed in the German language.

We avail ourselves of this opportunity, to express our sincere wishes for the continued welfare of your Grand Lodge. May you have succeeded, or may forbearance and indulgence still succeed in leading your deserted Brethren back to the path of duty, how heavy soever the guilt of some may be, and thus putting an end to a rupture, lamentable on both sides, and deeply regretted by all Masons.

Assuring you of our most sincere regard, and craving the continuance of your Brotherly affection,

We remain, dear Brethren,

The Grand Lodge of Hamburg. Dr. Buek, G. M.
Dr. Grapengiesser, D. G. M.
C. E. Buek, S. G. W.
V. A. Noddt, J. G. W.
Hamburg, Feb. 9, 1850. R. L. Titzck, G. Sece.

The annexed list of Grand Lodges emphatically recognize but one Grand Lodge in the State of New York, namely, that of which the M. W. John D. Willard is Grand Master. They are extracted, strictly from official communications, received by this Grand Lodge, from the respective Grand Lodges themselves.

Alabama, South Carolina, Connecticut, Dist. Columbia, Florida, Illinois, Kentucky, Maine, Massachusetts, Maryland, Mississippi, Michigan, Rhode Island, Tennessee, Texas, Virginia, Vermont, Wisconsin, Louisiana, New Jersey.

In further confirmation of the decisions, universally expressed by the G. Lodges of the United States, I may mention, that the Grand Chapter and Grand Encampment, have, by the action of their separate bodies, recognized the Grand Lodge of

New York ; of which John D. Willard, is at present Grand Master, as the only Grand Lodge of the State. James W. Powell, M. D., *G. Sec'y.*

RIGHT WORSHIPFUL GRAND LODGE OF NEW JERSEY.

To the R. W. Grand Secretary of the M. W. Grand Lodge of New York :

Sir—

In accordance with a resolution, passed at an adjourned session of the R. W. Grand Lodge of the State of New Jersey, held at the city of Newark, May 13th, A. L, 5850, I have the pleasure to address you the following, to wit :

Resolved, That the Grand Lodge of the State of New Jersey, cannot recognize St. John's Grand Lodge of the State of New York, as a legally and Masonically instituted body of Masons, and cannot hold any Masonic intercourse whatever with it.

Resolved, That the Grand Lodge of the State of New Jersey, continues to recognize in the fullest manner, the Grand Lodge of the State of New York, of which the M. W. John D. Willard is at present Grand Master, and will continue to hold Masonic intercourse with that body, and with no other body claiming similar authority in that State.

Resolved, That this Grand Lodge feels bound to recognize the acts of the said Willard Grand Lodge, and cannot receive or hold Masonic intercourse with any person who has been by that body expelled from the rights and privileges of Masonry.

Resolved, That this Grand Lodge views with deep regret and sorrow, the unfortunate schism which has rent the Grand Lodge of New York in twain, and so disturbed the harmony of the Order in that jurisdiction, and recommend to the Brethren of that State, to use every proper effort to conciliate and restore those who have gone astray.

I certify the above to be true copies from the original in my possession.

Joseph H. Hough, *Grand Sec'y.*

Trenton, May 17, 1850.

THE SPIRIT OF MASONRY.

[The following simple and pretty lines, written by Miss Fanny T. Morze, embody so much of the true Spirit of Masonry, that they cannot fail to be acceptable to the readers of this Magazine.]

My friends, it fills my heart with joy,
Around this board to see
The Jew and Christian kindly meet
In common sympathy.

To feed the hungry and distress'd,
To clothe the needy poor,
Ye meet to night ; and prejudice
Exists, I trust, no more.

No more the Christian will disdain
The Israelite's embrace,
Nor Jew refuse his Brother help
Because of Gentile race ;

But hearken to the gentle voice
Of sweet Fraternity,
And grasp each other's friendly hands
In peace and unity. *Jewish Chronicle.*

MASONIC INTELLIGENCE.

IRELAND.

Dublin. At a very full meeting of the Illustrious College of Philosophical Masons of Ireland, on the 8th of November, Br. M. Furnell, S. G. I. G. 33d, was unanimously elected to the chair for the ensuing year.

North Munster, Nov. 3, 1849. The Provincial Grand Lodge of North Munster held the regular quarterly meeting at high noon, for the election of officers, and the Prov. Grand Master, Br. Furnell, congratulated the Brethren, as well on the well-being of the district, as also on the steady position maintained by the Order, during a crisis which was fast devastating every other social Institution of the country; and he trusted that a perseverance in the philanthropic virtues of their professions, would continue to pour down upon them a continuance of the divine favor.

Cork, Sept. 20, 1849. Under the auspices of our new Provincial Grand Master, Col. Chatterton, Masonry here admirably progresses; he has already reformed many abuses which had crept in, and from his zeal, knowledge of Masonry, and most courteous manner of proceeding, Masonry must flourish in the province.

NEW SOUTH WALES.

Br. J. Howson took a benefit at the Royal Victoria Theatre, Sydney, on the 13th August, under patronage of the R. W. the Prov. Grand Master, officers and Brethren of the Order in N. S. Wales.

A new periodical, called "The Fremasons' Magazine and Masonic Register," has been commenced at Launceston, Van Dieman's Land, published by Br. W. L. Goodwin.

Sydney. In consequence of notice some time previously given by advertisement in the various newspapers of the day, the body of Freemasons of Australia, proceeded to a ceremony to which great importance is attached by the members of the Fraternity, and which, representing as it does to a certain extent, the sentiments and opinions of a considerable body of men, may be looked on as an event in the passing history of the community at large.

This ceremony was the installation of Br. Joseph Long Innes, *J. P.* as Prov. Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons, in the colony of New South Wales, under the constitution of the Grand Lodge of England, and also the foundation of a Provincial Grand Lodge, and the appointment of other Grand Officers of such Lodge. It is not perhaps surprising, that many, impelled by a veneration for an Order possessing so many claims upon them, should have felt great interest on the occasion of the installation of the Prov. Grand Master for New South Wales.

We understand that the ceremony was solemn and imposing, and occupied about two hours. It was accompanied by solemn music within, assisted outside by martial trumpets. The ceremony concluded by an oration being delivered by the Chaplain.

Windsor, New South Wales. A great change is about to be effected in the constitution of the Craft in this town; and a dispensation applied for by the majority of the members of the Old Windsor Social Lodge, (No. 260 on the Irish Registry,) to hold a Lodge under the constitution of the Grand Lodge of England, represented in this colony by Capt. James, as P. G. M. This is a *desideratum* much to be wished for, as several respectable inhabitants of the town and country intend joining the new Hawkesbury Lodge as soon as it is just, perfect, and regular.—*Sydney Herald.*

Cornwall, Van Dieman's Land. St. John's Day, Lodge No. 366. The W. M. (Dr. Ward,) was duly installed; after which he delivered a very impressive, classical, and interesting lecture. After the banquet the Brethren spent a most delightful evening.

UNITED STATES.

LOUISIANA.

We have received a copy of the proceedings of the Grand Chapter of Louisiana, had at its third annual communication, begun and holden at the city of New Orleans, in January last. These proceedings indicate a high degree of prosperity throughout the jurisdiction. Indeed, the rapid progress this Grand Chapter has made since its organization, in view of the obstacles it has had to encounter, is probably without a parallel. We notice the returns of *eleven* subordinate Chapters; all of which seem to be in good condition.

We give below such extracts from the proceedings as we have room for:

THE UTILITY OF THE G. G. CHAPTER.

[From the report of the Committee on foreign correspondence.]

On the first point stated, your committee cannot help expressing their surprise and regret that there should be any difference of opinion, because the great utility, not to say necessity, of having one common arbiter, empowered to decide upon all questions of difficulty, which must occasionally arise in a country so extensive, and peopled by so great a variety of the human family, as the United States, appears to them so palpable as to require no argument to support it. When, to this consideration is added the fact, that the body in question is composed of Masons, chosen in all parts of our extended country, from amongst those whose age and experience are fairly presumed to qualify them for the sacred trust, we think the argument in favor of the continuance of the G. G. Chapter becomes conclusive.

But whatever weight may be attached to reasoning *a priori*, on a subject like this, your committee believe that the history of Royal Arch Masonry in Louisiana, and in our sister State, Texas, affords facts, in themselves conclusive in favor of the continuance of the present system.

Without entering into a detail of the difficulties that for years existed among the Companions of these two States, because they are well known, your Committee hazard no contradiction when they assert that, but for the timely and judicious interposition of the G. G. Chapter and her officers, those difficulties could not have been amicably settled, and the peace and harmony that now exist could not have been restored. Instead of the flourishing and prosperous condition at present enjoyed by the Companions in these two States, we doubt not there would, by this time, have remained nothing but the ruins and rubbish of our beautiful temple.

In this connexion it is deemed proper to advert to the schisms that lately existed in this State, and which still exist in New York amongst the Brethren of the Symbolic Degrees. These disorders could not so long have marred the beauty of our Masonic edifice, if a General Grand Lodge, invested with adequate powers to decide between the contending parties, had existed in the United States.

Many other reasons might be urged in support of the views taken of this subject by your Committee, but these are deemed more than sufficient to induce this Grand Chapter strenuously to support that body by whose aid and protection we are happily pursuing our labors of love, in the cause of universal benevolence.

DEGREES OF ROYAL AND SELECT MASTER.

This subject has produced much discussion in several of the State Grand Chapters: some of them maintaining that these Degrees appertain to, and form part of, the Royal Arch Degree, and, consequently, should be conferred in a Royal Arch Chapter. Others insist that they belong to a distinct jurisdiction, and can only be conferred in a regular Council.

The controversy on this subject was carried to such a length in the Grand Chapter of Florida, that much evil had like to have grown out of it. It has, however, been happily settled by a decision of that Grand Chapter, which meets our entire approbation.

The differences of opinion on this subject, may, in part, have originated in ignorance of the history and ceremonies of these Degrees, in many who have entered upon the discussion with more zeal than the intrinsic importance of the subject merits, for we find some of the disputants confessing that they do not possess the Degrees in question, and, consequently, are incompetent to give an opinion on the subject.

The arguments, based on the chronology of the events on which the various Degrees of Masonry are said to be founded, and which it is contended, by some would place the Council Degrees before the Royal Arch, loses all its force with those who are alike ignorant of the Degrees, and of the facts on which they are founded; while, with those who have those Degrees, that argument is greatly weakened, if not refuted, by a consideration of the well known fact, that the Degrees below the Royal Arch are not conferred in the order of the historical events on which they are founded. Should this chronological location of the Degrees in question be universally adopted, we might soon be called upon, and, your Committee believe, with much more strength of reason, to surrender our jurisdiction over the Degrees of Mark Master, Past Master and Most Excellent Master, to the government of the Blue Lodges.

Whether, at any period of our past history, all the Degrees of Freemasonry ever were conferred, in what may be termed chronological order, it is now impossible to determine, and your Committee view all inquiries and speculations on this point, as of but little practical utility to the Order, believing, as they do, that the sublime principles inculcated in the charges, are of vastly more importance than the order in which the Degrees shall be conferred, or the particular jurisdictions to which their control may be committed; and they are convinced that the wisest and the safest course for us to pursue, is to leave those Degrees, where we find them, under the control of a distinct authority.

A lengthy and able memorial was presented by our distinguished Companion, John Gedge, Esq., in relation to the order of conferring Degrees in Chapters as required by the G. G. Chapter; but for which we have not room this month. We are gratified with the following, and our readers will be. It can hardly be doubted that it will meet with a favorable response from the parties so kindly and fraternally appealed to.

PROPOSALS OF RECONCILIATION.

The following preamble and resolutions, presented by Companion Gedge, were read and unanimously adopted:

Whereas, it his highly desirable that all the Royal Arch Masons of this State should be united under the jurisdiction of this Grand Chapter; and, whereas, it is the duty of this Grand Chapter to endeavor to effect such union; and all proper efforts in that behalf are not only consistent with its character and dignity, but are dictated by true Masonic principle. Therefore,

Be it further resolved by the Grand Royal Arch Chapter of the State of Louisiana, That all the Royal Arch Masons of this State be, and they are hereby affectionately invited to place themselves under its jurisdiction.

Be it further resolved, &c., That all Brethren who may have been exalted to the Degree of Royal Arch Mason in this State, in Chapters not recognized by this Grand Chapter, or the General Grand Royal Arch Chapter of the United States, shall, upon making application for that purpose, and upon furnishing proof of such exaltation, and the assurance that they received it in good faith, be formally healed and admitted under the jurisdiction of the Grand Chapter, without further charge than the necessary expenses attending the same. And the Chapters under the jurisdiction of this Grand Chapter are authorised to heal any applicant under the aforesaid conditions; *provided, always,* that they are satisfied with his moral character and qualifications. And,

Be it further resolved, That any body claiming to be a Royal Arch Chapter, constituted in this State, by any other authority than this Grand Chapter, or the General Grand Chapter, shall upon proper application, be rechartered by this Grand Chapter, and admitted under its jurisdiction, *provided* it shall first surrender its former warrant to the party from whom the same was obtained; and, *provided* the members thereof shall have been exalted in regular and recognized Chapters, or have been first formally healed, as before provided; and, *provided,* also, they are competent to perform the duties of a Royal Arch Chapter.

Be it further resolved, That the Grand and Deputy Grand High Priests of this Grand Chapter, be severally authorized to issue Charters, as provided in the foregoing resolution, during the recess of this Grand Chapter. And,

Be it further resolved, That a committee of three members of this Grand Chapter be appointed for the purpose of assisting in carrying out the intent and objects of the foregoing preamble and resolutions, according to their true spirit.

Companions John Gedge, Thomas H. Lewis, and Samuel L. Isett, were appointed a committee to carry into effect the foregoing resolutions.

RESOLUTIONS ADOPTED.

Resolved, That it shall be the duty of the M. E. G. High Priest, or the Deputy G. H. Priest, to visit in person, each and every Chapter in this State, working under the jurisdiction of this Grand Chapter, at some convenient time during the year for which they are elected, and report the condition of said Chapters, to this body, at its annual Communication.

Resolved, That the next Annual Communication of this Grand R. A. Chapter be held in the city of Baton Rouge, on the second Wednesday in the month of February, 1851.

ALABAMA.

The proceedings of the Grand Lodge of Alabama, for 1849, have been upon our desk, with others, for sometime past, and should have been noticed at an earlier day, and would have been had our pages not been crowded to excess. The following is all we can spare room for this month.

EDUCATION.

Br. Wright, from the Committee on Education, submitted a report thereon, which was received and laid on the table.

The Committee on Education beg leave to present the following report:—

It is a first principle of our time-honored Institution to forget our own interests and happiness, in order that we may do good to the Brotherhood of the Mystic Tie, and to make even this sublime pleasure itself directly subservient to the most enlarged and enlightened benevolence. To do good is the true hearted Mason's vocation. In the fulness of his benevolent spirit and of his elevated and diffusive principles, his ear is ever open to the cries of orphanage; his heart is ever touched with the tears and desolations of widowhood, and his hand ever ready promptly to execute the dictates of a cultivated humanity, in the alleviation of distress, the protection of innocence and helplessness, and the education of ignorance. This is a practical living illustration and development of the brightest and divinest in the resplendent constellation of Masonic virtues. Charity is thus "twice blessed. It blesses him that gives, and him that takes. It droppeth, as the gentle rain from Heaven, upon the earth beneath." When these pure dew-drops of heaven-born charity fall tenderly in appropriate instructions and influences upon the minds and hearts of bereaved infancy and childhood in the Orphan Asylum, or Seminary, gently, gradually and safely, quickening the budding faculties into moral and intellectual life and development, and moulding the character to the highest style of virtue, excellence and usefulness. Then it is that Masonry draws forth from the bright gallery of its past good deeds and moral achievements, its loveliest and most finished moral picture—the masterpiece of its Divine art—the art of doing good; upon which the philanthropic mind can dwell with unmingled delight.

Your Committee have heard with peculiar pride and gratification, of the success and prosperity of the Central Masonic Institute at Selma, the fruits of which are unprecedented in the Academic history of Alabama. If in its infancy, and without the patronage of tha Grand Lodge, it has had within its halls, the first session, one hundred and seventy pupils, and more than twenty beneficiaries—a much greater number of pupils, beneficiaries, and professors, than any other Masonic Literary Institution in the United States, certainly with the addition of a splendid Apparatus, Library, and many other corresponding educational facilities, and an improved faculty, we can only augur most auspiciously of its future results, and cordially commend this admirably conducted Institution to the kindest consideration of the Grand Lodge, and of Masons generally, and solicit for it, their lively interest and generous substantial assistance.

Your Committee are happy to report that the Dayton Female Institute is in very successful operation, with an adequate number of teachers, and accordingly presents increased claims to the favorable notice of the Grand Lodge, and of the Fraternity generally. Your Committee have seen with great satisfaction, the efforts already made, and those contemplated hereafter to be made, by the subordinate Lodges, Chapters, and individual Brethren, in different parts of the State, to promote and diffuse the inestimable blessings of education; and they commend all such enterprises to the fostering encouragement and patronage of all Masons.

Your Committee have heard with regret that the contemplated Tuscumbia Institute has not yet gone into operation, and with corresponding pleasure that the Brethren of Talladega and of Uniontown, Perry County, have taken a very energetic initiative for the establishment of large and useful Institutions of learning, and they hope these Brethren will speedily perfect their noble designs and take their place among the literary ornaments of the State.

Your Committee regard this zeal and interest in the cause of education, manifested by the Fraternity, as one of the most encouraging signs of the times, and presenting in these Institutions the benign mothers of the future conservators of our Religion, our country and our Liberties,—of "men to make a State," of educated and well trained Republican citizens, when the present generation shall have passed away. The self-sacrificing devotion, unfaltering faith, and resolute perseverance of the founders of the Institutions now in useful operation, may be reluctantly recognized by the opponents of Masonry, but their complete reward will be in the future admitted usefulness and excellence of their Institutions. Among other manifold advantages to the hitherto uneducated poor, and to the cause of learning, one of the most desired and most desirable results of these educational enterprises will be to raise up native teachers who shall themselves diffuse the blessings of education and become the instructors of the next generation. The importance of this consideration cannot be regarded as trifling when we glance at the present posture of affairs in this country, plainly admonishing the South to take care of herself.

Your Committee are not prepared to recommend to the Grand Lodge to take these Institutions under its immediate care and direction, but to lend to them all the pecuniary assistance it can consistently and safely do.

To promote these ends of education and benevolence, your Committee recommend the following resolutions:—

1. *Resolved*, That all the funds now belonging to the Grand Lodge of Alabama, together with all the monies which may hereafter be received, over and above the amount required for the ordinary expenses, be set apart and shall constitute a permanent fund.

2. *Resolved*, That the Grand Lodge shall elect five Trustees for said fund, who shall hold their office for five years, and whenever any vacancy may occur by death, resignation, or otherwise, the M. W. Grand Master shall fill said vacancy until the next Annual Communication of the Grand Lodge.

3. *Resolved*, That the said Trustees shall loan said fund to any College, Institute or School under Masonic control and direction. They making application within thirty days after the adjournment of each Annual Communication of the Grand Lodge, and paying the interest annually at the rate of one per cent. below legal interest per annum, and giving good and sufficient security; and if no application be made within the said thirty days, the said Trustees may loan said fund to any Mason at legal interest per annum, making it perfectly secure and pay the interst annually.

4. *Resolved*, That the interest thus accruing shall be added to, and become a part of, said fund for the term of six years; at the end of which time the Grand Lodge shall make a distribution of the interest of the sixth year, and annually thereafter to all the Chartered Lodges under the jurisdiction of said Grand Lodge, to be reserved by them for the education of the destitute orphans and children of indigent Masons.

S. R. Wright, *Chairman.*

REPORT OF THE GRAND LECTURER.

The following extract from the report of the Grand Lecturer will show the condition of the Lodges in the State:—

I have given to the subject of Masonry my undivided attention during the past year, and in so doing, I have visited seventysix Lodges; these Lodges I left generally working tolerably well,—some of them are working very well, whilst others, owing to a want of early instruction in a proper manner, are not doing so well. I find that some discrepancy still exists, but not to that extent spoken of by my worthy predecessor in his two annual reports to your worshipful body. I must think that this evil has to a considerable extent been removed; and had the Grand Lodge of the State of Alabama pursued the course which, in my humble opinion would have been the proper one to have pursued from its organization to the present time, that much desired uniformity of work which has been so long and so anxiously looked for would have been attained in this. The course to which I allude is this: Had the Most Worshipful Grand Lodge of the State of Alabama at each Annual Communication, immediately after the election of the Grand Lecturer, required that Brother to exemplify the work in open Grand Lodge, or before a Committee of Brethren who were well skilled in the mystic art, thereby satisfying themselves that he, the Grand Lecturer elect, was in possession of that given by the Committee on Work, and adopted by the Grand Lodge before he entered upon the discharge of his duties as such, we would now be working harmoniously under a uniform system. This has not been the course pursued, nor do I deem it necessary to tax your patience with a reiteration of what the course has been, as it is as well known to your Most Worshipful Body as to myself. I remember on one occasion to have offered a motion myself, in the Grand Lodge, to that effect, which met with a second; but I was persuaded by a Brother to withdraw it, fearing that it would make the labors of the Grand Lodge too tedious.

Now, I do not believe that out of the six days usually occupied by the Grand Lodge at its Communications, one-third of that time could be devoted in any way that would prove to be of more service to the Craft than that of exemplifying the work. Now, I do not wish to be understood in the above animadversion as saying, or even believing, that those Brethren who have preceded me in the office of Grand Lecturer were not as well skilled in the mystic art as myself, or even better. But this I do know, that for some years past I have had an opportunity of knowing something of the work as given by the Committee appointed for that purpose, and adopted by the Grand Lodge, having given a portion of it myself. This has not at all times been taught by the letter. Our Order in the

State is fast increasing in number. The number of accessions to the different Lodges within the past year, judging from what has come under my immediate observation, has been double that of any other since our Order has been established in the State, as will be seen from their annual reports. I have within the past year Initiated *one hundred and three*, passed *one hundred and twentysix*, raised *one hundred and seventy*.

MAINE.

The Grand Chapter of Maine assembled at Portland on the 29th April last. The meeting was well attended, and a large amount of business was transacted. We notice that the M. E. G. G. H. P. Hon. Robert P. Dunlap, was present, and, as he always is, active and efficient in advancing the common interests of the Fraternity. We give the following extracts from the proceedings:—

COUNCILS OF ROYAL AND SELECT MASTERS.

Com. Freeman Bradford from the Committee appointed to consider the communications from the Ill. Grand Council of Georgia, presented the following report and resolution, which were adopted:—

Grand Royal Arch Chapter of Maine,
Portland, August 30, A. L. 5849.

The Committee to whom was referred the Communication of the Grand Council of Georgia, adopted in convention on the eighth day of May, 5849, and the answer thereto made by direction of our M. E. G. H. P., ask leave to report, and submit the following resolution.

The subject matter of the Communication relates to the evil that has long existed in this country, growing out of the diversified manner in which the Royal and Select Master's Degrees have hitherto been conferred. The object appears to be to effect a more perfect uniformity; and a convention of delegates is proposed to be held at Boston at the time of the tri-ennial Convocation of the General Grand Chapter in September next, in order to adopt some measures conducive to a uniform system in the government of the Order. Your Committee have not time to go into an elaborate or extended report of the history of those Degrees at the present time, for that would necessarily open too wide a range; nor can they present the reasons that are urged by the several Grand bodies wherein those Degrees are cultivated, why they should be conferred under the sanction of Grand Councils or Grand Chapters, or neither of those bodies. They can merely state that there is no uniformity in this respect throughout the United States, and that this want of uniformity jeopardizes the peace and harmony of our Institution. With the hope and belief that some good may grow out of the proposed convention, your committee recommend the following resolution:—

Resolved, That a delegation of three be chosen from this Grand Chapter to unite with others in forming a convention, to be holden at Boston, on the second Tuesday of September next, for the purpose of creating a uniform jurisdiction over the Council Degrees throughout the United States.

F. Bradford, *Per order.*

Comps. Dunlap, Chase and Bradford, were appointed delegates as above.

MEETINGS OF THE GRAND CHAPTER.

Com. S. J. Tallman moved an amendment to the By-Laws, which was referred to a Committee, who examined and reported the same as amended. Said amendment was finally adopted in the folowing form, to wit:

Voted, That Article IV. of the By-Laws be stricken out, and the following inserted in its place, viz:—

Article Fourth.—The Annual Communication of the Grand Royal Arch Chapter, shall be held on the twentyfourth day of June, unless that day comes on Saturday, Sunday, or Monday, in which case the meeting shall be on the following Tuesday, at nine o'clock in the forenoon; and in the following places, in succession, and in the order here stated, viz—Bangor, first; Belfast, second; East Thomaston, third; Wiscasset, fourth; Augusta or Gardiner, as the New Jerusalem Chapter may be located, fifth; Bath or Brunswick, as Montgomery Chapter may be holden, sixth; Portland, seventh; and as new Chapters are formed under this jurisdiction, the Grand Royal Arch Chapter shall hold their Annual Communication in such places as said new Chapters may be located, and in the order of succession in which they will stand by age. And when said Annual Communications shall have been held in the several places, as herein provided, they shall be repeated in the same order of succession, until otherwise ordered by the Grand Chapter.

Special Communications shall be held at such times and places as the Grand High Priest, or senior officer for the time being, shall direct, or as shall be designated from time to time by the Grand Royal Arch Chapter.

On motion of Com. Jere. Ellsworth, Art. XXVIII of the By-Laws was amended by substituting the following for the original Article:

Article Twentyeight. Communications of the Grand Chapter shall be called by the Grand Secretary, by public notice, in such newspapers as the Grand High Priest shall direct, and in the Masonic Magazine, published in Boston, such notice to be given at least thirty days before said Communication. And if at any time the Grand Chapter shall be destitute of officers authorized by Article 4th, to call a meeting of the same, any past officer of the Grand Chapter may, upon the written application of three members, direct one of such applicants to give notice in manner aforesaid, of a Communication of the Grand Royal Arch Chapter, to be held at such time and place as he may designate.

Obituary.

Died, at his late residence in Roxbury, on Monday morning, May 20th, Winslow Lewis, Esq., aged 80 years. The immediate cause of his death was a sudden attack of hermorrhage from the lungs; under which he sunk, calmly and without pain, after a week's illness. The deceased had always enjoyed a remarkable degree of health, and up to the hour of the attack, as above stated, he was among the most active, prompt and efficient business men in our community. His mental and physical faculties were as fresh and vigorous as they are commonly found to be in men of fifty years of age.

The Boston Evening Journal, of the 20th, contains the following truthful notice of the deceased:—

"Captain Lewis embraced the seafaring profession at an early period of his life, and was for a number of years well known in this city as an enterprising and skilful shipmaster. But for nearly half a century—although during that time he has filled with credit to himself various public offices, among them those of alderman and representative—he has been connected in a greater or less degree with the Light House establishment of the United States—and the services which he has rendered the government and our mercantile interests in that department, have been incalculable, and will cause his name to be long held in respect and veneration by all who have business on the great ocean. His strong, practical mind, indomitable perseverance, and industrious habits, compensated for any deficiency in classical knowledge or scientific attainments; and few men have labored more constantly or more successfully, or have acted their various parts more faithfully, through a long life, than Capt. Winslow Lewis. By his attention to business, by the scrupulous performance of all duties incumbent upon him as a citizen of a civilized community and a Christian, he has up to the moment of his last sickness, set a noble example to others, and his death has caused a void which it will not be easy to fill. The sad intelligence will produce heart-felt regret among a large circle of friends in many parts of the country—and his name will long be remembered, and associated with whatever is true and excellent in man, long after all the almost countless beacons which he has erected to warn the approaching mariner of his danger, shall have crumbled into dust."

Capt. LEWIS was a MASON. We use the term in its best and broadest sense. He was a Mason in principle; and his actions were all made to square with his profession. He was true to the Institution in its hour of trial; and he lived to enjoy its day of prosperity. He was a Past Grand Warden of the Grand Lodge of Massachusetts, and probably the oldest Knight Templar in the United States. Our impression is that he received the Order in Liverpool, (England,) nearly sixty years ago. He was a member of the Boston Encampment; and though for some years past, he has resided out of the city, few members were more regular and punctual in their attendance at the meetings of that body. He was also a member of Washington Lodge, Roxbury; was one of the first petitioners for its revival, and contributed, by his presence and encouragement, to sustain its interests. In fine, wherever he could be of service to the Institution, in any of its departments, there he was always to be found. But he has gone, full of years and ripe in the substantial honors which hover around and bless the "honest man." The kindly affections of his Brethren, and the respect of all who knew him while living, will cling to his memory now that he is dead

The funeral of the deceased was attended, on Tuesday afternoon, by the officers and members of the Grand Lodge, and a large circle of friends.

AT the annual meeting of Warren Chapter, No. 12, held at their Hall, in Pomfret, Con., on the 3d Wednesday of April, 1850—

The deaths of JOSEPH SCARBOROUGH, of Pomfret, and CALVIN WHITNEY, of Eastport, being announced as having transpired at their residences since our last convocation, the following resolutions were unanimously adopted, to wit:—

Resolved, That the members of this Chapter have learned with sincere sorrow, of the deaths of our worthy Companions, Joseph Scarborough and Calvin Whitney, since our last regular convocation.

Resolved, That we will long cherish the memory of our deceased Companions, as an honor to their professions, as Masons; as ornaments to society, as men and as Christians; and deeply regret an event which strikes from the roll of our Chapter two names, which we have long been accustomed to hold in high fraternal regard.

Resolved, That we respectfully tender to the widow and family of the deceased, our sympathy and condolence; and beg leave to mingle our sorrows with theirs, at this afflicting bereavement.

Resolved, That the Secretary of this Chapter be directed to present to the widow and family of each of the deceased, a certified copy of these resolutions.

Resolved, That a like copy be deposited in the archieves of this Chapter, and a like copy sent to the Editor of the Freemasons' Monthly Magazine, printed in Boston, for publication.

Attest, MOWRY AMSBURY, *Secretary.*

REGISTER OF OFFICERS.

GRAND LODGE OF CONNECTICUT.

M. W. Benoni A. Shepherd, G. Master.
R. W. William E. Sanford, D. G. M.
" David Clark. S. G. W.
" Theodore Spencer, J. G. W.
" Horace Goodwin, 2d, G. Treas.
" Eliphalet G. Storer, G. Sec.

GRAND LODGE OF MAINE.

M. W. Joseph C. Stevens, G. Master.
R. W. John C. Humphreys, D. G. M.
" Freeman Bradford, S. G. W.
" Timothy Chase, J. G. W.
" Henry H. Boody, G. Treas.
" Charles B. Smith, G. Sec.

WORCESTER ENCAMP. WORCESTER, MS.

Sir James Esterbrooks, M. E. G. C.
" Asa Woodbury, Gen.
" Levi Clapp, Capt. Gen.
" Nahum Flagg, Prelate.
" Levi Rawson, S. W.
" Billings Mann, J. W.
" Asa Walker, Treas.
" Lewis Thayer, Recorder.
" Plinny Slocumb, Standard B.
" A. G. Metcalf, Warder.
" Simeon Thompson, Armorer.
Meet first Thursday of every month.

JERUSALEM CHAPTER, AUGUSTA, ME.

Stephen Webber, H. P.
Benjamin A. G. Fuller, K.
Stephen Lord, S.
John Dorr, Treas.
Lory Bacon, Sec.
Thomas Clark, Capt. of Host.
Alvin T. Perkins, P. S.
Benjamin F. Chandler, R. A. C.
Eri Wills, }
Leonard Goss, } M. of Veils.
William Nye, }
Joseph Patterson, } Stewards.
Peter Vigoureux, }
Jacob H. Arnold, Tyler.
Meets Thursday on, or next preceding, the full Moon.

MT. VERNON LODGE, NORWALK, OHIO.

J. P. Wortell, W. M.
J. F. Felton, S.W.
M. S. Brayley, J. W.
P. Benedict, Treas.
W. H. Atherton, Sec.

SOLOMON'S G. LODGE OF PERFECTION, STONINGTON, CONN.

Francis Amy, I. P. G. M.
William Hyde, H. K. T.
Calvin G. Williams, S. G W. and G. S.
Junius M. Willey, J. G. W. and G. O.
Benjamin Pendleton, G. K. S. and G. T.
George E. Palmer, G. M. C.
Cyrus B. Manchester, G. C. G.

WORCESTER CHAP., WORCESTER, MASS.

Henry Earl High Priest.
Hollis Ball, King.
James A. Whipple, Scribe.
Asa Walker, Treasurer.
Levi Clapp Secretary.
James G. Henderson, P. S.
O. H. Tillotson, C. of H.
Z. Lee R. A. C.
L. P. Cobb, }
Th. H Rice, } M. of Veils.
S B. Rawson, }
R W. Newton, Tyler.
Meet third Wednesday of every month.

JERUSALEM CHAPTER, RIDGEFIELD, CT.

H. Scott, High Priest.
Walter Dauchy, King and Sec.
R Jones, Scribe.
Sherwood Mead, Capt. Host.
Hiram K. Scott, P. Soj and Treas.
James E. Jones, R. A. Capt.
J. Scott, 2d, }
F. Meeker, } M. of Veils.
Reuben French, }

JERUSALEM COUNCIL, RIDGEFIELD, CT.

Hhzekiah Scott, G. M.
William Beers, D. G. M.
Hiram K. Scott, G. Treas.
Smith Scott, G. Recorder.
James E. Jones, P. C.
R Jones, C. G.
F. Meeker, G. Steward.

MORNING-STAR LODGE, WORCESTER, MS.

James G. Henderson, W. M.
Alfred Chaffin, S. W.
Henry Goddard, J W.
Hollis Ball, Treasurer.
Levi Clapp, Secretary.
Henry Earl, S. D.
L. P. Cobb, J. D.
J. H. Mathews, Marshal.
Joel Dewing, } Stewards.
Edward Rice, }
O. H. Tillotson, Chaplain.
R. W. Newton, Tyler.
Meet first Tuesday of every month.

JERUSALEM LODGE, RIDGEFIELD, CT.

H. Scott, W. M.
Hiram K. Scott, S. W.
James E. Jones, J. W.
E. C. Sears, Treas.
Walter Dauchy, Sec'y.
Sherwood Mead, S. D.
George Sears, J. D.
William Beers, } Stewards.
Lamon S Main, }
Jacob L. Dauchy, Tyler.

MASONIC CHIT CHAT.

Celebrations.—Our Brethren are reminded that St. John's day, (24th instant,) will be celebrated at Framingham, in this State, by Middlesex Lodge. The Cars will leave the Worcester depot, in the morning, and take passengers, at a reduced fare. The Boston Encampment will perform the escort duty.

The anniversary will also be celebrated at Burlington, Vermont, on Wednesday the 26th. Arrangements have been made, by which the Brethren will be taken over the Railroad at half fair. The DeMolay Encampment, of this city, have accepted an invitation to do the escort duty.

Celebration in Rhode Island.—The Grand Lodge of Rhode Island will hold its annual festival at Pawtuxet, (*not Pawtucket,*) on the 24th instant. Brethren from this city, and other parts of the State, are invited to attend. They will find it a pleasant excursion.

☞A correspondent inquires if a Warden, not being a Past Master, may preside and confer the degrees in a Lodge, in the absence of the Master? Under the ancient usage he could not; but modern practice authorizes it. The presence of a Past Master is, however, deemed essential, even in many Lodges where the Warden is permitted to do the work. In the English, and other foreign Lodges, a Past Master is annually chosen, as a substitute in case of the absence of the Master.

☞A correspondent in Mississippi, proposes an inquiry in relation to the Masonic burial of a deceased Brother, which we have neither room nor time this month to discuss, even if such discussion were expedient. We state, however, for his personal information, that if his statement be correct, the deceased was not, in our opinion, entitled to such mark of respect, at the hands of his Brethren. No Mason is entitled to Masonic burial, whose character is not free from reproach, or who has forfeited his reputation as a good citizen.

☞Br. O. H. Dibble, Buffaloe, N. Y., is an authorized agent for the Magazine and Trestle-Board.

Wanted.—Numbers 2, 3, and 4, (Dec., Jan. and Feb.,) of the present volume of this Magazine. Any of our Brethren who have these numbers on hand, and do not contemplate binding the volume, will confer a special favor by forwarding them, (or either of them,) to this office.

☞We have been politely furnished with a copy of the proposed new Constitution of the Grand Lodge of Louisiana, under the new order of things in that body; but have not had time to examine it. It was submitted to the Grand Lodge on the 19th of April; but the Brethren not being able to agree on its adoption, referred the further consideration of it, to a Convention of the Fraternity of the State, to be held at Baton-Rouge, on the first Monday of June, inst. We notice that it restricts the authority of the Grand Lodge to three the symbolic degrees of ancient Craft Masonry.

☞The Corner-Stone of the Permanent Wharf, at the Navy Yard, at Pensacola, Florida, was laid with Masonic ceremonies, on the 1st of May. A procession was formed and marched through the principal streets. The address was delivered by Br. Dillon Jordan, Esq , of Escambia Lodge. The occasion was one of much interest, and passed off to the satisfaction of all concerned.

Music.—We have been politely favored with a copy of a new patriotic Song, entitled, "The Old Constitution, the Pride of our Navy." The words are by G. W. Babcock—the music by Kiell Barneykoy—and both are highly creditable to their authors. The Frontispiece is by Mr. Geo. Stimpson, Jr., and is a tasteful and beautiful affair, both in design and execution. It is, alone, worth the price of the music.

☞Our Brethren at Pittsburg, Penn., will celebrate the approaching festival of St. John, by laying the Corner-Stone of a new and beautiful Masonic Hall, on Fifth street.

☞The Grand Lodge and Grand Chapter of this State will hold quarterly communications in this city, the present month. The Grand Lodge will meet at 2 o'clock in the afternoon. See advertisements, on the cover.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. IX.] BOSTON, JULY 1, 1850. [No. 9.

POWER OF PROVINCIAL GRAND MASTERS TO SUSPEND LODGES.

We owe an apology to a correspondent at Halifax, N. S., for an unreasonable, and altogether unnecessary neglect, of the following inquiries, which were forwarded to us so long ago, that we apprehend our answers, at this time, will be of little service to him, or the Brethren associated with him. As the inquiries, however, involve some considerations of a general character, in which our Brethren in the Provinces may feel an interest, we have thought, that we might, in some measure, atone for past remissness, by giving to them, even at this late period, the attention which they should have sometime since received, and which would have been given to them, had they not, unfortunately, got into the wrong "pigeon hole." The following are the questions submitted :—

"1. Can a Deputy Provincial Grand Master legally suspend a Lodge, until such time as the pleasure of the Grand Lodge is known, on the subject of complaint?

"2. Does such suspension of a Lodge remove the suspension of one of its members, who had been previously suspended ?

"3. If so, is a suspended Brother, so restored, a proper candidate for Mastership of a Lodge ?"

Our correspondent proposes several other questions of a mere local character, which we have not thought it necessary to introduce here, for the reason that our answers to the preceding, will be sufficient for his purpose. Besides, it is not always safe nor expedient to answer local questions. There are, generally, circumstances bearing upon them, which it is impossible to communicate by correspondence, but which, if known, might materially change the whole character of the answer given. To the inquiries proposed, we answer as follows :

1. The Deputy Provincial Grand Master, in the absence of his principal, is fully empowered to suspend Lodges or individuals, subject to the final decision of the parent Grand Lodge of England. By the English Constitutions, Prov. Grand Masters are authorized to be appointed for the Provinces, by the Grand Master. By this appointment, for which a patent is issued, the Brother holding it is invested with rank and power, in his particular district, or Province, similar to those possessed by the Grand Master himself. He may hold Provincial Grand Lodges at his pleasure, and appoint all his officers, except the Treasurer, who is to be elected. He may preside in every Lodge he visits, within his district; hear and determine all subjects of Masonic complaint, or irregularity respecting Lodges or individual Masons, and may proceed to inflict admonition, fine, or suspension, until the next meeting of the parent Grand Lodge, when the proceedings, stating the offence and the law applicable to it, together with the decision, are to be transmitted to the Grand Master. He may also summon any Lodge or Brother, within his district, to attend him, and "to produce the warrant, books, papers, and accounts of such Lodge;" and for non-compliance with this summons, he may suspend the Lodge or Brother, as the case may be.

Such are the general powers of Provincial Grand Masters, under the English Constitution. They are full, ample, plenary powers,—such as no other officer than the Grand Master, or one to whom his powers had been fully delegated, would be authorized to exercise. The Prov. Grand Master is, therefore, the Grand Master within his district. He acts for and with the powers of his principal, to whom, and the Grand Lodge, as the supreme authority, he is alone responsible for his acts and doings. But, can he lawfully delegate these already delegated powers to another? In ordinary cases, powers so derived cannot be delegated, that is, a delegate may not ordinarily invest a third person with the authority which has been entrusted to him by his principal. There would be no security in such a proceeding,—no determinate length to which it might be carried. The principal could never know in whom his powers were invested, nor by whom exercised. The representative cannot, therefore, ordinarily, delegate his powers to another. He must exercise them himself, or return them to his principal. But this general rule does not hold in the particular case under consideration. An exception is here made, by express constitutional provision. "To insure the regular performance of the duties of the Provincial Grand Master," (we quote from the Constitutions of the Grand Lodge of England,) and to prevent the inconvenience which must arise from the neglect of them, he (the Prov. Grand Master,) may appoint a deputy to execute *all* the functions of the office in his name, and may, for this purpose, invest him by patent, under his hand and seal, with all the requisite powers, during pleasure." The Deputy, therefore, when so appointed, stands to his principal in the precise relation in which the latter stands to the Grand Master. In the absence of his principal, he is as fully the Grand Master within his district, for the time being, as the former would be, if present; unless he is specially restricted by the terms of his patent. Whatever act the Provincial Grand Master may lawfully do, may, in his absence, be done by his Deputy.

Our correspondent will therefore perceive, that it is clearly within the powers of the Deputy Prov. Grand Master, in the absence of his principal, to suspend either a Lodge or a Brother, until the cause of suspension shall have been made known to the Grand Lodge of England, and the pleasure of that body ascertained. An appeal, however, in all cases, lies from the Provincial Grand Master to the Grand Lodge, or Grand Master, of England.

2. The suspension of a Lodge does not remove a suspension previously imposed upon one of its members. If this were so, then, by the same rule, the erasure of a Lodge from the roll of the Grand Lodge, would restore a Brother who had been previously expelled by it from the privileges of the Institution, however unworthy he might be. This would be a looseness of proceeding not sanctioned by Masonic law; which, though tolerant, is always just to itself. The accused would still stand suspended, though the Lodge with which he was affiliated, should entirely cease to exist. Nor is there any power in the Constitution of England to restore him, unless he has been improperly suspended, before the expiration of his term of suspension. The absence of such a power in the Constitutions, is manifestly an oversight in the Grand Lodge; for, it exists as an original inherent power in all Grand Lodges. The provision of the Constitution is, that if the Grand Master, or a Prov. Grand Master, shall be "satisfied that any Brother has been unjustly or illegally suspended, removed, or excluded, from any of his Masonic functions or privileges, by a Lodge, within his district or province, he may order him to be immediately restored, and may suspend, until the next quarterly communication, the Lodge that shall refuse to comply with such order."

Our correspondent will see, that unless the Prov. Grand Master is satisfied that the Brother has been "unjustly or illegally suspended," there is no power to restore him, before the expiration of the full term for which he has been suspended. At least, there is no such power in the Provincial Grand Master, or in any other Masonic authority, short of the parent Grand Lodge itself; and that body can exercise such power only by virtue of an authority above its own Constitutions. But however this may be, it is certain that the suspension of the Lodge in question did not restore the suspended Brother.

3. A Brother, under the ban of suspension, cannot be a "proper candidate" for any office in Masonry; nor can he be allowed admission into any Masonic Lodge. He is as effectually and thoroughly cut off from Masonic privileges and intercourse, as though he were expelled, or had never been made a Mason. The suspension of his Lodge does not restore him. He therefore remains suspended. If however he were restored by the Prov. Grand Master, as provided by the Constitutions,—and we have an inkling that such was the case, though our correspondent does not say so,—then he was a lawful, if not a "proper candidate," for the Mastership, or any other office within the gift of his Lodge. His restoration placed him, Masonically speaking, in good standing among his Brethren. It placed him on the same level with them, though the plumb-line in his hand may hang a little awry.

Our correspondent will accept this answer to his inquiries as the best atonement we can offer for past neglect.

GRAND LODGE OF CALIFORNIA.

We were agreeably surprised in the early part of the last month, by the receipt of official intelligence of the organization of the "Grand Lodge of Free and Accepted Masons, for the *State* of California." California ought to have been a *State* more than six months ago, and would have been, had not the ultraisms of the day unfortunately fastened themselves upon the councils of the nation. But she can afford to bide her time. Her star is rapily approaching the zenith; and no power can stay its progress, short of that which enable the prophet of other days to stay the sun in its course. Her destiny is fixed and certain as the laws of progress. And although our Brethren have anticipated an inevitable future occurrence, and given to their Grand Lodge a title, the legality of which has not yet been consummated, we cannot doubt that the right-hand of fellowship will be readily and cheerfully extended to them, by the Grand Lodges of the Union.

The establishment of the G. Lodge in question is an event of so much interest, and so distinctly marks the rapid progress of the Order, not only in the newly acquired territory, but throughout the world, that the details cannot be otherwise acceptable to our readers.

A convention of the Masons in California, was held at Sacramento, city, on the 17th of April last, of which R. W. Charles Gilman, P. G. M. of Maryland, was chosen Chairman. A committee was appointed to examine the credentials of the delegates present. The following is their report:—

"*Sacramento City, April* 17, 5850.

"The Committee appointed this morning for the purpose of examining the credentials of Representatives to this Convention, respectfully report:

"That they have examined the Charters of California Lodge, No. 13, Connecticut Lodge, No. 75, and Western Star Lodge, No. 98, the Dispensation of New Jersey Lodge, and the credentials of the representatives of said Lodges, and of the representative of Benicia Lodge, and have ascertained the following facts, viz:

"The Dispensation of New Jersey Lodge bears the seal of the Grand Lodge of the State of New-Jersey, and the signature of Edward Stewart, Deputy Grand Master of that State, and is dated March 1, A. D. 1849, A. L. 5849. This Dispensation authorizes Brs. Thomas Youngs, Moses W. Personett, John B. Clark, and others, to open a Lodge in the Territory of California, with power to continue the same through themselves or their successors, until the next regular communication of the Grand Lodge of New Jersey, or until their Charter is granted. Brother Thomas Youngs, named in said Dispensation as the first Worshipful Master of the Lodge authorized thereby to be opened, conveyed the same to Brother John E. Crockett, and certifies this fact on the back of the Dispensation. With the authority thus granted, Br. Crockett opened New Jersey Lodge in Sacramento City, on the fourth day of December, 1849, and said Lodge is now in active and successful operation. Its legally authorized representatives to this Convention, are Brs. W. N. Doughty, Worshipful Master; Berryman Jennings, Senior Warden; and A. G. Hartt, Junior Warden.

"The Charter of Western Star Lodge was granted by the Grand Lodge of the State of Missouri, to Brs. Saschel Woods, W. Master; L. E. Stewart, S. Warden; and Peter Lasson, J. Warden. It bears date May 10th, A. D. 1848, A. L. 5848, and has the signatures of the Grand Officers and the seal of the Grand Lodge of Missouri affixed. This Charter authorizes the Brethren named to open and hold a Lodge in Benton City, Upper California, to be called Western Star Lodge, No. 98. Br. S. Woods, accordingly, opened said Lodge, in Benton City, on the 30th of October, A. D. 1849, which is now performing Masonic Work. Its duly qualified representatives to this Convention, are Brs. J. Wilcoxson, T. E. Gray, and C. Clark.

"The Charter of Connecticut Lodge, No. 75, is dated January 31, A. D. 1849, A. L. 5849, and bears the signatures of the Grand Officers and the seal of the Grand Lodge of the State of Connecticut. It grants full power to Brs. Caleb Fenner, W. Master; James W. Goodrich, Senior Warden; and Elizur Hubbell, Junior Warden, to open and continue a Lodge in the Territory of California. Connecticut Lodge was, therefore, opened in Sacramento City, by Br. Fenner, on the 8th day of January last, and continues in successful operation. Its representatives to this Convention, legally qualified, are, Brs. J. A. Tutt, Worshipful Master; L. J. Wilder, Senior Warden; and B. B. Gore, Junior Warden.

"The Charter of California Lodge, No. 13, authorizes Brs. Levi Stowell, W. Master; Wm. Van Vorhees, Senior Warden; and B. F. McDonald, Junior Warden, to open and hold a Lodge in San Francisco. This Charter bears date Nov. 9th, A. D. 1848, A. L. 5848, and has affixed the seal of the Grand Lodge, and the signatures of the Grand Officers of the District of Columbia. In conformity with the authority thus derived, Br. Stowell opened California Lodge, in the city of San Francisco, in October, 1849, and was re-elected Worshipful Master on St. John's day last, which office he still retains. This Lodge is also in successful operation, and is duly represented in this Convention by Brs. Charles Gilman, Jonathan D. Stephenson, and John H. Gihon, whose credentials bear the signatures of the officers present at the last meeting of California Lodge.

"Your Committee have also examined the credentials, properly drawn and certified, of **Br.** B. D. Hyam, from Benicia Lodge, located at Benicia; but they have not received either a Dispensation or Charter, or any other Masonic information of the existence of said Benicia Lodge.

"All of which is respectfully submitted.

W. N. Doughty,
John A. Tutt, } *Committee.*
John H. Gihon,

The foregoing report having been been duly considered, the following resolution was offered and adopted :

Resolved, That in the judgment of this Convention, California Lodge, No. 13 ; Connecticut Lodge, No. 75 ; and Western Star Lodge, No. 98, are legally constituted and chartered Lodges of Free and Accepted Masons, and that the representatives of said Lodges here present are duly authorized and qualified to organize and constitute a Grand Lodge for the State of California.

On the 18th, Br. J. D. Stevenson offered the following preamble and resolutions, which were adopted :

Whereas, The representatives of the several Lodges of Free and Accepted Masons of California, assembled at Sacramento City on the 17th April, 5850, have assurance that there are in successful operation in California, the requisite number of duly and constitutionally warranted Lodges to authorize the formation of a Grand Lodge for the State of California ;

And Whereas, it has been made to appear that Delegates from said Lodges are now present, clothed with sufficient authority to organize and constitute such a Grand Lodge, therefore

Resolved, That the representatives of the several duly warranted Lodges now in operation in California, and present at this assemblage, proceed to the organization of a Convention for the formation of a Grand Lodge for the State of California."

A Committee was then appointed to draft a Constitution for the proposed Grand Lodge. On the 19th, this Committee submitted their report, which, having been fully discussed, was unanimously adopted. Whereupon it was resolved, "that a Lodge of Master Masons be opened for the purpose of organizing and opening, in Masonic form, the Grand Lodge of Free and Accepted Masons for the State of California." This Lodge was officered as follows :—

R. W. Charles Gilman, Master ; Jonathan D. Stevenson, Senior Warden ; W. N. Doughty, Junior Warden ; B. D. Hyam, Secretary ; B. Jennings, Senior Deacon ; B. B. Gore, Junior Deacon ; Joseph C. Derby, Tyler.

The Lodge was opened in ancient form, for the election of Grand Officers. The following is the result of the election :

M. W. Grand Master, Br. Jonathan D. Stevenson ; R. W. Deputy Grand Master, Br. John A. Tutt ; R. W. Senior Grand Warden, Br. Caleb Fenner ; R. W. Junior G. Warden, Br. Saschel Woods ; R. W. Grand Secretary, Br. John H. Gihon ; R. W. Berryman Jennings, G. Treaurer.

It is not perhaps worth while to inquire into the technical propriety of this course ; though we are of opinion, that it was fully competent, and would have been more in conformity with the ancient usage in such cases, had the Convention itself proceeded to the election of offices for the Grand Lodge, without the intervention of a Lodge, created in the questionable manner stated. The officers were, however, virtually elected by the Convention. The new Grand Master was Installed by Br. Gilman, whom, we are pleased to note, is still, as ever, active in his Masonic duties.

The Grand Lodge having been thus organized, Br. Gilman offered the following resolution, which was adopted :

Resolved, That the following Order be endorsed on the back of the Charter of Connecticut Lodge, viz ;

"This Charter having been submitted to the Grand Lodge of the State of California,

"Ordered, That the Lodge be recognized as a legally constituted Lodge, under the jurisdiction of the Grand Lodge aforesaid, by the name of Tehama Lodge ; and that this Order be signed by the Most Worshipful Grand Master, Right Worshipful Deputy Grand Master, and Grand Wardens, and countersigned by the Right Worshipful Grand Secretary."

On motion of Br. Gray, *Resolved,* That the same Order be endorsed upon the Charter of Western Star Lodge, with the exception that the original name of said Lodge be retained.

On motion of Br. Gilman, *Resolved,* That the course last above named be adopted in regard to the Charter of California Lodge, if the Lodge should so desire.

The Committee to whom was referred the petitions from the Delegates from New Jersey and Benicia Lodges, presented the following Report, which was received and read, its suggestions adopted, and the committee discharged.

"*Sacramento City, April* 19, 1850.

"To the Most Worshipful Grand Master, R. W. Grand Wardens, and Members of the Grand Lodge for the State of California :

"The Special Committee to whom was referred the petitions from New Jersey and Benicia Lodges,

"Report, That they have had before them the Dispensation and books of proceedings of New Jersey Lodge, and are of opinion that the prayer of the petitioners should be granted. And as respects Benicia Lodge, that not having had either the Dispensation or books of proceedings before them for inspection, they recommend that, upon the submission of those documents to the M. W. Grand Master, if he should find their work to be in accordance with the usages of the Order, he cause a Charter to issue in accordance with their petition.

"Respectfully submitted.

Charles Gilman,
John A. Tutt,
Thomas E. Gray."

We have not found leisure to examine the new Constitution, very critically ; but it has manifestly been drawn with some care, and, from the known intelligence and experience of many of the Brethren composing the Convention, is, doubtlessly, unexceptionable in its provisions. We extract from it as follows :—

"Revenue.—*Sec.* 1. The fee for instituting a subordinate Lodge shall be Two Hundred and Fifty Dollars—One Hundred and Fifty Dollars of which shall be paid upon the receipt of a Dispensation, and One Hundred Dollars when a Charter shall have been granted; but upon the issuing of a Charter, in a case where no previous Dispensation shall have been granted, the whole amount of Two Hundred and Fifty Dollars shall be required. And every Lodge, upon receipt of its Charter, shall pay the Grand Secretary the sum of Twentyfive Dollars for engrossing the same and affixing thereto the seal of the Grand Lodge.

Sec. 2. Each Lodge shall pay into the Treasury of the Grand Lodge the sum of Three Dollars for every Degree conferred upon candidates, the sum of Five Dollars for every adjoining member—and Five Dollars and Fifty Cents, semi-annually, for each contributing member.

Sec. 3. There shall be paid into the hands of the Grand Secretary, for the use of the Grand Lodge, Five Dollars, by the applicant, for every Diploma granted to a member of a subordinate Lodge; but no Diploma shall issue except upon the presentation of a certificate from the Secretary of the Lodge of which the applicant is a member, of his good and regular standing therein. Such Diploma, when issued, shall be signed by the Grand Master, or Deputy Grand Master, and countersigned by the Grand Secretary, who shall also affix thereto the Seal of the Grand Lodge.

Sec. 4. For all and every copy of any portion of the proceedings of the Grand Lodge, or of any document in his possession proper to be published, which the Grand Secretary shall be required to make, he shall demand and receive, for the use of the Grand Lodge, Fifty Cents for every one hundred words."

"SUBORDINATE LODGES.—*Sec.* 3. Each Subordinate Lodge shall assemble for work at least once in every calender month; and if any Lodge shall fail to meet for six successive months, it shall forfeit its Charter.

Sec. 4. All the proceedings, ballotings, and business of the Lodge, except that of conferring the Subordinate Degrees, shall be had and done in a Lodge of Master Masons.

Sec. 5. No Lodge shall confer the three Degrees in Masonry for a less sum than One Hundred Dollars, and the fee for each Degree, as may be regulated by the Lodge, shall be paid invariably in advance.

NEW YORK DIFFICULTIES.

WE are much gratified to learn that PYTHAGORAS LODGE, of the city of New York, has returned to its allegiance under the only legitimate Grand Lodge of the State. At a meeting holden on the 24th May, it adopted, by an unanimous vote, the following resolutions:—

Most of the decisions of the M. W. Grand Lodges of the different States, as well as some in Germany, have been received, and are in favor of sustaining the M. W. Grand Lodge, of which M. W. Br. Willard is Grand Master, as the regular Grand Lodge of the State of New York; and although we acknowledge the justness of the principle upheld by Br. Phillips' party, or at least do not deny it, we all concur that by the manner in which the said party tried to uphold those rights, they converted these very rights into wrong.

Our Lodge therefore deems it her duty, according to Masonic principles, to join the majority, which has been clearly established.

It is, however, the ardent desire of our Lodge, to see these difficulties settled in such peaceable manner as behooves Freemasons, and hopes and trusts, that all Brethren will remember, that only by calm consideration and forbearance, according to true Brotherly love and regard, such result can be attained—and that all of us ought to be willing to sacrifice personal feelings, if thereby the general welfare of our noble Craft and Fraternity can be promoted.

Pythagoras Lodge, No. 36, is ready to do all and every thing on her part, to contribute towards this end, and confidently hopes and expects, that all her beloved sister Lodges will assist her therein. She has therefore instructed her delegates to the M. W. G. Lodge to propose at the next June communication, the following resolutions, which without taking away any of the rights of the old Past Masters, may serve as a compromise between the two opposing views.

Resolved, That the old Past Masters and present Masters of Lodges, be reinstated into their rights, according to Compact of 1827, and retain their right of voting in the Grand Lodge, as long as they are, and remain, active members of subordinate Lodges.

Resolved, That of all Masters of Lodges to be hereafter elected, and becoming Past Masters—of such Past Masters, the last presiding *only* shall have the right of voting.

Resolved, That all suspensions and expulsions of Brethren, in consequence of these existing difficulties, shall be revoked, and that such Brethren be reinstated into their rights, as soon as they acknowledge the M. W. Grand Lodge.

Although we might not be disposed, were we attached to the Grand Lodge of N. York, to adopt all the propositions contained in the foregoing, we cannot but commend the fraternal spirit in which it seems to have been written. We have always esteemed Pythagoras Lodge as one of the best regulated and active Lodges in the city, and it was with much regret that we learned that it had identified itself with the recusant Lodges. It is with corresponding gratification that we witness its return to the path of duty; and this gratification is greatly enhanced by the consideration, that our excellent and kind hearted Brother CHARLES F. BAUER, whose suspension as the representative of the Grand Lodge of Hamburg, was noticed in our last number, is a member of this Lodge, and one of the Committee who reported the preceding resolutions. We cannot, therefore, doubt that the Grand Lodge of Hamburg will restore to him his commission as its representative; an appointment which he has held for several years, and the duties of which he had always, prior to the event referred to, discharged in a most acceptable manner. We never for a moment doubted the conscientious rectitude of his intentions, even in that; though we deeply regretted that he had allowed the influence of others to lead him in "crooked paths." Experience, however, is a good teacher, though often a hard master.

FUNERAL HONORS TO THE LATE COMMODORE RODGERS.

BR. MOORE:—On Wednesday, June 5th, the remains of Commodore GEORGE W. RODGERS, were interred at New London, with Masonic and military honors. He died in Rio Janiero, in 1832, and his remains were brought to this country, by the United States Ship Lexington. The funeral procession was preceded by Union Lodge, of New London, (of which he was a member,) together with a large delegation from Somersett Lodge, of Norwich. Gov. Seymour, and suit, also joined in the procession. The coffin was borne by eight sailors, detached from the Brooklyn Navy Yard for that purpose, and the procession moved to the cemetery, with solemn tread, to the beautiful, but mournful dirges, that were so exquisitely executed by the Marine Band of Governor's Island. After the reading of the solemn burial service of the Episcopal Church, by the Rev. Mr. Hallam, the W. M. of Union Lodge performed the appropriate Masonic ceremonies, in a highly creditable manner, and the impressive scene was closed, with the usual number of vollies, which were fired with accuracy and precision,—it was an interesting day, that consigned to the dust of his native land, the remains of a distinguished Brother, and gallant officer, who had borne the flag of his country to honor and to victory.

In the evening, the Brethren of Union Lodge, returned with their Brethren of Somersett Lodge, to Norwich, and joined them in the dedication of a new and commodious Hall, which has been fitted up in Uncas Hall Building. It is a neat and tasty Lodge Room, and is conveniently arranged for the purposes of the Order. An address was delivered on the occasion by Rev. Giles M. Eaton, in which he sketched the early and modern history of the Order, and noted some of the objections that are urged against it. He closed with an interesting history of Somersett Lodge, from its institution, in 1795, to the present day, and appropriate reflections that were suggested thereby. Thus has passed a day full of mournful and instructive lessons, and fraught with interesting associations.

G.

CABALA ABOTH.

BY BR.˙. G.˙. F.˙. YATES.

CHAPTER IV.

R. W. Br. Moore:—In the further prosecution of that particular department of our subject to which I have thus far mainly confined my observations, it becomes important to take some notice of the materials on which writing was executed in olden times.

The most ancient manner of writing was unquestionably by carving, cutting, engraving or staining figures or letters on metal, (copper or lead,) stone, natural or artificial (e. g. brick,) and on wood. The bark of trees, and other similar substances were used in times less ancient. The oldest monuments of the Chaldeans and Egyptians were of the character first described. Josephus tells us that this mode of recording ideas obtained before the days of Noah. It is said moreover of the Chaldeans, that they engraved their astronomical observations on brick or manufactured stone. The laws of Moses, as we learn from holy writ, were engraved on tables of stone. The passage in Isaiah,[*] "go write it before them in (on) a table (tablet) and note it in a book," the seventy say, should read, "write them on the *bushtree*." If the rendering of the seventy is correct, the most that can be proved by it, is that tablets of wood were used for writing on in the days of Isaiah.

To descend to later times, Solon engraved his general laws on tables of stone, and his particular laws on those of wood. The former were of a *triangular* form and were called "Kyrheis," the latter of *square* form and were called "Axones." The ancient Greeks and Romans for epistolary correspondence used little tablets of wood covered with wax which they wrote upon with a metalic bodkin. These tablets were tied together with a flaxen thread and sealed with a sort of wax obtained from Asia. Their books were doubtless made in a similar way on wooden tablets with or without the waxen covering; and more anciently plates of stone or metal instead of wood may have been in requisition.

What sort of book it was that Job had in his mind's eye when he penned the sentence "O, that my words were now written, that they were printed in a book;"[*] and again, "O, that my adversary had written a book, surely I would take it on my shoulder,"[†] it is difficult to determine. But he doubtless intended by these expressions a permanent record of some kind, and on some portable material. Job, it will be recollected, was a Chaldean, and flourished before the migration of Abraham to the land of Canaan. It is said that the book of Job was originally written in Syriac or Arabic characters, and in hieroglyphics: But this is a nicety about which nothing positive can be ascertained. It sufficeth that he did write before Abraham's colony was founded; and as a necessary inference, writing must have been known before the pentateuch was written.

The position that writing was unknown until the days of Moses, is further disproved by two facts, which I am aware have been mooted, but with how much reason, the reader can form his own judgment. The first is, that inscriptions giving an account of the mysterious sciences were found on a stone pillar in the land of Syria, which were alleged to have been made by Seth the son of Adam, or by Enoch the great-grandfather of Noah. Whether the date of these inscriptions was inferred from the characters used or from the purport of the inscriptions, or rested upon tradition, is not averred. If founded upon tradition merely, it is not from that circumstance necessarily unreliable, because it is well known, that Heroditus and other standard writers of ancient history, resorted to this fountain alone for many of their most material historical facts.

Our illustrious Brother Dr. Anderson, in his history prefixed to his venerable work entitled "the new book of Constitutions of the ancient and honorable Fraternity of Free and Accepted Masons," alludes to the tradition so carefully preserved by "the R. A. Masons of the first temple," in regard to the *two pillars* of which the one described by Josephus, alone remained in his day. It may be noted here, that Masonic tradition ascribes these pillars to Enoch and not to Seth; and this tradition is corroborated by the statements of several old authors, by whom these pillars are denominated "Enoch's pillars." One traditionary account represents them as having been constructed, the one of stone and the other of brick, while the other account, (which the Freemasons have adopted,) states that the one pillar was constructed of stone or marble, and the other of brass, of which the former survived the great inundation, and was seen by Josephus.

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[*] Is. ch. xxx. v. 8.

Job, ch. xix., v. 23.

[†] Job, ch. xxxi., v. 35.

The second fact to which I refer, is, that Enoch was the author of a book of prophecy. This is a fact which cannot be gainsayed, since the apostle Jude in the fourteenth and fifteenth verses of his Epistle so particularly alludes to it. It may be objected, that Jude's quoting a single passage from the book, affords no evidence that the whole book, as we now have it, is the work of divine inspiration: It may with equal reason be argued that *all* the writings of the so called heathen philosopher, from whom St. John quoted the first verse of the first chapter of his gospel, were divinely inspired. To discuss in all its amplitude the question of the authenticity of this Book, would lead me too far astray from my legitimate design. On this head I have only to say that those who unqualifiedly denounce the Book of Enoch as a fiction, are reduced to the inevitable dilemma of rejecting the Epistle of St. Jude as uncanonical, or of believing that the antediluvian patriarch in reality wrote such a Book. The author of the "Zohar" (written in the Chaldee tongue) thinks it might have been rewritten by Noah; and we know it has been rewritten many times since; and it would be singular indeed if it had passed through so many editions from age to age without some of the interpolations and corruptions which all other ancient writings, without exception, have undergone.

The Book which now goes by the name of the Book of Enoch, contains in addition to the Book out ot which St. Jude makes his quotation, several other tracts designated by the Rev. Edward Murray,[*] as the 2d ancient Book, the Book of prophecy, the 1st and 2d book of the watchers, the 1st and 2d book of secrets, the 1st and 2d vision of Noah, and the Book of Astronomy. What portions of these several tracts are apocryphal, or consist of interpolations by the old Jewish and Christian writers, it is impossible at this late day to determine; but that some portions are so, there is internal evidence of in the books themselves.

The Ethiopic version of this curious work, was found in Abyssinia by that enterprising traveller Bruce, who procured three copies of it, one of which he deposited in the library, at Paris, another in the Bodlin library at Oxford, and the third he carried home. In the Abyssinian canon it occupies its proper place before the book of Job. The subject of the book is given by Kircher, who possessed some fragments of a Greek version (a) of it, as "a series of visions respecting the fallen angels, their posterity the (c) giants, the crime (d) which occasioned the deluge, the mysteries of heaven, the place of the final judgment of men and angels, and various parts of the universe seen by Enoch and related by him to his son Methuselah." Some Greek fragments of this Book were collected by Dr. Grabe and published in his "spicilegium patrum" or "gleanings of the fathers.' In these fragments the stars and their influence (here is the germ of astrological science) are treated of, the descent of the angels, their familiarity with "the daughters of men,"(f) and the giants (c) born of them.

In the Enochian history of the angels, it is said that they instructed their descendants,' "mighty men—men of renown"[**] in the arts. The archangel Uriel is said to have been the instructor of Enoch in the knowledge of the laws and motions of the heavenly luminaries.(g) He was lauded as the father of astronomy, as Jabal was "of all such as handle the harp and organ," and *Tubalcain* of every artificer of brass and iron."[†]

In the Zohar before referred to, which was a repository of some of the doctrines of the Jewish Cabala, the Book of Enoch is represented as containing traditions that had been carefully preserved from the remotest ages. I subjoin an extract from the Zohar appropriate in this place. "The Holy and Blessed one raised Enoch from the world to serve him, as it is written 'for God took him.' God showed him all the repositories of the superior and inferior kingdoms. And he showed him the tree[*] of life, respecting which Adam had received his command, its leaves and its branches. We see all in his Book."

Noah, alarmed at the wickedness of mankind, consults Enoch his great grandfather, who informs him that the Almighty would destroy the human race with a flood of waters; but that the angels whom the waters could not affect, would be punished by a flood of fire—a catastrophe which seems to be hinted at by the Saviour of the world[‡] and by St. Peter.[§]

It is not without reason, that I allude to the angels in connection with the Masonic cabala; for the Brethren of the high Degrees, are made familiar with the names of the Cherubim, Seraphim, Ophanim and other holy angels,(h) and subordinate powers and intelligences. And moreover in the principal Degree of Christian Masonry, *hades*, and the place appointed for the fallen angels, is treated allegorically.

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[*] See the English translation of "the Book of Enoch the prophet," by Richard Laurie, LL. D.

(a) Dr. Lawrence has adduced proof to show that the Greek version was the same which was known to the fathers of the Christian Church. Irenæus, Tertullian and Clemens of the second century considered it cononical, and so did St. Augustin.

(c) The Hebrew word "Zamzummin," in Deut. ii. 20, translated "giants," means literally, "thinking wickedness," or "wicked intelligencies." This word is supposed to be the same as the Chaldean word "Zuzims," (Gen. xiv. 5.) which signifies "strong."

(d) "Wives led astray the angels of heaven that they might salute them." This sentence from Enoch xix. 2, has (very uncourteously) been brought forward to explain the reason why women should be under the power of their husbands, and as a Key to the expression of St. Paul in 1 Cor. xi. 20, (because of the angels,) while it points out the nature of at least one of the crimes of the antediluvian world.

(f) By "the daughters of men," it is the opinion of some, are intended the female descendants of the apostate Cain.

[**] Gen. vi. 2, 4.

(g) The Almighty appointed angels to preside over nations and cities, and "the sons of Adam were according to the will of the Most High, distributed to governing and guardian angels." So maintain Clemens, Alexandrinus and Eusebius. The following is the septuagint translation of Deut. xxxii. 78, 9. "Ask thy father and he will show thee, thy Elders and they shall tell—When the Most High divided the nations (their inheritance) when he separated, the sons of Adam, he set the bounds of the nations according to the number of the angels of God."

(h) The holy angels are called "elect," 1 Tim. v. 21, and are commanded by the Archangel Michael, Rev. xii. 7.

[*] Refer to the Tree Alphabets in a subsequent chapter.

[†] Gen. iv. 21, 22.

[‡] Mat. xxv. 41.

[§] 2 Pet. ii. 4.

The Essenes who were devoted to the ascetic and spiritual, or as modern Freemasons would term it, the speculative department of the mysteries, made it an important point in their cabala to preserve the names of the angels. Their system was analogous to that of Basilides, and his *Abraxas* and *Abracadabra*. As the Brethren of the Masonic Fraternity, have in some way connected this system with their own cabala, I here insert the mystical word in the charmed manner it was anciently written. I do not remember ever to have seen more than one Masonic author allude to it, and he merely gives the word in its mystical form, without the least explanation.

In this connection I deem it pertinent to hazard the opinion, that much of our misconception of matters relating to the other world, arises from the inadequacy of the English language, to express truly without great circumlocution, ideas clearly conveyed in the more philosophic languages of the ancients. Hundreds of words in the holy scriptures as well as in the books of the ancient philosophers are mistranslated. The Greek words "Theos," and "Theoi," and the Hebrew words of the same import, if translated "spirit," or "spirits," "intelligence," or "intelligences," would give the idea intended more truly, than "God," or "Gods." Basilides gave to God the name of *Abracar*, because he was, as he said, the author of 365, i. e. the 365 days in the year, and hence he wrote the word "Abracadabra," as a charm or talisman, because, the value of the letters composing that word was 365 in the aggregate, each letter in the Hebrew standing for a figure. Upon the same principle, the word Abraxas was written in Greek, thus

Α Β Ρ Α Ξ Α Σ
1+2+100+1+60+1+200=365.

Basilides, it is said, ascribed seven subordinate gods, or angels, to the Supreme Deity, who presided over the heavens, besides 365 powers or intelligences.

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THE EUROPEAN MASONIC CONGRESS OF 1848.

We are indebted for the following condensed report of the proceedings of the "Masonic Congress," held at Basil, in Switzerland, on the 24th September, 1848, to the London Masonic "Magazine and Review;" for which journal it was translated from the "Astrea." The report will be acceptable to those of our readers who feel an interest in the current history of Masonry on the European continent. The following Lodges were represented in the Congress.

Basel—"Zur Freundschaft und Bestandikeit," . . .	by 46	members.
Aaron—"Zur Brudertreue,"	" 14	"
Berne—"Zur Hoffnung,"	" 8	"
La Chaux de Fonds—"l'Amitie,"	" 6	"
Lausanne—"Esperance et Cordialite," . . .	" 6	"
Locle—"Les Vrais Freres Unis,"	" 5	"
Neuenburg—"Fred. Guillaume, a la bonne Harmonie," .	" 2	"
Strassburg—"Les Freres Reunis," . . .	" 2	"
" "Les Trois Epoques,"	" 1	"
Winterthur—"Accacia,"	" 2	"
Zurich—"Modestia cum Libertate,"	" 14	"

A large number of visiting Brethren, from the Orients of Lubec, Hanover, Muhlhausen, Geneva, and Amsterdam, also took a part in the work. The Lodges of Hamburg, Darmstadt, Mannheim, Stuttgardt, and Karlsruhe, had also appointed deputies; but they were prevented from attending, partly through their own private affairs, and partly by the revolution which broke out in Lorrach, in upper Baden, about six miles from Basel, on September 21. This revolution had a most injurious effect upon the Congress; for, it not only kept back the deputies from the above-named Lodges, but it also prevented many of the Brethren, belonging to the Baden Lodges, from attending. One zealous Brother was obliged to steal through Struve's corps, shortly before the engagement at Staufen, at the risk of being hung as a Spy, if he had been discovered. In consequence of the German Brethren not being allowed to take a part in the discussion, and many of the French Brethren being unable to attend on account of the disturbances, the extent of which it was impossible to calculate in the first moments of excitement, the M. W. G. M. was induced, on the evening of Sept. 22, to propose that the sitting of the Congress should be shortened, and that it should close its labors on the evening of Sunday, Sept. 24, instead of being kept open until Monday, Sept. 25, as was originally intended. The members of the Swiss Grand Lodge, and the other Brethren present, having sanctioned his proposition, they promised their assistance in carrying it into effect. The Congress was preceded by a meeting of the Swiss Grand Lodge (Alpina,[*]) the Committee of management, and the deputies from the various Lodges, on the morning of Saturday, Sept. 23, in a large saloon of the Stadt Casino, which was properly fitted up and decorated for the purpose, and which was open to the whole of the Swiss and foreign Brethren who were assembled; none but the members of the Grand Lodge, and the duly authorized deputies from the other Lodges, being allowed to take an active part in the proceedings. The addresses were delivered according to the seniority of the Lodges.

The propositions of the Committee of Management were made by the M. W. G. M. Br. Hottinger, of Zurich, and his Prov. G. M. Br. Keller, and approved by the votes of the Brethren. The alms, which had been collected by the different Lodges, were handed over by their deputies to the Grand Treasurer, and appropriated to the use of the *Vachtelen*—an institution for orphan children in the Canton Berne, according to the vote of the previous year.

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[*] This Lodge returns a representative to the Grand Lodge of England, the communications of which are punctually observed, and properly obeyed, by a worthy and highly respectable member of the Craft, Bro Bonorandi.—Ed.

At two P. M., on Sunday, Sept. 24, the labor of the Masonic Congress commenced. The usual summons (as known amongst Masons) of the W. M., Br. Bremmer, having proclaimed that the Lodge was duly prepared for the reception of Brethren, they entered Grand Lodge, two and two, a band of music playing until all the Brethren were seated.

The Grand Lodge was then opened in due form by the M. W. G. M., after which an ode was sung, accompanied by a band of music.

The M. W. G. M. saluted the visiting Brethren, and thanked them for their attendance.

Br. Hoffman, of the Orient of Basel, returned thanks on behalf of the French Brethren; and, in doing so, alluded to the fact that it was owing to the exertions of the members of the Lodge *Des Freres Reunis a Strasburgh*, that the Congress was held at that time, and in that place.

An introductory address by the M. W. G. M. was then delivered, in which he alluded to the origin of the first Masonic Congress in Steinbach, and to the proceedings of its first sitting in Strasburg, in 1846, at which various Masonic questions were mooted and discussed. A second sitting was held in 1847, in the Orient of Stuttgardt, under the protection of the Lodge *Wilhelm zur aufgehenden Zonne;* when the subjects its labors were discussions upon several questions, which were forwarded by circulars previous to its meeting, by the members of the Lodge *Wilhem z. a. Zonne,* to the Orient in the neighborhood. The Brethren of the Lodges in this place were invited to a third sitting; and at the same time three questions were proposed for discussion, which were intended to work a further progression by gently unfolding and extending the principles of Freemasonry. This extension, it was urged, ought not be either sudden or violent in its character, but to proceed cautiously and slowly in the path of past experience, carefully avoiding all rash steps on the one hand, and fear on the other. The difficulties which are opposed to a more extensive (continental) diffusion of Freemasonry, were stated to be, in the opinion of the M. W., of different kinds: indifference, the want of energetic desire to extend its benefits, and a design (on the part of many unacquainted with the principles of the Order) to prevent the fulfilment of Masonic duties. The desire (he acknowledged) is for the most part good, but not strong or active enough. It was, therefore, (he continued to argue,) above all things, necessary to strengthen this desire; and in order practically, to do so, that a clear perception of design should be obtained. To enlighten, and to enrich this perception, was the object of the present Congress; it was in this sense, and with this intention, that the Congress was opened; no less than for a free communication of sentiment, with the hope and anxiety that Fraternal benevolence would preside over all their deliberations.

The regulations agreed to at Steinbach were then read by the M. W. Br. Hoffman.

Discussion arose upon the first question, which was in form to this effect;—What can, and what ought Freemasonry to contribute towards the welfare of mankind, locally, nationally, and internationally?

The Orator,[*] Br. Schneider, read the answer of the W. M. of the Lodge *Wilhelm z. a. Zonne*, B. Krebs, who was prevented from attending personally. It ran to this effect; that, "Locally, Freemasonry ought to strive to make every Brother a good citizen, a good father, and a good neighbor, whilst it ought to teach him to perform every duty of life faithfully. The Mason ought to conduct himself towards his own family with kindness and love; to assist his neighbor whenever he needed it, to subdue his own passions, and to strive to correct the failings of his neighbors by showing them a good example. Nationally, a Freemason ought to strive to promote and to maintain the welfare and the honor of his native land, to love and to honor it himself, and, if, necessary, to place his life and fortune at its disposal. Internationally, a Freemason is bound to go still further; he must consider himself as a member of that one great family—the whole human race—who are all children of one and the same Father; and that it is in this sense, and with this spirit, that the Freemason ought to work, if he would appear worthily before the throne of Eternal Truth and Justice."[*]

The plan[†] of Br. Young, D. G. M. (Professor of Anatomy in the University of Basel) on the first question, inculcated the fundamental principles of Freemasonry, which he maintained have ever been:—Brotherly Love, Philanthropy, and Mutual Assistance. To these qualities, Freemasonry of the present age has also added Self-knowledge. He argued further, that Masons ought to be men of truth and honor, and, as such, ought to form an indissoluble bond of love and friendship. "Our honorable Fraternity," he went on to say, "was, in its original form, purely Christian, as might be sufficiently proved by the universal laws of Freemasonry. The life giving element of Freemasonry must be the Christian. We require Christians," he said, "in the Lodge," if we would progress in the paths of every moral and social virtue. Christian morality has passed through various stages of reformation or explanation, and is still capable of being further reformed. Freemasonry must be active, and assist this progress. Every individual Mason must be educated; and the Lodge ought to be his school—the place of exercise for freedom, truth, and wisdom, in every Christian sense of these words." In continuation of these observations, Br. Young further remarked:—"Whether the boundaries of the various nations will ever be removed, or not, is a question. If it were the will of the Supreme to remove national differences, why has he given us so many different languages? The nations must remain within their own boundaries, in order that one may set a good example to the other. To give up national characteristics is treason to ourselves. Schools, laws, churches, costume—all are national; and Freemasonry must also have a national character. Every Lodge is in itself local and individual; and if it improve itself worthily in this character, then it can become a link in the one great chain which unites all." The Worshipful Brother concluded, by observing that, "A powerful, strong, and local formation is necessary, before a Lodge can raise itself with profit to the position of a national Institution. To strive for a more universal position is hurtful, and, at the same time vain, because unattainable. From Christianity alone was it possible to form the bond which ought to encircle every nation; but up to this time it had not obtained that universal object. But the Freemason was united by friendship and philanthropy with other nations; and in this sense Freemasonry is cosmopolitan, and ought to become more and more so the longer it exists." He maintained that, "the different political and spiritual education of nations is the greatest difficulty in the way of a universal fraternization; yet Freemasons ought ever to strive to bring about the desired object."

Br. Euklin, of the Orient of Basel, on the first question, observed, that "The fundamental idea of Freemasonry is self-improvement; but also, at the same time, the improvement of others. Freemasonry ought, therefore, to strive to make a *Sunderbund*,—a universal bond, including all mankind." After several preliminary observations, he further intimated, that "The law of life must be, 'What we are to praise, to love, and to understand at the same time;' that our contributions to the three considerations of locality, nationality, and internationality, cannot proceed from any other law, or from any other fundamental idea." He also further insisted, that "The arts and sciences which are cherished and exercised in Freemasonry, as the highest perfection of royal science, are summed up in this—to live and to act worthily; that Freemasonry insists on purity of morals in private life; that he who exercises local industry becomes useful to his more extensive Fatherland, that he who benefits his native country has also a beneficial influence upon other countries; that, locally, we labor principally by precept and example,—nationally, by activity, which has for its object the procuring, nationally, freedom and independence; and that the international objects to be obtained by Freemasonry, rest upon the extension of the great truth, that all mankind are Brethren, and that the whole human race forms one large family."

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[*] The orator in a German Lodge is called a lecturer; and the orations which he delivers are his own composition. The Brothers of British Lodges will not fail to observe this difference.

[*] The coincidence between this explanation of the precepts and principles of Freemasonry in foreign Lodges, will not fail to be noticed by every Brother who rightly appreciates the high and noble principles of the Craft. Truly may it be said that Masonry is not only free, but universally the same wherever to be found.—Ed.

[†] The speeches of the different members are so called; their plans upon the tracing board being understood.—[Ed.

Br. Gelpke, W. M., Hoffnung, Berne, Professor of Theology, followed this speaker to the following effect:—"The Brethren who have preceded me," said the Worshipful Brother, "have considered the question before them in a theoretical point of view. I will consider it more practically. Locally, the Freemason can only work in a Christian sense; but, alas! this is not always the case. The Freemason ought to endeavor, in the most contracted as well as in the most extended spheres, to diffuse and make influential the true spirit of the Order; and this true Masonic spirit is Christian morality. Benevolence is one of the most ancient and distinguishing characteristics of Freemasonry; and this duty is to be performed in all cases of local emergency. In the being of Freemasonry there is further sociability and cheerfulness; and cheerfully and socially the Mason must work in the most contracted, or the most extended spheres. One of the chief duties of Freemasonry is industry; and his industry ought to be intelligent and at the same time moral; thus it would produce both good and wholesome fruit. Freemasonry makes itself felt in public life; inasmuch as it then creates for its members a greater degree of outward respect than they would otherwise enjoy, and enables them to continue so to act and labor as men worthy of the respect which the Craft invariably procures for her most deserving sons: and no wonder that it should be so; for Freemasons search for wisdom. As the chief object of life, it endeavors to form "MEN," in the most noble sense of the word, and, both by precept and example, strives to induce others to become the same. It seeks for LIGHT; and it is on this subject that the Mason ought to be locally employed. Masonic society ought to strive to exercise benevolence on a large scale; to aid and assist benevolent undertakings which exceed the strength of individual Lodges, and can only be perfected by the assistance of united Lodges. The Lodges ought also to be active in enlightening and instructing the Brethren in the paths of wisdom. In an international view, Freemasonry ought to do what has been brought about this day; for here are assembled Freemasons from Switzerland, Germany, and France; while, in the adjoining countries, war and insurrection reign. Masonic feeling and brotherly love have brought the Brethren here; the spirit of humanity hath charmed and induced them to overstep the boundaries of their native countries; so that it is indeed a triumph of the progression of the human spirit towards perfection, that we this day are assembled to celebrate."

In continuation of this most interesting discussion, Br. Sester, Orient, Geneva, *l'Amitie*, stated that he believed the answer to the question submitted to them lies in the very being of Freemasonry; and after a most elaborate and temperate address, concluded his observations with these impressive words, which were listened to in breathless attention, whilst the worthy Brother continued speaking, and were hailed at the conclusion with immense applause:—"We must be active and industrious; with love and earnestness, with perseverance and Brotherly Union, we must go forth to meet the outward world. Let this be the answer to the question before us, and then we shall fill up its parts from the universal principles of Freemasons; thus the Lodges will most assuredly gain more strength; the precepts taught therein will come out more into the light of day; and thus there will exist, not only a more open display of charity and benevolence, but at the same time more positive evidences of the wisdom, strength, and beauty of the Masonic life."

FUNERAL ORATION.

[THE following Oration was recently delivered in England, at the Masonic burial of a deceased Brother, and will be read with interest by our Brethren on this side of the Atlantic. It may also afford some useful hints to Brethren who may be called on to perform a like solemn service.]

ORATION.

"From time immemorial, it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a Brother on his death bed, to accompany his remains to the place of interment, and there to deposit his body with the usual formalities. In conformity with this usage and at the special request of our deceased Brother, whose memory we revere, and whose loss we deplore, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory, before the world, that last tribute of our affections; thereby demonstrating the sincerity of our past esteem and our inviolable attachment to the principles of our Order. Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die—we go on from one design to another, add hope to hope, lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death, when we least expect it, and at an hour which we probably were led to expect might be the most pleasant of our lives.

"What are all the externals of majesty, the pride of wealth, or the charms of beauty, when Nature has paid her last debt? Fix your eyes on the last scene, and view life, stripped of its ornaments, and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions done away.

"While we drop the sympathetic tear over the grave of our deceased Brother, let Charity incline us to throw a veil over his foibles, whatever they may have been, and let us not withhold from him that praise which his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf; perfection on earth has never been attained; the wisest, as well as the best of men, have erred; his virtues it is our duty to imitate, and from his weakness we may derive instruction.

"Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment, as life is uncertain and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but let us embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this life shall cease to delight, and the reflection of a religious life will yield the only comfort and consolation. Thus, our expectations will not be frustrated, nor ourselves be called away, unprepared, into the presence of an All-wise and Omnipotent Judge, "to whom the secrets of all hearts are open," and from whose dread tribunal no sinner can escape.

"Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then with becoming reverence let us supplicate the Divine grace, to ensure the favor of that great I AM, whose goodness and power know no bound; that, when the awful moment arrive, be it soon or be it late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country, whence no traveller returns. By the light of the Divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favor, and that we shall receive eternal peace, in the possession of an immortal inheritance, where joy flows in one continued stream, and nothing can check its course.

"With proper respect to the established customs of the country in which we live, with due reverence to our superiors in Church and State, and with unbounded good-will to all men, we appear here clothed as Masons, and publicly crave leave to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badges of eminence, we humbly bow to the Universal Parent, and implore His blessing on every zealous endeavor to promote peace and good will; and we pray for His grace to assist the endeavor to persevere in the principles of piety and virtue.

"The Great Creator having been pleased, in his mercy, to remove our Brother from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we who survive him, anticipate our approaching dissolution, and be more strongly connected in the ties of union and friendship; that during the short space allotted for our present existence we may all wisely and usefully employ our time, making the reciprocal course of kindly and friendly acts mutually to promote the welfare and happiness of each other.

"Unto the grave we consign (breaking the staves and throwing them into the grave,) the body of our deceased friend, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, and for the sake and through the merits of our blessed Lord and Saviour, Jesus Christ, at the grand tribunal of unbiassed Justice, extend his mercy toward all of us, and crown our hopes with everlasting bliss, in the expanded realms of boundless immortality! This we beg for the honor of that great and glorious name, to which be glory now and forever. AMEN.

"Glory be to God on High! on earth peace!
Good will towards men." "SO MOTE IT BE."

The Brethren then returned to the Lodge in the same order, where those solemn and interesting ceremonies, only known to the Brotherhood, closed the Masonic duties of a day, which will be long remembered in Taunton.

THE ORIGIN OF MASONRY—NATURE OF A LODGE—QUALIFICATIONS OF THE MASTER.

IT is not my intention here to enter upon a discussion how Masonry arose, or for what purpose it and other similar Institutions were founded, because I feel that the proofs I must bring forward are of a kind which I could only support and explain with freedom within the walls of a tyled Lodge; but the general history of mankind indicates that there were beams of light in Egypt when darkness prevailed over the greater part of the rest of the world. All have heard of the Ancient Egyptian Mysteries; and by many who have not taken either the trouble or the proper means of inquiring profoundly into their nature, they have been much abused. These Mysteries were managed by the Priests; and those who have heard that the Egyptian multitude worshipped not only animals, but even leeks and onions—

'How Egypt mad with superstition grown,
Makes gods of monsters—is but too well known;
Religious nation, sure, and blessed abodes,
Where every garden is o'er-run with gods!

Those who have read of such, whether in Juvenal or elsewhere, suppose that this was also the religion of the Priests; but from all that can be collected from the accounts handed down to us of the Mysteries themselves, their object was to correct such absurdities, and to preserve a pure and unsullied knowledge of the one great God, the Creator of all things. This was not communicated to the pupils at large, for their minds were incapable of appreciating such knowledge; nor was it ever communicated to the Initiated all at once, but by steps or degrees; so that, proceeding from one point to another, the mind might be regenerated and raised to a contemplation of the attributes of our Maker. When these mysteries were transplanted into Greece, such, unquestionably, was also their import. But religion, though it was made the chief pursuit, was not the sole object of their attention. All branches of learning and science were in the hands of the Priests and of the Initiated—Mathematics, Geometry, Astronomy, and Architecture, nay even Music, were taught by them, as well as Religion, Ethics and History. It is true, that after the lapse of centuries, and particularly from the admission of females, many corruptions, nay even the vilest debaucheries crept in—especially in Greece; actuated partly by a desire to avoid which, and partly with the design of devoting themselves to Architecture, a colony from Eleusis passed over into Ionia, rather more than a thousand years before the Christian era, and formed themselves into the association, celebrated for ages by the name of the Ionian Architects or Dionysian Artificers. These, however, still retained a similar, although purified form of initiation; but, although for obvious reasons I dare not touch upon them here, most of the modes of recognizing each other from those not belonging to the society seem to have been materially altered. It is from this body that we Freemasons claim our descent; and for the long space of three thousand years, scarcely any alteration of consequence has taken place. Where nothing is allowed to be written, this assertion may appear difficult of proof; but every well-educated Brother who has knowledge of astronomy, may, if his mind be directed into the proper channel, perceive intrinsic evidence of what I have just stated. Assuredly gradual changes do take place in all societies; and, in one respect, many changes have happened to Masonry. The individual who might have been best qualified to preside at the Mysteries of Egypt and Greece, might not have been so among the Dionysian Artists; and, now-a-days, we do not make it imperative that the Chief Officer, far less an ordinary Member, be either a Clergyman or Architect. Methinks I hear some here present whispering, "What then do Masons do in their Lodge, so as to cause it to resemble the societies of by-gone times?" To such I will make no reply: let them come and see. There are, indeed, many things that we do which I dare not here mention, and which, even were I to mention, could not be understood by the world at large, from want of previous training. But there are some things we do, which all mankind can understand: we have a system of initiation, in substance the same as has prevailed in all ages, from the days of the Patriarchs to the present day, as exemplified in every sect and denomination of Christians; for every initiation that I have heard of, whether secret or public, consisted in a lustration, a purification, or a setting apart from the rest of the world, and inculcates a raising of the mind from the things of sense, to what lies beyond the grave. Then, sir, in a Lodge, we enforce charity; we meet in love and unity; we inculcate religion, without entering into the speculative regions. In a Lodge, the Jew meets on a level with the Christian, the Protestant with the Roman Catholic—all promoting the same great end in the same way—without jarring, without acerbity of feeling, or ever offending each other in word or action. Now, sir, far be it from me to say, that every one who enters our body becomes, from that circumstance, alone, able to manage the affairs of a Lodge, so as to produce such happy results; nor is it expected; for all have not the same gifts—yet every Brother may assist; although it must be confessed, that this chief duty lies in the presiding officer. A Lodge is a democracy; but no autocrat was ever so powerful as the Master of a Lodge. Almost every thing, then, depending upon him, a proper selection is requisite; and therefore I shall give, in a few sentences, what I believe are considered the characteristics of one eminently qualified for such a high and responsible situation. He ought to be a good, a moral, and a religious man—otherwise the Brethren might be deeply injured by his conduct out of the Lodge. He ought to be a man of some education, and have a facility of expressing his ideas; for he may encounter candidates, who, in their desire to be enlightened, will not be contented with bare assertions. He ought to be a person well skilled in all the ceremonial of initiation: for it is preferable that he go through every thing himself, than trust this department to others. He ought to have as much leisure as to allow him to attend regularly every meeting of the Lodge. And, lastly, he ought to be such a person, that all ranks of society, while in the Lodge may confide in him as an equal, while they obey him as a superior, and, while out of the Lodge, may esteem him as a friend. Such is the *beau-ideal* of the Master of a Lodge. I do not say that none but such ought to be elected; but I assert, without fear of contradiction, that the nearer the approach of such a standard, the more certain is his Lodge to rise in the estimation of Masons and the public.

SILVER CUP PRESENTATION.*

The Grand Chapter of Royal Arch Masons of Indiana, through Judge Morrison, their organ, presented Mrs. Bolton with a silver cup, on the evening of the 24th May. At the request of the Grand Chapter, Judge Morrison and Mrs. Bolton have consented to the publication of their respective addresses on that occasion.

JUDGE MORRISON'S ADDRESS.

Mrs. Bolton:—The Grand Chapter of Indiana are gratified to be permitted, thus publicly, to assure you of their warm personal esteem, and high appreciation of your poetic merits; but especially do they congratulate themselves that the opportunity thus afforded enables them, in the name of ancient Freemasonry, to thank you for your noble and disinterested vindication of the principles of the Order.

In the ancient and appropriate symbolic ceremony of laying the corner stone of the Grand Masonic Hall of Indiana, you madam, were so kind and so intrepid as to voluntarily come forward, in the face of wide-spread and deep-rooted prejudices, to animate us in the work then just begun. And when the edifice shall be completed, as we trust it soon will be, we can never look upon its imposing and symmetrical proportions, looming out on the blue arch of Heaven—a monument of the taste and liberality of the Masonic Fraternity of Indiana—without associating a recollection of the beautiful and soul inspiring Ode chaunted at the laying of the corner stone.

To speak of the poetic excellencies of the Ode, is not, of course, the object of this manifestation; that has been done by those more competent to the work than the individual addressing you. Nor, madam, do your claims to high poetic merit rest alone, or even mainly, on this or any other single production. Far from it. Many, very many gems, rich and rare, are enwreathed in your coronet of song; and, ever and anon, another and another brilliant is made to flash upon the eye of an admiring public.

If, therefore, you have been emulous of fame, you must feel that you had already attained a most enviable niche in her temple. May you long live to enjoy the untold luxury that rare endowments, united with loveliness of character, never fail to bring their possessor.

As Masons, madam, we attach peculiar value to the signal service done our Order, by this free-will offering of your muse; for we so consider it. I repeat the sentiment—we do consider it a most noble, glowing, and truthful defence of the *cardinal principles of ancient Freemasonry;* principles, alas, most grievously maligned and misrepresented, because they are not generally understood.

Penetrated, therefore, with a due sense of the obligations under which you had thus brought the whole Masonic Fraternity, the Grand Chapter, at its last annual meeting, unanimously adopted the following resolutions:

"*Resolved unanimously*, That the thanks of this Grand Chapter are due to Mrs. SARAH T. BOLTON, of Indianapolis, for the beautiful Masonic Ode, composed by her, which was sung on the occasion of laying the corner stone of the Grand Masonic Hall, in said city, on the 25th day of October last.

"*Resolved unanimously*, That, as a token of the high regard which the members of the Grand Chapter entertain for the character of Mrs. Bolton, and to manifest their appreciation of her merits as a poetess, the Grand Chapter will present for her acceptance a silver cup with an appropriate device and inscription.

"*Resolved*, That a Committee be appointed to carry these resolutions into effect, and that a copy of the resolutions, under the seal of the Grand Chapter, be furnished Mrs. Bolton, with the presentation."

And now, madam, as the honored organ of the Grand Chapter of Indiana, in their name and presence, I present for your acceptance this cup—the main device on which, you will notice, is the Royal Arch, and under which, and between its sustaining columns, is this inscription:

"The Grand Chapter of the State of Indiana, to Mrs. Sarah T. Bolton, as a token of acknowledgment for her excellent Masonic Ode, on the laying of the corner stone of the Grand Masonic Hall, at Indianapolis, October 25, A. D. 1848; A. L. 5848."

The minor device represents a Craftsman in the act of adjusting a corner stone to its proper place. The inscription is one quite familiar to you, being three lines of your own inspiring Ode:

"Come lay the corner stone,
Asking the Lord to own
Labors that tend to His glory and praise."

This token, Mrs. Bolton, you will please receive as an acknowledgment, by Masons, of a debt that neither time nor circumstances will cancel or efface.

MRS. BOLTON'S REPLY.

I have no language to express my sense of the honor conferred on me by the Grand Chapter of Indiana, in the presentation of this beautiful cup; but let me assure that honorable body, through you, sir, that I will treasure it up with the proudest care, and that it will be to me, in future years, the nucleus of a thousand bright and cherished recollections.

The Ode, in consideration of which it was presented, was but the simple and spontaneous outpouring of a heart alive to the dictates of humanity—a heart well taught in the school of adversity, to appreciate human aid and human sympathy.

When, a little child at my mother's knee, I listened to many a story of the stranger cared for, the widow relieved, and the orphan cherished by Masonic charity, I learned to love and honor your noble and venerable Institution. The seed then sown has ripened with my years, and I now believe that Freemasonry is the sister of Christianity. Both have gone out into the wastes and by-ways of earth, "giving beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Both have been subjected to the ordeal of persecution; and both, like the Hebrew children, came forth unscathed by the furnace and the flame.

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*From the Indiana State Journal.

When, bowed and broken-hearted, our first parents were driven from the garden of Eden, to reap the bitter fruit of disobedience, the spirit of Freemasonry was commissioned, to bless and cheer them in their loneliness. She has fed the hungry, reclaimed the wandering, ministered consolations by the bed-side of the dying, and brightened the pathway of the bereaved and desolate. Mortals have witnessed her labors of love, and angels have recorded her annals in the archives of eternity. When the lion shall lie down with the lamb—when the new heavens and the new earth are created—then, and not till then, may she fold her white wings on her spotless bosom, and proclaim that her mission is accomplished.

THE LAST DAYS OF THE TEMPLARS.*

On the arrest of the Knights the Temple House, at Paris, exhibitited a scene very different from former days when gallant warriors issued from its Halls to defend the cause of Christ in the Holy Land. "The sword was no longer drawn for the fight. The battle horse bore them no more to the charge. Captives to their fellow Christians they lay in chains, each in his silent cell, loaded with base accusations, and expecting death. All their immense possessions were gone. Their wealth, the gift of pious and admiring friends, filled the coffers of a tyrant, or swelled the purses of his minions; and money was not retained sufficient to pay even a hired advocate to plead their cause before the judges." But even defence would have been useless; the judges were pre-determined to convict.

These gallant knights suffered the excruciating tortures, under which some lost their firmness and confessed whatever was required by their persecutors; but the large majority remained firm to the last and died under the torture, maintaining their innocence of the charges against them. Of the tortures inflicted, two or three instances, as given by James, will be sufficient for our present purpose.

"In the great hall—where once the knights of the Order were wont to assemble upon solemn occasions, to receive a new Brother, to consult as to the means of succoring the Holy Land, or to judge a malefactor—stretched upon a machine formed somewhat like a bed, but having movable joints and various wheels and windlasses, lay a tall and powerful man of the middle age. His broad brow was knit with a stern and resolute frown; but his eyes had the anguish of apprehension in them; and his teeth were firm set as to prevent any sound escaping from his lips. His ankles and his wrists were firmly fastened with cords to the beams of the machine, and his body, too, was fixed with a hoop of iron. By his side stood the grand inquisitor—William of Paris. A number of Dominican monks were around. Near at hand was a surgeon with a vial and cup; but by the side of the machine stood two powerful men, in a lay habit, with their arms bare."

"I exhort you, brother, in the name of God and the Holy Trinity," said the Inquisitor, in a low, sweet voice, "to make confession of the truth, and save us the necessity of using means to force it from you."

"I have said the truth," said the Templar firmly, "and take notice, every one, that if, under your diabolical hand, I speak otherwise than I have spoken, I lie. These are my last words, do your worst."

"There was a profound silence. The two strong men, standing by the machine, lifted their eyes, and gazed earnestly upon the Inquisitor. He spoke not, but made a little sign, waiving his hand so slightly he could hardly perceive it. The men applied their whole force, and moved round the winch. There was a creaking sound of straining wood. The thick beams were forced apart. The limbs of the Templar were drawn slowly but forcibly from each other. You could hear the stout sinews crack. There was a deep groan. "Hold, hold," said the surgeon. But the Inquisitor made no sign. The strong men forced the wheels around; and there was a shriek of direful agony."

Another instance:

"In the wide chimney of the refectory there was a great fire, logs piled up and blazing high; and before it were two screens covered with linen cloth. The fire had a cheerful light, blazing and flashing over the walls, and the arches of the windows, and the great columns.

"Before this fire was the good knight Bernard de Vado, stretched upon an iron frame, pinioned with cords, and bound tightly down, so that his limbs could have no motion. The screens were so placed as to cover his face and body from the blaze of the fire; but his naked feet were extended to the full heat, within a few inches of the burning logs. The Dominicans greased the scorched soles, to prevent the flesh from being actually burned away. Vain were his cries, his shrieks, his groans. It is speech his persecutors want, and he speaks not. One of the screens was interposed to moderate the heat, and they then asked him "wilt thou confess now?" He remained silent, and the Dominician moved his hand toward the screen again. "What must I confess?" cried the unfortunate sufferer, and the Dominican instructed him. The sufferer, perhaps, confessed all that was required.

Again:

In a small cell, and on his own pallet-bed, is seen another knight. "Under the coarse rug that covers him, his body is bound down to the bed. He can move neither hand or foot. Over his face is stretched a thick, wet cloth, through which he is forced to draw the breath of life; and ever, as the fearful heat of his intense agony dries up the moisture, so that he can breathe more freely, the Dominican drops more water on the cloth, and renders every sigh a pang. See how convulsively his chest heaves! See how the fingers move in the struggle for air, now clenched until the nails sink into the palms of his hands, now extending wide with every sinew starting out like a rope; and now, faint and ill-defined stains of crimson begin to mark the cloth over his face. It is the blood starting from his eyes and nostrils."

Under such tortures, "thirtysix Templars died without having uttered one word that could criminate their Order. Many more were crippled for life, but every one maintained the perfect innocence of their Order, till forged letters were shown to them purporting to come from the hand of the Grand Master, exhorting them to confess their guilt." Under these circumstances seventy Templars confessed every thing that was dictated to them. Those who confessed were formally absolved, but they were not yet set free; and the Inquisitors proceeded through France, and in each of the Preceptories torture and murder was renewed with even greater cruelty.

After these scenes of torture and death in the Temple House of Paris, a commission was appointed by the Pope to take cognizance of the whole affair, but Philip still directed the whole proceedings; the Pope was but a tool in his hands. But in the course of the proceedings a scene was enacted not anticipated by the pontiff or the king. "When the knights appeared before commissioners, in whose court greater publicity was assured to the prisoners than in the secret tribunals of the Inquisition, those from whom confession had been extorted by the torture, revoked all the admissions they had made; almost to a man they maintained the entire innocence of the Order, and warned all men that if, at any future time, mortal infirmity should induce them to avow the guilt with which they were charged, to look upon such acknowledgments as false."

The Grand Master, Jaques de Molay, was brought before the commission in November, 1309, and with firm but decent boldness, maintained his own innocence and the falsehood of all the charges against the Order. He told his judges that "he was a plain unlettered man, not instructed in the law, but that he was ready to defend himself and Brethren against the infamous accusations brought against them as best he might. He showed that he had been stripped of every thing; that he was dependent even for food upon charity; and he demanded an advocate, undertaking, if his just request was granted, to make the innocence of the Order apparent to all men; even to their enemies." This request was denied, and a paper was produced purporting to be a confession made by himself, before certain Cardinals whose names were attached to it. He solemnly protested that the confession was a forgery. He again declared the innocence of the Order, and pointed out how completely the whole public life of the Templars gave the lie to the charges against them. He showed that their churches bore every mark of devotion; that no body of men were more famous for alms-giving; that none had ever so readily fought and bled in the assertion of the christian religion; and he ended with a simple profession of faith with which even Inquisitors could find no fault.

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*James' "Dark Scenes of History."

As the Pope had restricted the tribunal in the case of de Molay, and in the cases of several preceptors of the Order, the Grand Master was not excommunicated or sentenced to death; but he was detained in prison.

Philip finding that matters were taking a turn unfavorable to his purposes, he withdrew the Templars from the hands of the Commissioners, and instituted a new tribunal, before which the Templars were taken, and every one who had recanted his confession was allowed the option of renewing it or dying at the stake. Fiftyfour gallant knights who refused to recant were burned at the stake, calling on the name of God in the midst of their torments.

De Molay remained in prison five years and a half, but at length, on the 18th March, 1313, he fell a victim to the malice of the king. On that day a scaffold was erected in front of the Church at Notre Dame, and at the hour appointed the Grand Master, the Grand preceptor of the Order, the Grand preceptor of Aquitaine, and the Visitor General, were brought forward to the front of the scaffold loaded with chains. The Cardinal Bishop of Albano, then proceeded to read aloud the confession attributed to the Templars, and called upon the four Knights to avow it. The Visitor General and the Grand preceptor of Aquitaine, bowed their heads and signified their assent. But the Grand Master himself proclaimed aloud the falsehood of the confession, declaring that it was a sin, both in the sight of God and man, to proclaim a falsehood; the Grand preceptor also boldly asserted the innocence of the Order. That very evening, the Grand Master and Guy, the Grand preceptor, were fastened to the stake and perished in the flames. "They appeared to support the anguish with so much calmness and indifference, that their firmness and last denials were matter of marvel and stupefaction to all beholders."

"Thus perished," says James, "the last Grand Master of the Templars, a victim to one of the foulest conspiracies, that can be found even in the annals of princes and pontiffs." But after all, Philip gained but little. He died at the early age of fortyfive, of a lingering, and then unknown, disease; and his last hours were embittered by the revolt of his subjects, the treason of his nobles, the failure of his measures, and the domestic misery of his children. The infamous pope died after a bloody pontificate of nine year.

CHARITY! The crowned queen among the virtues; the brightest handmaid of religion and love. May thy steps never wax feeble, or thy heart grow cold. Let us mark the splendor of thy presence by the desolate hearth, and by every mourner's couch. Teach us to throw thy mantle of compassion over the ignorant, the erring, and the guilty. Let thy influence soften every obdurate heart, and reclaim every vicious mind.—*Anon.*

GRAND LODGE OF NEW YORK.

JUST as we were putting the last pages of the present number of the Magazine to press, we were obligingly furnished with some items of interest in relation to the proceedings had at the communication of the Grand Lodge of New York, on the 4th ult., which we take pleasure in laying before our readers.

In our table of "Chit-Chat," we have noticed the resignation of the Hon. JOHN D. WILLARD, as Grand Master. It will be recollected by our readers, that Judge Willard, the last year, expressed a strong desire to vacate the office, the duties of which he had performed for several years previously to the great acceptance and benefit of the Fraternity; but, under the then existing circumstances, yielded to the urgent solicitation of his Brethren, and consented to a re-election. The circumstances referred to being at the present time less urgent in their character and modified in their importance, he has thought it his duty, in view of the impaired state of his health, to retire, for a season, from office, and the more active duties of life. He leaves, with his lady, in a few days, on a tour through Europe; and we feel authorised to say, that he carries with him the best wishes of his Brethren, and their sincere prayers for his happiness, while abroad, and safe return home. We understand that the Grand Lodge were desirous that he should retain his office, and go to Europe as their Grand Master. But with this request he did not feel himself at liberty to comply.

We learn, that at the late meeting, there were *ninety* warranted Lodges represented; being a greater number than at any previous communication within the last twenty years. Several Lodges in the city, whose representatives were, the last year, among the seceding Brethren, have returned to their allegiance.

We are gratified to learn, further, that arrangements were adopted, by which the difficulty that has so long existed, in respect to St. John's Grand Lodge, (so called,) will be immediately reconciled. That body is to be dissolved, the members "healed," and received by the G. Lodge of New York. A similar course is to be pursued in relation to its subordinate Lodges. The other difficulty, of more recent origin, was slightly agitated, on a proposition for reconciliation offered by Pythagoras Lodge. Sufficient was said and done to show that such a result is attainable, if the recusant Lodges are well disposed towards it.

We have a copy, in manuscript, of the address delivered by Br. Willard, at the opening of the G. Lodge, and had marked one or two extracts for publication in this connection; but on consideration, thought it best to defer doing so, and in our next to give the address entire. It is a highly interesting and able performance.

CORRESPONDENCE.

Indianapolis, June 10, 1850.

Br. Moore :—The Grand Lodge of Indiana closed its Annual Communication for 1850, on the 1st inst., after five days session. The attendance was large, very large, for Indiana, about one hundred and fifty, including officers, besides an unusual concourse of visitors.

Our Grand Master Deming, delivered an address, full of interest to the Craft at large, and like most of his previous communications, will bear reading, well. I hope to see extracts from it in the Magazine.

Last year we had eightythree Chartered Lodges in Indiana. Twentyfive new Charters were granted at this session—and six Dispensations. Our receipts were about $4000—our surplus about $2000—all of which is invested in our new Grand Lodge Hall. This splendid edifice, on which upwards of $12000 have already been expended, is under roof, and will be ready at next Grand Lodge meeting. It will cost $16000, when completed.

Masonry is flourishing in Indiana. It combines a great portion of the wealth, the morals and enterprise of our country, and cannot be otherwise than *vigorous.* Our Grand Lodge sustains the Grand Lodge of New York, of which Judge Willard is Grand Master.

The officers for the ensuing year are, M. W. Elezur Deming, G. M. ; R. W. A. C. Downey, D. G. M. ; James S. Freeman, S. G. W. ; Ebenezer Brown, J. G. W. ; Charles Fisher, G. Treasurer ; Austin W. Morris, G. Sec.

Yours fraternally,

A. W. Morris.

Nashville, May 23, 1850.

C. W. Moore, Esq.,—*Dear Sir :* Availing myself of a few moments of time, I may perhaps give you a few items of interest to you and the readers of your Magazine.

Yesterday, the Masonic Fraternity of this city and neighborhood, assembled to remove the remains of the late President of the United States, James K. Polk, from their temporary resting place, in the Nashville Cemetery, and to deposit them with Masonic ceremonies in a vault prepared especially for the purpose. At an early hour the Brethren assembled at the Masonic Hall, where the procession was formed in the following order, viz : Members of the several Lodges, Royal Arch Masons, Royal and Select Masters and Knight Templars, preceded by a most excellent band of music. After passing through the principal streets of the city, accompanied by a large concourse of citizens, the procession was joined by the remains of the distinguished deceased Brother and Companion, under charge of the Committee of arrangements,—four Knights Templars and four Master Masons on horseback—proceeded to the vault. On arriving at the vault, the services were opened with prayer by the Rev. Mr. McFerrin—an original hymn was then sung by a choir of young men and ladies. The address was delivered by our Rt. Rev. Br. Bishop Otey. Accompanying this I send you a copy, it having been requested for publication in the city papers. The Masonic ceremonies were then performed in an appropriate and solemn manner, and closed with prayer and benediction by the officiating clergymen. Mr. Polk was initiated in Columbia Lodge, No. 31, at Columbia, in this State, and exalted in Lafayette Chapter, No. 4, at the same place. For many years he remained an active and influential member, discharging his various duties with credit to himself and satisfaction to his Brethren. During the latter part of his life, he was not a member of any Masonic body, although he frequently expressed to the writer his intention of again uniting himself with his Brethren after recovering from the fatigues of his public career. This, however, he was not permitted to do. Death snatched him from our midst. Conscious that his disease was unto death, he repeatedly gave utterance to his regard for the Fraternity, and earnestly requested to be conveyed to the tomb by his Brethren. This duty has finally been performed. After all the troubles and turmoils of this life, he rests in his tomb, and we trust his disembodied spirit is basking in the sunshine of "that mansion not made with hands, eternal in the heavens."

Our venerable friend, Sir William Tannehill, is at present threatened with total blindness. The infirmities of age are fast impairing his physical faculties, whilst his mind remains in its full activity and vigor. Long may he live to enjoy the respect entertained for him by his Brethren, who justly consider him as the Father of Masonry in Tennessee.

In this State the cause of the Order is flourishing with almost unexampled rapidity. Among those received are found the names of some of our most prominent and intelligent citizens. Yours fraternally,

Charles A. Fuller.

MASONIC INTELLIGENCE.

ALABAMA.

We continue our extracts from the proceedings of the Grand Lodge of Alabama. The following are from the report of the Committee to whom the address of the Grand Master had been referred for consideration :—

RULES OF ORDER.

In speaking of the views expressed by the Committee of Foreign Correspondence of the Grand Lodge of Virginia in reference to what they consider to be departures from the ancient landmarks of Masonry—among which they mention the calling of the "ayes and noes," the "previous question," and "adjourning the Lodge"—the Worshipful Grand Master holds this language :—"Strictly speaking, these practices are not Masonic, but to what extent they are reprehensible is somewhat questionable. They have prevailed in most, perhaps all the Grand Lodges, and were doubtless introduced to facilitate the transaction of business. Experience has proved the necessity of some established rules, and to those usually termed preliminary, deliberative bodies have generally given the preference ; and until some others more peculiarly Masonic and equally convenient can be substituted, I see no good reason why they should not be retained." The Worshipful Grand Master here advocates the use of these parliamentary rules, while he admits that their use is not Masonic. Your Committee agree with him in the fact that these "practices" are not Masonic, but they believe that no other than Masonic "practices" should be introduced into a Lodge. They believe also that it is the duty of assembled Masons to abide in all respects by the ancient landmarks of the Order, and that they should not be influenced by motives of convenience, but their great object should be to seek out what the ancient usages of the Fraternity were and what they ought to be, not what convenience requires that they should be; and when they have ascertained what those usages are, they should govern themselves accordingly. Your Committee are of opinion that every Master should control his Lodge, and not the members; and if these modern practices should be countenanced by the Lodge, this principle would be violated. For instance: suppose a motion should be made before a Lodge to adjourn, and it should be carried; then the members, and not the Master, would determine when the Lodge should be closed; which your Committee believe to be contrary to the spirit of the government of the Order. They believe that Masonry had its origin before any parliament or parliamentary usages were known, and that the practices then maintained in the Lodges should be maintained now, so far as they can be ascertained.

GENERAL GRAND LODGE.

Your Committee also differ from our M. W. Grand Master as to the propriety or necessity of establishing a General or Supreme Grand Lodge, on the plan suggested by him; and a majority of this Committee are of opinion that it would be inexpedient to establish such a Lodge at all. Time will not permit them to discuss this question as its merits demand. They are compelled to dismiss the subject with the simple expression of their opinion, that the establishment of such a Body would not only not result in any good, but that by involving Masonry, as we believe it ultimately would, with questions wholly disconnected with it, we can come to no other conclusion than that it would prove injurious to the Order."

WHO TO PRESIDE IN THE ABSENCE OF THE MASTER.

Resolved, That no person can occupy the chair of the Master of a Lodge in the absence of the Installed Master thereof, except either of his Wardens, or some Brother who has attained to the Degree of Past Master: and when a Past Master presides, the Lodge must be summoned by the Master or the Senior Warden, or in their absence, by the Junior Warden, under whose authority the Past Master officiates.

NEW YORK DIFFICULTIES.

Resolved, That this Grand Lodge fully concurs in the views expressed by the M. W. Grand Master in relation to the difficulties existing in the Grand Lodge of New York; that we recognize and will hold Masonic intercourse with that Grand Lodge, of which M. W. John D. Willard is Grand Master, while we repudiate and disclaim all fellowship with that other self-styled Grand Lodge, which had its origin in the riotous proceedings of the 5th June, 1849, and is under the Mastership of Isaac Phillips.

CERTIFICATES TO WIDOWS OF DECEASED BRETHREN.

Resolved, That upon the death of any Master Mason in good standing, and who is a member of any Lodge under the jurisdiction of this Grand Lodge, it shall be the duty of such [Subordinate] Lodge to furnish to the widow or orphans of such deceased member, a certificate, under seal, of his membership, standing and death, without any application or charge therefor.

WASHINGTON MONUMENT.

Br. Wiley, from the Select Committee on the Circular Letter from the Committee of the National Monument Association, reported as follows: which was received and concurred in. A vote by Lodges being required on the appropriation of the two hundred dollars; the same was decided in the affirmative, fifty-one Lodges voting aye, and three voting nay.

The Special Committee, to whom was referred the Circular of the board of Managers of "The Washington National Monument Society," have had the same under consideration, and beg leave to

REPORT:

That they most heartily recommend to the Grand Lodge of Alabama, to embrace this opportunity of attesting its veneration for the name and fame of the great and good Washington; who in his lifetime bore such distinguished testimony in favor of our ancient and honorable Order, and aided so conspicuously in the extension of civil liberty.

Your Committee find that in October, A. L. 5824, the Grand Lodge of New Hampshire addressed a circular to the various Grand Lodges of the United States, upon the subject of erecting a Monument to the memory of our illustrious Br. at Mount Vernon, and that the Grand Lodge of this State, at its Communication in December, A. L. 5824, concurred in the design, and appropriated two hundred dollars to the contemplated project—and they say, "that from the recency of its establishment, it is unable to contribute more, but entertain an ardent hope that the object will be accomplished." It appears that the erection of the then contemplated Monument had been abandoned, and that the amount then appropriated has never been drawn from the Grand Treasury.

Your Committee believe, that so great is the reverence in which the memory of our departed Brother is held by the whole Fraternity, that each subordinate Lodge under this jurisdiction, would cheerfully contribute something towards the completion of this great National undertaking, was the matter properly brought before them.

Your Committee deem it wholly unnecessary to say any thing to this Grand Lodge, in commendation of this contemplated tribute of a nation's gratitude to the memory of its "Father,"—and close by offering the following Resolutions, and recommending their adoption:

1st. *Resolved*, That a Committee of three be appointed, whose duty it shall be to procure and forward to the Building Committee of the "Washington National Monument Society," a block of "Alabama Marble," four feet long, two feet high, with a depth of bed of twelve inches, upon which they shall cause the following inscription to be made:

ALABAMA MARBLE.

Presented by the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of the State of Alabama, to the National Monument Society.

RUFUS GREENE, *Grand Master*.

AMAND P. PFISTER, *Grand Sec.*

Dec. 6, *A. L.* 5849.

2d. *Resolved*, That the sum of two hundred dollars be appropriated out of the funds of this Grand Lodge, to aid in building the "Washington National Monument," and that the same be forthwith forwarded to the Hon. Elisha Whittlesey, General Agent, at Washington City.

3d. *Resolved*, That a Committee of three be appointed, whose duty it shall be to address a circular to all the subordinate Lodges under this jurisdiction, asking each of them to contribute, a sum not less than five dollars, to the contemplated object, and that they forward the several amounts so given, to the Hon. Elisha Whittlesey.

DENNIS DENT,
J. MCCALEB WILEY, } *Committee*.

MASONIC CHIT CHAT.

The New Trestle Board.—Brethren at a distance, in forwarding their orders for the Trestle-Board, are requested to be particular in stating whether they wish the entire work, or one of the Parts only, as designated in the advertisement on the covers. They will also be particular, when practicable, to give precise directions as to the way in which they wish the work sent. The safest and most expeditious is probably through the Expresses.

It will be borne in mind that the *First Part* is designed for Lodges only; and for this purpose it is full and complete. The *Second Part* is for the use of Councils of Royal and Select Masters,—Chapters of Royal Arch Masons,—Conventions of High Priesthood,—Councils of Knights of the Red Cross,—Encampment of Knights Templars, and of Knights of Malta. It contains all that it is proper to give in such works, for the use of these bodies, in their halls and in public. Forms of Installation for Councils have been prepared expressly for this work, and are contained in no other. Forms of Constitution, Dedication and Installation for Encampments have also been prepared expressly for the work. Full directions are in all cases given; and the arrangement of the whole has been made with reference to distinctness and convenience, so that whatever particular part is wanted for use, on any emergency, can be easily and quickly found. The *Third Part* contains the two preceding Parts in one volume, and forms the most complete work of the kind ever published. They are printed on entirely new type and fine paper; are neatly and handsomely bound in embossed cambric, with Masonic embellishments. The price is stated in the advertisement, and is much lower than that at which such works are usually afforded.

Wanted.—Numbers 2, 3, and 4, (Dec., Jan. and Feb.,) of the present volume of this Magazine. Any of our Brethren who have these numbers on hand, and do not contemplate binding the volume, will confer a special favor by forwarding them, (or either of them,) to this office.

Dedication at Norwich, Con. We learn that the new Masonic Hall, recently fitted up in Uncas Hall, Norwich, Con., by Somerset Lodge, was dedicated to Masonic purposes, on Wednesday the 5th June. The ceremonies were public, and a large number of Brethren from New London, and citizens of Norwich, were present. The address was delivered by Rev. Br. Giles M. Eaton, and is spoken of as being an appropriate and able performance. The ceremonies passed off well, and to the satisfaction of all present.

☞At the recent communication of the M. W. Grand Lodge of New York, the Hon. J. D. Willard having declined a re-election, the M. W. Wm. H. Milnor, was elected G. Master; the Rt. W. Nelson Randall, D. G. M.; the Rt. W. Dan S. Wright, Senior G. Warden; the Rt. W. Wm. Holmes, Junior G. Warden; the Rt. W. Gerardus Boyd, G. Treasurer; the Rt. W. James W. Powell, G. Secretary.

Masonic Library. The Grand Lodge of this State at its late meeting, appropriated one hundred dollars for the purchase of Masonic Books for the library, and made provision for an annual appropriation for the same purpose.

☞We had prepared for the present month, a number of extracts from the proceedings of the Grand Lodge of Florida, but their publication is necessarily deferred.

☞We regret to learn that Br. R. R. Boyd, has been expelled by the Grand Lodge of N. York. R. W. James W. Powell, M. D. is the new Grand Secretary.

☞Notices of the celebration at Framingham in this State, and at Burlington, Vt. will appear in our next. They took place too late in the month, for the present number.

☞We most cordially reciprocate the *hope* expressed by our respected correspondent at Indianapolis.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. IX.] BOSTON, AUGUST 1, 1850. [No. 10.

ADMISSION OF CANDIDATES.

A correspondent in a distant Southern State, presents and asks our opinion on the following case:—

R. W. Br. Moore—

An applicant appears before our Lodge for the mysteries of Masonry: his petition is now before the Lodge for its action. The question which I wish you to answer, is this: A member of an adjoining Lodge objects to his reception, on the most frivolous grounds, viz: a misunderstanding between themselves. The applicant presents as good a character as any one could, with the exception of the difficulty referred to. Now, we want to know, if we should involve ourselves in any difficulty by receiving the candidate, with the objection of this member of another Lodge, presented to us; knowing, as this Lodge does, the objection to be trifling, and wholly of a personal nature? Your immediate answer will much oblige your friend and Brother, H. W. R.

Perhaps there has never been a time, since the first introduction of Freemasonry into this country, when the demand for admission to our Institution has been more urgent or more extensive than at present; and there consequently has never been a time when more vigilance was required on the part of the Lodges, in guarding the vestibule against the admission of unworthy applicants. The hour of prosperity is said to be the hour of danger. Elated by success, we become careless, and forget that the fairest flower produces the deadliest poison. To this source,—to a culpable negligence in the too free admission of candidates,—may be attributed much, if not all the disastrous evils which our Institution in this country, for the past quarter of a century, has been called to endure. To this source, also, may be directly traced the origin of the unauthorized persecution, over the decayed ruins of which we are just rising into new life and vigor. Too much vigilance cannot, therefore, be exercised, by both officers and members,—too many proper barriers cannot be raised for the security of our Lodges, against improper admissions. Far better will it be for our own peace and continued prosperity—far, very far better for the Institution, that the admissions of new members should be few and select, than that our doors should be indiscriminately thrown open to all who knock at them. Our strength lies in the character, not in the number of our members. And this truth should never for a moment be lost sight of by the officers to whom the important interests of our Lodges are more immediately entrusted.

But, while in the exercise of a proper vigilance, we should be careful not to exceed the limits of a healthful caution; and thus, in our endeavors to do right, run into a wrong. Gentlemen who offer themselves and ask to become Brethren among us, do so in the expectation that their moral qualifications and fitness are to be judged of fairly, impartially, and without prejudice. And this is a reasonable expectation.

Personal dislikes have nothing to do in the admission of candidates; at least not so far as the action of the Lodge is concerned. Individual members have a legal right to vote as they think proper; and, for so doing, are not to be questioned; yet, if they negative a candidate for no other reason than that they do not like him as a companion, or from personal pique, they do a moral wrong to the individual, and an injury to the Lodge. It is enough, as respects his moral qualifications, to know that the applicant is of good character, of reputable standing in the community, and that he recognizes the existence and providence of God. The mere circumstance that he is at variance with a member of a Lodge, other than that to which he has presented his petition, cannot, and ought not, to be any bar to his admission. If a contrary rule were to obtain, the number of initiations in our Lodges would be greatly diminished, if not entirely cut off. If we carry this principle out to its full extent, it will be difficult to say where it will lead us. It will not do to restrict its operation to the members of a neighboring Lodge, or to any given number of Lodges; for, if it be good for any thing, it must be general in its application, and extend to every Lodge on the face of the earth. If, therefore, the applicant is at variance, or has had a personal difficulty with any Mason, in any part of the world, he must be rejected; or the principle is partial in its application, and therefore good for nothing.

These remarks are of course intended to apply to mere personal differences, not involving any question or transaction affecting the moral character of the petitioner. If the case presented by our correspondent, is of this class, we should admit the applicant, without hesitation. Our Lodges cannot become the *media* of malice or revenge; and although in the present instance, the objector is not probably actuated by either of these motives; yet, if the rule he asks for be admitted, he can hardly fail to perceive that such unworthy considerations might be brought to operate to the serious prejudice of men of the purest character.

CELEBRATION AT FRAMINGHAM.

THE nativity of St. John the Baptist, was celebrated by Middlesex Lodge, at Framingham, in this State, in a highly interesting and creditable manner. About five hundred Brethren and two hundred ladies marched in the procession; which was formed at about 11 o'clock, under the direction of Br. CHARLES R. TRAIN, Esq., as Chief Marshal, and marched through the principal streets of one of the pleasantest villages in the Commonwealth. The day was lovely, and the occasion one of the most agreeable and interesting we have ever attended. Great praise is due to the Brethren at Framingham, and to the Committee for the completeness of the arrangements. There were no unnecessary delays, no falterings, and no mistakes. The escort duty was performed by the Boston Encampment of Knights Templars, under the command of Capt. Samuel Pierce, with the accustomed promptness and precision of that body.

The exercises at the church were as follows:—

1. Voluntary on the Organ.
2. Introductory Prayer. By Rev. BENJAMIN HUNTOON, of Marblehead.
3. Hymn. From Br. POWER's Masonic Melodies.

MUSIC—"*Oft in the Stilly Night.*"

COME where, in kindness met,
  Affection's ties have bound us;
Ne'er shall our hearts forget
  The friends we see around us;
The eye that turns in friendship's light;
  The word fraternal spoken,
The hand that gives its solemn plight,
  The chain of love unbroken.
CHORUS.—Come where, in kindness met,
  Affection's ties have bound us,
Ne'er shall our hearts forget
  The friends we see around us.

Though others prove unkind,
  And mark, unmoved our sorrow,
Still may each Brother find
  True hearts the same to-morrow,
And thus in every coming day,
  Life's journey passed together,
Our hopes shall never find decay,
  But love immortal treasure.
CHORUS.—Come where, in kindness met,
  Affection's ties have bound us;
Ne'er shall our hearts forget
  The friends we see around us.

4. Prayer. By Rev. Br. WILLIAM BARRY, of Lowell.
5. Anthem.

6. Address. By Rev. Br. George M. Randall, of Boston.
7. Hymn. From Br. Power's Melodies.

Music—"*Auld Lang Syne.*"

We met in love; we part in peace;
Our council labors o'er,
We 'll ask, ere life's best days shall cease,
To meet in time once more.
'Mid fairest scenes to memory dear,
In change of joy and pain,
We'll think of friends assembled here,
And hope to meet again.
Chorus.—'Mid fairest scenes, to memory dear,
In change of joy and pain,
We'll think of friends assembled here,
And hope to meet again.

When life shall find its silent close,
With hope's kind promise blest,
In that Grand Lodge may all repose,
Where joys immortal rest!
'Mid fairest scenes to memory dear,
In change of joy and pain,
We 'll think of friends assembled here,
And hope to meet again.
Chorus.—'Mid fairest scenes to memory dear,
In change of joy and pain,
We'll think of friends assembled here,
And hope to meet again.

8. Benediction. By Rev. Paul Dean, of Easton.

The exercises throughout were well sustained. The principal prayer, by Br. Barry, was an appropriate and fervent, and, we trust, acceptable address to the throne of grace. The address by Br. Randall, was worthy of the reputation of its gifted author. It was a rapid review of the history of the Institution from its earliest foundations, and the sketch was faithfully, clearly and eloquently drawn. The speaker occupied about one hour in its delivery and was listened to by the large and intelligent audience present, with gratifying attention.

After the conclusion of the exercises at the Church, the Brethren and the ladies repaired in procession to a commodious tent erected for the purpose, where they partook of an elegant dinner, neatly and tastefully served up.

At this interesting point of the proceedings, the necessity of making some arrangements in the city, preparatory to leaving, the next morning, to attend the celebration at Burlington, Vt., on the 26th, obliged us to take the cars for Boston. We understand, however, that the usual toasts were drank,—in good refreshing lemonade of course,—and the usual speeches made. Among the speakers were the Marshal of the day, the Rev. Mr. Randall, Rev. Mr. Huntoon, Br. Power, Dr. Harwood, and some other Brethren from the city.

FROM OUR PARIS CORRESPONDENT.

Lodge Clement Amitie,
Paris, May 7, 1850.

R. W. Br. C. W. Moore,—I avail myself of the departure for America, of the respectable Brother Wagner, a member of the Clement Amitie, to continue a correspondence, which I am always happy to maintain, with a Brother of so high standing in our Order.

I regret exceedingly that so few American Brethren visit France, or that you do not more frequently address them to us, that we may oftener have the pleasure of receiving them as members of our family.

I know you fondly cherish the ties which bind you to the Clement Amitie, and the members of this respectable Lodge desire me to express to you their affection, which shall never cease to exist.

The Lodge continues prosperous, and her correspondence is daily becoming more extensive. She counts to day, seventy affiliated Lodges, (in correspondence,) in all parts of the globe, and more than three hundred foreign Brethren, of the highest standing in the Order.

Among her correspondents, she counts Lodges in Nova Scotia, America, Africa, (Algiers,) England, Brazils, Porto Rico, Guadaloupe, Switzerland, Netherlands, Bavaria, Hungary, Denmark, Prussia, and Oceanica. Thus you see that there is no Lodge more extensively known in the Masonic world; and I am steadily pursuing the great object of my heart, to give to our Order its cosmopolitan essence. It would be very pleasing to us, if you would add to this Brotherly chain.

Masonry is making rapid strides in France. Her government, called the Grand Lodge, and consisting of the representatives of Lodges, has just adopted a new Constitution, and an organization based on the democratic representative principle. I have the pleasure to belong to this body, which has five hundred Lodges under its jurisdiction. I am at present the Orator of the Chamber of Councils and of Appeals—a member of the Commission to revise the statutes, and text-books, and also a member of the House of Succor.*

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* We understand this to be a Masonic Asylum for the relief of destitute Masons and their widows and children.—*Editor Mag.*

Our Order stands well with the civil government, which openly protects it. We have been obliged to suspend three or four Lodges, for departing from the great salutary law of Masonry, viz. not to meddle with politics, nor religion, as a denominational principle. The religion of Masonry is free from the distinctions of sects. We have, however, after some months suspension, reinstated these culpable Lodges, under the promise that they will hereafter adhere more strictly to the line of their duty.

I regret exceedingly that I do not get the numbers of your precious Monthly Magazine more frequently,—the reading of which causes me highly to appreciate your talents and industry, and furnishes me with the information I require in writing the history of the progress of the Order in America.

* * * * * *

You must know very well, that the Emperor Soulouque, has declared himself the Protector of Masonry in Hayti. This circumstance will re-establish the Order on its ancient footing in that country.

We (the Grand Lodge) gave last month a large Masonic Dinner to the Order, to which the ladies were admitted; we took up a collection for the Masonic Charity Institutions; the result of which was three hundred and sixtyone pounds, ***sterling***; or about eighteen hundred dollars. We also gave a Ball in April last, for the benefit of our House of Succor, which yielded two hundred dollars. The Prefect of Justice has directed us to distribute in charity twentytwo dollars, which had been deducted from the receipts of the Ball, to defray some public charges. I mention this circumstance to prove that the civil authorities acknowledge the existence of the Grand Lodge of France, as the government of the Order; which was not done by the former administration.

Negotiations have been entered into with the Grand Lodge of England, with the view to bring about a better understanding, and reciprocal correspondence, between that body and the Grand Lodge of France.*

I hope, very respectable Brother, that the information here given will please you; and I beg you to accept the assurance of my whole devotedness.

Yours, Fraternally,

L. de M. 33d.

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*As we understand the matter referred to, the Grand Lodge of England has heretofore withheld its correspondence and official recognition of the Grand Orient of France, in consequence of the latter practising *rites* and *Degrees* not recognised by the former.—Editor Mag.

THE GRAND LODGE AND FRATERNITY OF NEW YORK.

Address of M. W. John D. Willard, before the Grand Lodge of New York, June 4, 1850.

Communicated for this Magazine.

My Brothers:—The circumstances under which I rise to address you are in striking contrast with those which presented themselves at the opening of the last annual session of this Grand Lodge. I now address the united Representatives of a great and united Masonic Fraternity. I address men whose hearts are imbued with the noble principles of our Order, and who have assembled here to consider and act with calmness and dignity upon measures that shall advance the general Masonic good. Just the same kind of men—the true hearted Representatives of the Fraternity—were present, too, at the opening of our last annual session. But other men, also, then came up to our gathering. There were leaders, whose motives I do not deem it necessary to discuss, but who came with the manifest object and intent with force and violence to break up and ruin a Grand Lodge, in which they were no longer permitted to rule. They came with a numerous and organized band of adherents, and acts of turbulence and outrage succeeded, which none can justly estimate or appreciate who were not themselves witnesses of the disgraceful scene. The actors, by whom the turbulent event of that night, were planned and controlled, signally failed in their great object and efforts. The Grand Lodge, though broken in upon by brute force and mob violence, did not even for a moment succumb to the unmasonic power. She maintained throughout, her high character and her dignity, and she has ever since pursued the even tenor of her way, firmly and calmly, without fear and without anger. She first purified herself, by cutting off a very few of the leaders in those scenes, for whose offence there could be no excuse, or palliation—and to all others she has, up to this very time, held wide open the door of forgiveness and oblivion.

My Brethren, Representatives of the Lodges, need I doubt that under your wise control, the future in this respect will be like the past? I do not doubt it. The Grand Lodge at the present important session, will shrink from the responsibility of no acts which may be necessary to assert her authority and sustain her power. In this portion of the Masonic heritage, which has been entrusted to her care, she will fearlessly discharge her duty, by upholding Masonic government and maintaining Masonic order. But, at the same time, she will act in a spirit of kindness and civilization. If any who from want of due reflection or from a mistaken sense of duty, have been for a moment estranged from us, shall return to the Masonic fold, we will welcome them to our hearts and our arms; we will remember only that they are our Brethren; we will strive with them to promote Masonic harmony, and will cordially receive them as our fellow-laborers in the great Masonic work of benevolence and good.

At our last annual session we appealed with confidence to the Grand Lodges of our sister States to aid the Grand Lodge of the State of New York in sustaining her own dignity and position, and preserving unimpaired the character, respectability and usefulness of our honored Institution. And nobly have they responded to the call. We know by official information, that the Grand Lodges of Alabama, Connecticut, District of Columbia, Florida, Illinois, Kentucky, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, New Jersey, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, and Wisconsin,[*] have each taken action upon our recent Masonic difficulties in this State, and each by a direct vote has fully sustained this Grand Lodge and put its seal of condemnation on the disorganizers. These twenty Grand Lodges speak only the universal sentiment of the whole Masonic Fraternity of our land, and the other Grand Lodges will soon be heard in tones not less distinct and emphatic. Not one Grand Lodge has given any countenance to the disorganizers, or any sanction to the body of which Isaac Phillips is the head.

The Masonic press of the country has of course taken ground on the side of Masonic law and Masonic order. This Grand Lodge and the Fraternity of the State are especially indebted to the Freemasons' Magazine, published at Boston, and edited by the R. W. Br Moore; the Masonic Signal, published at St. Louis, and edited by the M. W. Br. Mitchell; the Port Folio, published at Nashville, and edited by the R. W. Br. Tannehill, and the Masonic Zodiac, published at New Orleans, and edited by Br. Bacon, for their early, able, and efficient aid in diffusing correct information as to recent transactions in this State, and in advocating the just rights of the Grand Lodge.

Last month a voice of encouragement came to us from Germany, which shows that the true principles of our Order are there sustained, and that Freemasonry knows no distinctions of continent or country. The W. C. F. Bauer, a Past Master of this city, a member of Pythagoras Lodge, No. 87, and Representative of the Grand Lodge at Hamburgh to the Grand Lodge of the State of New York, from a mistaken sense of duty, connected himself last June, with the seceders, and in the clandestine body of which Isaac Phillips is the head, expressed his belief that the German Grand Lodge, of which he was the Representative, would receive with satisfaction the news of Mr. Phillips's election. The difficulties in the Grand Lodge of this State came up for consideration in the Grand Lodge at Hamburgh, and were referred to a Committee. The Committee, after examining the publication on both sides, presented to that body a very full and able Report, and on this occasion the Grand Lodge of Hamburgh unanimously voted to sustain this Grand Lodge. They also recalled the credentials of Brother Bauer, as their Representative, and have requested us to recommend a suitable person to be appointed in his place.

Br. Bauer was always regarded with respect and esteem by all the members of this Grand Lodge, and though he took no part in the riotous transactions of the 5th day of June, it was a matter of peculiar regret to us that he should have given the countenance of his name to the clandestine body of which Mr. Phillips is the head. Subsequent reflection, and the voice from his father-land, to which he has listened with respect, have now convinced him that he was in error; and with that ingenuousness which is the characteristic of noble minds, he has hastened to retrace his steps. He is now present on this floor to participate in our deliberations, and we give him a cordial welcome.

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[*] Indiana should be added to the number.—*Editor.*

Pythagoras Lodge, No. 86, and Trinity Lodge, No. 12, which are composed of our intelligent and respected German fellow-citizens, have very recently made their returns and paid their dues to the Grand Lodge, and are now present by their Representatives.

I advise that W. Brother Bauer be recommended to the Grand Lodge at Hamburgh for re-appointment. With his accustomed modesty he requests that some other person be selected; but I am sure that you will unite with me in the wish that this Grand Lodge and the Grand Lodge at Hamburgh may not be deprived of his valuable services as their Representative.

The Grand Lodge, at its last annual meeting, expelled only eight individuals on account of the transactions of June 5th. Of this number were William Willis, Joseph Cuyler and David Booth. William Willis, P. D. G. M., was one of the most prominent actors, you know, in the scene of outrage and violence connected with the formation of the clandestine body which assumed the name of a Grand Lodge. He was a member of Independent Royal Arch Lodge, No. 2. That Lodge has repudiated his acts and voted to sustain the true Grand Lodge; and its able Master and Wardens, are now present on this floor.

Joseph Cuyler was elected by the spurious Grand Lodge their Deputy Grand Master. He was then Master of St. Patrick's Lodge, No. 4. That Lodge unanimously voted to adhere to the true Grand Lodge; and unanimously elected a worthy man as their Master, who is now present in this room, to represent them truly here.

The spurious Grand Lodge elected David Booth as their Junior Grand Warden. He was a member of Schodac Union Lodge, No. 87. That Lodge has unanimously voted to recognize and support the true Grand Lodge, and its Representative will be in attendance during our session.

I greatly regret to say that certain grave imputations in relation to the official conduct of the R. W. Robert R. Boyd, will require your consideration. You are aware of the action in the matter, which, in view of all the circumstances, I deemed it my duty to take, and I lay before you the circular which I sent out to the Lodges and the letter of accusation from a high and responsible source,—upon which mainly it was based. Soon after that Circular was issued and on the 9th day of May, I received from Br. Boyd a letter resigning the office of Grand Secretary. He admits extreme carelessness and neglect, and denies all beyond. You will examine the facts carefully and impartially. In his case, as in all others, you will not hesitate to perform your duty, whatever that may be; but it will be a matter of exceeding gratification to us all, should it appear that he is innocent of intentional wrong.

I am happy in being able to congratulate you upon the great and increasing prosperity of our Institution in this State. As in the natural world storms sometimes tend to purify the atmosphere, so, too, it has been found that the storm which one year ago swept over this Grand Lodge, has not been without its health-giving and purifying influence. We have since been a united and harmonious Fraternity. The Lodges have had more confidence in the present and more hope for the future. The Institution is held by the general community, who are not members of the Craft, more and more in respect and honor. The boundaries of our Masonic Zion have been greatly enlarged. Since June last I have granted Dispensations for eighteen new Lodges, and two new Lodges have been constituted by Warrant by the Grand Lodge at a quarterly meeting, which had not previously been Working under Dispensation,—making *twenty* new Lodges in the State within the year. Applications have also been made to me for Dispensations to constitute several other new Lodges, which I have either wholly refused to grant, or deferred for fuller inquiry, and the futurec onsideration of the Grand Lodge, or my successor. In considering each application for a Lodge, I have inquired not only whether it was to be entrusted to prudent and safe men, but also whether the locality was such that a healthy and prosperous Lodge would probably be sustained there.

The Lodges in the State through the year, have been carefully and successfully at work. The accession to their numbers has been unusually large, and as a cautious scrutiny has been exercised for the most part in the admission of members, I have reason to hope and believe that those who have been received into our Masonic Temple, are good men and true, who will hereafter be an ornament and support to our Order.

I have learned with very great satisfaction, that the W. Finlay M. King proposes to establish a Masonic Magazine in this State, to be called the Masonic Union. His prospectus has been sent to the Lodges. Such a publication will greatly advance the interests of the Craft—and from the numbers and wealth of the Freemasons of this State, it ought to receive a very liberal support. The character and talents of the editor furnish, I think, a sure guarantee that it will be conducted with judgment and ability; and I earnestly commend it to the favor of the Grand Lodge and the patronage of the Fraternity.

The subject of securing in all the Lodges a uniformity of Work, and of imparting to them all correct Masonic knowledge, is one of great importance, and I invite to it your early attention. The system which was temporarily adopted last year, has on the whole worked well—and I am inclined to believe that as a permanent measure, that which was recommended by your last year's Committee on the subject, will, with some modification, be found more effectual to secure in this State the object intended, and more free from objections than any other of the various projects which have been presented for consideration.

Some of the Lodges in this State have occasionally admitted residents of other States to the mysteries of Masonry. I am clearly of opinion, that as a mere question of power, the Grand Lodge and the Fraternity of this State are enabled to do so without an infringement of the ancient land-marks. But I am also clearly of opinion that it is a power, which, if exercised at all, should only be exercised on very unusual and extraordinary occasions. Its exercise in this State has been a matter of complaint with several of our sister Grand Lodges. I recommend such amendment of our Constitution as shall prohibit the Lodges under this jurisdiction from making Masons of residents of other States, in which there are Lodges and a Grand Lodge;—an amendment which will tend to preserve that harmony with the Fraternity of other States which we should ever earnestly cultivate, and at the same time will greatly protect ourselves against the danger of conferring the honors of our Institution upon men who are unworthy.

There is another evil analogous to that to which I have just alluded. Lodges sometimes make Masons of individuals who are not indeed residents of other States, but who reside at a considerable distance from the Lodge that initiates them, and in the immediate vicinity of the other Lodges. I do not refer to this subject by way of censure upon Lodges which have thus initiated candidates from a distance, for in so doing they only exercise rights which they at present possess under the Constitution. But every such initiation, almost without exception, occasions unpleasant feelings between Lodges—and I have in many instances been applied to as Grand Master, to heal differences between Lodges which originated in this cause. There are other strong objections to the practice to which I have not now time to allude. The provisions of our Constitution should not be often nor unnecessarily changed; but I should approve of an amendment to the effect that no man should be made a Mason in any other town than that in which he resides, (provided there is a Lodge in that town) except upon the recommendation and approval of the Lodge nearest to his residence.

There are several other topics to which I intended to refer, among which are the subject of a General Grand Lodge, and that of the proposed amendment to the Constitution in relation to Grand Lodge Certificates, which received the affirmative vote of the Grand Lodge at the last annual meeting, but my remarks have been already too much protracted, and I will not much longer detain you.

This is the last occasion on which I shall address the Grand Lodge as its presiding officer at the opening of its annual session. You have long been aware of my wish and determination to retire at this time from the office with which, by the partiality of my Brethren, I have so long been honored. I beg to read an extract from the published proceedings of the Grand Lodge last year, for the purpose of calling your attention to my views on this point as there expressed—and which remain unchanged. The substance of my remarks on the subject was inserted in the records by the Grand Secretary, after his record had been made up, and at my express request; for I desired it to be sent out with the published proceedings to every Lodge.

"The M. W. John D. Willard, of Troy, was unanimously elected Grand Master.

The Grand Master remarked, that his earnest desire to retire at this time, from the post he occupies, was well known to the Grand Lodge; but that, honored as he had been, from year to year, he was unwilling now to take any step which might seem like deserting the Grand Lodge and the Fraternity, in their present difficulties and trouble. That he therefore, once more accepted the important trust—deeply grateful for the high honor which was again conferred upon him. But that his acceptance must be upon the express condition, that he should not, under any circumstances, be asked to hold the office after the end of the present year; and that he wished this to be understood by the Grand Lodge, and by the whole Fraternity of the State."

I have referred to my remarks made last year as an apology for the decided tone in which I now decline the honor of a re-election. I have recently received letters from many leading members of this body in different parts of the State, requesting me to review my determination; and, with the partial feelings of friendship, they have been pleased to express a belief that my continuing in the office is essential to the interests of the Fraternity. My answer has been uniform. I feel that my humble aid, if ever important, is surely now no longer needed. Our bark has passed the storms and breakers; we have now sunny skies and favoring gales, and I may now retire from my watch without neglect of duty and without the imputation of deserting my post in a time of difficulty and danger. It is the judgment and wisdom of this Grand Lodge which have triumphantly carried the Fraternity through their recent difficulties; and I am entitled to no other praise than that of humbly aiding to carry out its designs and seconding its efforts. I know, too, that from among her many distinguished sons, this Grand Lodge will select some one as my successor, whose counsel and action in any emergency that may arise, will be more valuable than my own.

But there is another circumstance that I will now mention, which you will at once perceive renders it impossible for me again to accept the office. After many years of willing labor, I am about to allow myself a short respite. I expect in a few weeks to leave this country for Europe, for the purpose of learning something, by my own observation, of the men and Institutions of other lands, and of visiting those scenes of historic interest in the old world, which have been objects of my thought and reading from my childhood. My family will accompany me, and I expect to be absent nearly a year. It will of course be out of my power to discharge the duties of Grand Master. I shall carry with me, however, a warm and grateful recollection of the great and uniform kindness which has been extended to me by the Masonic Fraternity of this State. This Grand Lodge has long been the object of my anxious care and my warm affection; and to her I may truly exclaim,

> "Where'er I roam, whatever realms to see,
> My heart, untravel'd, fondly turns to thee."

In this Grand Lodge, too, I have formed many personal friendships, which will end only with my life. I shall never forget our meetings here. I shall ever remember the glow of feeling which thrilled through us as we extended our hands to each other, at these annual greetings; and the recollection of our labors here together to promote the interests of our beloved Order, will be fresh and pleasant in my memory through all future time and in every change of circumstances.

My Brothers, wheresoever I may be, my heart and thoughts will be with you in all your assemblies; and I shall pray the Supreme Architect of the Universe that he may ever guide your deliberations, and ever bless and prosper you in these your efforts to promote the welfare and advance the happiness of the human race.

CABALA ABOTH.

BY BR∴ G∴ F∴ YATES, S. G. I. G∴ 33°.

No. V.

"There are more things in heaven and earth than are dreamt of in our philosophy."
Shakspeare.

"Quis est enim quem non moveat
Clarissimus monumentis
Testata consignataque
Antiquitas." *Cicero de Divinitate.*

R. W. BR. MOORE:—The Cabala appertaining to certain matters which can be explained only in an allegorical, mystical and analogical manner, must ever remain a sealed book to those who "fale yn capacity," or who "want industrye, thatt ys prenecessary for the gaynynge all kunnynge." The adept in ancient Cabalistic lore, who indiscriminately distributes the pearls of information, will oftimes, to his own mortification or discomfiture, find them trampled upon or unappreciated, or lost in the slough of unenlightenment. There is, moreover, a bound beyond which he may not pass. An injunction is laid upon him not unlike that which Esdras alluded to when he said,* there are Cabala which he was divinely commanded to preserve and not to communicate to any, but "the wisest of the people, who had the spring of understanding, the fountain of wisdom, and the stream of knowledge."

Among the arts which our ancient Brethren were said to conceal and "keped backe, lest they shulde be harmfulle yff they comed yn evylle haunds,"† are reckoned the art of "foresayinge thyngs to come and the way of wynnynge the facultye of Abrac."

The Cabalists maintain, that by the expression of the Psalmist, "the heavens declare the glory of God," something more is implied than their extent and brightness, order and harmonious motion: that the word SaPHaR,‡ "to declare," is never attributed to things inanimate. That their soul is that of those "intelligencies," who have charge and conduct of the celestial luminaries (as held by Basilides) and who dispose of them into such *letters* as God has ordained; declaring unto us men, by means of this writing, what events are to take place. In coincidence with the same sentiment, Origin§ on the passage in Genesis, "and they shall be for *signs*," affirms that the stars are placed in the order they are in the heavens, "for no other end but to show by their diverse aspects, conjunctions and figures whatever is to happen while the world endures as well in general as in particular." I purpose to give a short illustration of this very curious subject, when I introduce the characters of "celestial writing."

The accounts of individuals, and of events relating to the earliest times, have been preserved by the institution of festivals, the erection of cities, buildings, piles of stones, altars, tombs and other monuments, with or without inscriptions, and oral traditions, accompanying such festivals and monuments. These are the only sources from which the authors of ancient history, whether political or sacred, can derive their materials: unless we except scriptures which have been indited by inspiration at periods long subsequent to the dates of the events recorded; as were the books of Moses. In using the term "ancient," I refer of course to a period anterior to that "dim point where records fail." To ascertain that point with unerring precision, is not now possible. The writer of the history of times of which records are extant, is often subject to confusion and uncertainty, because of the paucity and imperfection of those records, and the want of reliable tests to determine which are authentic and which spurious. These are a few of the many difficulties the investigator of historical truth has to encounter.

If such difficulties attend the study of ancient history in general, it may well be conceived that researches into the history of those mystic institutions of antiquity, from which the Freemasonic associations of the present day, claim to have descended, are still more difficult to be pursued; especially when we consider that their proceedings, and much more their secret ceremonies and Cabala, were never permitted to be divulged, by writing or otherwise, under the severest penalties. I wish in this connection, to be understood as referring more especially to the sources of history, other than tradition.

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*In Chap. xiv. verses 46 and 47.

†See the Bodlein MS.

‡Query—Is not the word *Cipher*, derived hence?

§So Eusebius reports.

The reader will have observed, that an effort has been made, albeit in an imperfect manner and with as much brevity as possible, to present to his view some authentic historical data, calculated to throw light on certain points in the Cabala of Freemasonry. The discriminating Brother will appreciate the difficulties alluded to as connected with such an effort, and will perceive the relevancy these data bear to Freemasonic lore.

In the preceding Chapter, it will be recollected, reference was made to the persuasion that angels were set over nations and individuals, and instructed mortals in the knowledge of the heavenly bodies. In a certain sense there may have been philosophical truth, as well as poetry, couched in the expression of Job of Chaldea, "the morning stars sang together, and the sons of God shouted for joy." This introduces to our notice the sect called the Sabians.*

The original Sabians were Chaldeans, and flourished among the Babylonians as a distinct caste. They were the hierophants and magi, in whom centered all the religion and learning of the people. The principal science they cultivated, was that of astronomy. The celestial observations they were in the constant practice of making, and of explaining to their pupils, led them to form exalted ideas of the divine omnipotence and omniscience. That in process of time the true religious sentiments such teachings were calculated to inspire, should become perverted and lead to superstition and idolatry, need excite no wonder. Many of the common people were led into the error of regarding the luminaries of heaven, as "gods and immediate governors of the world, in subordination however to the Deity who was invisible† save by his works and the effects of his power," and whose glory "the heavens declare." They went so far as to build *temples*, called "Sacalla," to the stars, and rendered them worship as mediators to win the favor of the Supreme Architect of the Universe.‡ Such practices prevailed among the most ancient Assyrians as well as Babylonians before the days of Abraham.

Sanchoniato, the author of the Phœnician antiquities, represents the immediate descendants of the first pair of mortals, in times of great drought, stretching forth their hands to heaven, towards the sun, calling him *Baal-semin*§ (or shemin). Usous||, a name given to the son of Aram, or *Uz*, as we now have it, who "hailed from" Tyre, is said to have been the first to obtain fire by rubbing two pieces of wood together. He consecrated two rude stones, or *pillars*, to fire and wind, and poured upon them a libation of the blood of wild beasts taken in hunting. The offering to fire and wind (or air) was because those two elements had occasioned the combustion of the wood.

The author of "Moses's principia," in speaking of the first revelation to man, before that revelation was republished in writing, advanced an opinion which is not easily refuted. He maintains that men are incapable of forming ideas except through the medium of the senses. God could not give them, while encumbered with bodies, any ideas of his infinite majesty, his nature, powers, attributes, and perfections, and of the duties they owed him, that would approximate to the truth, otherwise than by referring them to similitudes drawn from the material universe. What is there we can conceive of, better calculated to impart

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*A name most probably derived from SaBA, or "the host of heaven."

†Heroditus. ‡Prideaux.

§In the Phœnician language this word means "Lord of heaven"—In Greek we have "Zeus," and in Latin "Deus."

||According to Josephus, "Ouses," from the Hebrew OUS—strong.

such correct ideas, than pointing to the heavens, the vast expanse, (mistranslated "firmament,") "consisting of matter in three different conditions, fire, light and air, (or spirit), which mutually support each other, and necessarily concur in the joint action of that powerful machine, by which every material thing is moved, supported and preserved; exhibiting thereby some similitude from whence an idea might be taken of his essence, personality, power and manner of action."

The Hebrew word "Shemin," translated heavens, properly signifies *names*, as the representation or material object expressive of the great creator, upholder and governor of the universe. Such representative was "picture-ways," or hieroglyphically, expressed by the *burning bush* not consumed, the *four* faces of the Cherubim, representing, among other things, the four elements, the *pillars* of *fire*, and light, and of *cloud*, or spirit, which alternately night and day during the forty years wandering of the Israelites in the wilderness, guided them when and where to march or halt. These pillars were symbolized by the *two columns* that stood in the porch of the temple of Solomon, and which should stand at the portals of every well regulated Master-Mason's Lodge; or should at least be always delineated on their Trestle-Board. In miniature form, they will be seen in the hands of the Senior and Junior Warden of a Lodge, when "at work."

If we except certain Cabala relative to cogmogomy, paradise, Adam and Tubalcain, the earliest traditionary account which occupies a prominent place* in our Freemasonic lore, is that which relates to the patriarch ENOCH. Some misunderstanding has arisen in consequence of confounding this sacred personage, who was the fifth in descent from Seth the son of Adam, with another of the same name the son of Cain, and also with Enos the son of Seth. In Cabalistic science, an abstruse signification is given to words, and even to the letters of which words are composed. The name HeNoCH, in Hebrew, signifies "*taught*, or, more properly, *dedicated*. In the Koran of Mahomet, Enoch is called "Edris†," which word in the Arabic signifies "to read or study with attention." He was so called because he was devoted to study. He is said by the Arabians to have been the first who invented *the balance*, to prevent deception in traffic, which prevailed to an alarming extent among the God-forsaken antediluvians. He was also the first to write with "the Kalam." He was esteemed a man of extraordinary learning and knowledge as well as of the most exemplary piety. Jews and Christians, as well as Mahometans, concur in attributing to this patriarch great eminence in the occult sciences, especially the mathematical. It is a singular coincidence that the years of his earthly pilgrimage, amounted exactly to the number of days in a solar year. In this the Cabalists conceited that a profound meaning was hid in connection with the revolutions of the *sun*, and astronomical science. The Jews maintain, that he was the inventor of letters, and "became acquainted with the signs of heaven." They called him "Metatron," or the great scribe.‡ This word however properly signifies "the ambassador of God," and is identical with the latin word "Metator," or *Geometer*.

It has been before observed, that Enoch was supposed to be the same person as the first Egyptian Hermes. This opinion was entertained by the Greek Christians; who also maintained that he foretold the deluge, and *erected monuments* whereon he engraved "the figures of artificial instruments and the elements of the sciences," lest the memory of them should perish in the general destruction so soon to sweep over the earth.

Josephus specifies the country of "Syriad," as that in which the surviving antediluvian pillar was standing in his day. It has been a matter of dispute where Syriad was situated. The more certain opinion appears to be, that it was in the land of Egypt. Manetho, it is said, extracted his history from inscriptions found on certain pillars in Egypt, which had been madeby Thoth,[*] or the first Mercury, and that the second Mercury, after the flood, translated these into the Greek tongue but in sacred letters, in *books deposited in the hidden recesses* of the Egyptian temples.[†] Thoth's pillars are said to have been erected in *subterraneous caverns*, near Thebes, which are described as certain winding apartments under ground. Those who were skilled in ancient rites, foreseeing the coming of the deluge, and fearing lest the memory of their ceremonies should be lost, "dug in various parts of the kingdom, subterranean winding passages, on the walls of which they engraved their knowledge, under different forms of animals and birds, which they called hieroglyphics, and which were unintelligible to the Romans." Thus speaks Ammianus Marcellinus.

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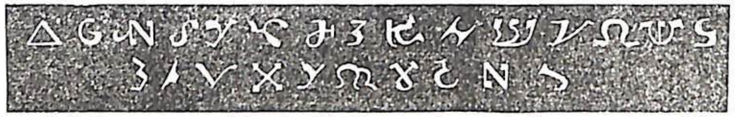
*The well informed Brother will here advert to the Degrees of "Royal Arch of Solomon" and "Select Masons of three times nine."

†"From "darasa," to study.

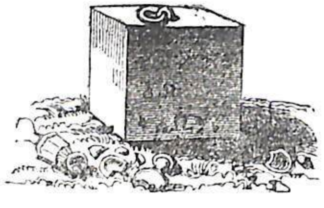
‡See Targum, of Jonathan, and Buxtorf, in Lexico Talmud.

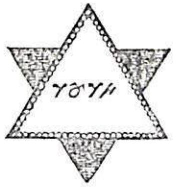
The Egyptians and other nations of antiquity, preserved by engraving or writing on pillars, not only important matters relating to the arts and sciences and sacred things, as has been intimated, but also preserved in this way the laws and history of kingdoms. It is related by Democritus that Clemens Alexandrinus, transcribed his moral discourses from a Babylonish pillar.

The Freemasons who accompanied the Christian princes to Palestine, and participated with them in "the holy wars," while there, discovered some very important MSS., among the descendants of the ancient Jews; on which, some of "the high degrees" were founded. Some of these MSS. were in the Syriac and others in the Enochian characters. Specimens of these last named they brought with them to Venice. They were identical with those inscribed on the Syriad column, spoken of by Josephus, and with the oldest copies in which the Book of Enoch was written.[‡] This character of Enoch is the most ancient authentic character which has come down to us. The Brethren of the Ineffable Degrees, use it with great appropriateness in their tenth and eleventh Degrees. They can use no other without being guilty of anachronism. These characters are as follows—



Though Solomon wrought not with his own hands in the quarries of Tyre, nor yet hewed timber in the forests of Libanus, he was the builder of that "miracle of the world," the temple of Jerusalem. In a similar sense was the patriarch Enoch an *architect*. I shall not recapitulate the traditionary account, solemnized by the Craft, of his *subterranean temple*, "dedicated to God," and sacred to three times three. Save the hidden mysteries delivered only to "the good and true" within the veil, this traditionary account is familiarly known even to Brethren who possess not the key of initiation. I shall only "stir up his mind by way of remembrance," of that *perfect stone*, denoting justice and firmness, with all the moral lessons and duties this mystic *cube* is calculated to instruct us in, and I





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[*] It is a remarkable fact, that the word "Thoth," means "a pillar." This might lead one to suppose that Thoth was only a personification of knowledge or wisdom.

[†] Pythagoras and Plato read these books, and borrowed thence much of their philosophy. These monuments were in existence in the days of Proclus, as appears from his writings.

[‡] Duret, and others.

shall not omit the two *triangles*, encrusted the one on the other, and which furnish the true original of the two interlaced triangles adopted in Christian Masonry. The conscientious Brother, in possession of the "Ineffable secrets," will search not only the scriptures, which declare the will of the Supreme Architect, but he will also to the extent of his abilities, read the Book of the heavens, which declare His glory. He will penetrate the *inmost recesses* of the earth, for the riches which therein lie hid, and bring forth thence treasures to adorn the spiritual temple of JEHOVAH ELOHIM!

THE NEW MASONIC TRESTLE-BOARD.

The most complete Text-Book for Lodges, Chapters, Councils, and Encampments, ever published.

RECOMMENDATIONS.

From GOV. DUNLAP, *Gen. G. H. P. of the Gen. Grand Chapter of the United States.*

Brunswick, Me., July 1, 1850.

DEAR SIR:—I have perused with much satisfaction the "NEW MASONIC TRESTLE BOARD," which you had the politeness to send me.

I regard the work as a well arranged MASONIC TEXT BOOK, replete with valuable information upon the subjects on which it treats; and I trust it will have a wide circulation among the members of our Fraternity.

With high regard, Fraternally yours,

ROBERT P. DUNLAP.

CHARLES W. MOORE, Esq., Boston, Mass.

From R. W. LEMUEL DWELLE, Esq. of *Augusta, Geo.*

Augusta, Geo., July 2, 1850.

C. W. MOORE, Esq.

Dear Sir and Brother:—I rise from the perusal of your "NEW MASONIC TRESTLE BOARD," with much satisfaction. It embraces in a small space all that is necessary and useful in the regulation and conduct of the Work of the Order. I conceive it to be one of the most convenient and thorough Text-Books yet presented to the Craft; and I doubt not you will receive the congratulations of the Fraternity, as one "whose work is approved." Yours, L. DWELLE.

From the Grand Lecturers of the Grand Lodge of Massachusetts.

Masonic Temple, Boston, April, 1850.

R. W. CHARLES W. MOORE.

Dear Sir and Brother:—Having examined the new edition of the "MASONIC TRESTLE-BOARD," allow me to state, that, assisted by memory and comparison, I believe the work to be better adapted to the purposes for which it is intended than any other work of the kind.

Should my opinion, or approval, be thought beneficial, in recommending said work to the favorable notice of the Masonic Fraternity, I will, in addition, say, that I purpose to use the same, in connection with the work recently adopted by the "MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS."

This recommendation is given under the conscious belief that it will have a tendency, in some degree to consummate the purposes of the Grand Lodge, under whose authority I am commissioned, as a *Grand Lecturer*, to aid and assist in accomplishing those purposes. Yours, fraternally,

W. C. MARTIN.

Charlestown, April, 1850.

R. W. Brother C. W. Moore :—Having carefully examined the "New Masonic Trestle-Board," by you, I take pleasure in recommending it to the Fraternity, as a text-book better adapted to Lodge purposes than any other similar work with which I am acquainted.

It contains all that is proper to be written on the subject it is designed to illustrate, and all that intelligent Brethren will regard as desirable or essential, in the acquisition of a correct knowledge of the Work and Lectures, and Public Ceremonies of the Institution. The arrangement is practical and comprehensive, carefully adapted to the Work of the Lodges, and well calculated to guide and facilitate the learner in the acquisition of the ritual. Fraternally yours,

Charles B. Rogers,
One of the Grand Lecturers of the "Grand Lodge of Mass."

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MASONIC CELEBRATION AT BURLINGTON, VERMONT, JUNE 26.*

We have had another beautiful day, and this good town has had many visitors from the surrounding towns and counties, to witness the celebration of the anniversary of St. John the Baptist, by the Washington Masonic Lodge, of Burlington. The Procession was formed on the square in front of the Court House, at about 11 o'clock, under the direction of **John B. Hollenbeck**, as Chief Marshal. The De Molay Encampment of Knights Templars, of Boston, twentyfive in number, under the command of E. A. **Raymond**, Esq., accompanied by Flagg's Brass Band, did escort duty on the occasion. The Knights Templars were followed by a detachment of the Princes of Jerusalem, from Boston. There were also present a number of Knights Templars from Burlington and New York. I need not say that these several bodies presented a beautiful appearance in their rich regalia.

The procession was composed of Washington Lodge, of Burlington, the Grand Lodge of Vermont, and delegations from several other Lodges in the State and from New York. It moved at a few moments before 12 o'clock, over the route designated in the programme. At the residence of Mr. Tucker, in Pearl street, a halt was made, and the De Molay Encampment received into their ranks Capt. **Josiah Sturgis**, of the Revenue Service, who wore the celebrated apron of which mention has so often been made, and which was once the property of the patriot, General **Warren**.

The procession then proceeded to the mammoth pavillion of Mr. **Wright**, at the old camp ground, where the address was delivered. After a voluntary by the band, an appropriate prayer was offered by Rev. **Benjamin Huntoon**, the Grand High Priest of the Grand Chapter of Massachusetts. **Nathan B. Haswell**, Grand High Priest of the Grand Chapter of Vermont, then extended a cordial welcome to his Brethren of the different Orders from abroad, on behalf, and in the name of Washington Lodge, of Burlington, as follows :

Sir Knights, Companions and Brethren :—

The clouds that hovered over the Masonic Institution in Vermont for years past, are now dispelled—the fires of persecution are *quenched*—peace reigns throughout our borders, and the *North* is a place no longer of Masonic darkness—*we bid you welcome to Vermont*, and to all the hospitalities the present occasion may demand from our hands—we *bid you welcome*, as you assemble with us, to celebrate the nativity of *St. John the Baptist*, who with religious philanthrophy, was a distinguished patron of Masons—and defender of the Christian Religion ; *for this*, all Masons are called upon to imitate his *virtues*—practise his *charity* and annually meet to do reverence to his memory ; being *thus assembled*, permit me to return you the unfeigned thanks of Washington Lodge, for honoring them, by your presence, on this our annual festival.

To my *Worthy Brother* who has consented to deliver the address,—we tender our grateful acknowledgments, and welcome him to the hearts and hospitalities of *Vermont Masons.*

To the *Sir Knights of De Molay Encampment*, who have come from their *Temple in the City* to escort and do honor to their Companions and Brethren of the Lake and Mountains, we also tender our thanks, and

To *all Masons* who have come from *afar* or *near*, we bid you welcome to the *Green Mountain State.* "*Silver and Gold, we have none ; but such as we have we give unto thee*," a THRICE WELCOME of warm Masonic hearts.

An appropriate hymn was then sung by the audience, to the tune of Old Hun-

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*We are indebted for *a part of the details* of the Burlington Celebration, to the Boston Mercantile Journal, and for the remainder to an esteemed correspondent of our own.

dred. **John H. Sheppard**, Esq. of Boston, was next introduced as the orator of the occasion, and for an hour and a half commanded the undivided attention of his audience, among whom were a large number of the fair sex, by a beautiful and eloquent consideration of the principles, and defence of the Order.

He commenced by an inquiry, if Freemasonry was an Institution lately formed, and dangerous to society, how comes it that such vast numbers of intelligent and virtuous men belonged to it, and were willing to cherish it? He put this question to the public, and challenged their answer in any other way than that the Order was ancient and founded in wisdom.

He then spoke of the state of Masonry during the period when it was attacked by the anti-Masons, and handled them with some severity, tracing their origin and downfall, and then remarked that to every honest and worthy opponent, who had been misled by them, he was willing and desirous to remove their prejudices and win their kind feelings as far as lay in his power; and for this purpose he would present a plea or defence of Masonry against the accusations, which he divided into five heads.

1st. That Freemasonry was opposed to government and religion, and was anti-republican.

2d. It was dangerous, because a secret society.

3d. It was an imposition on society, because it claimed antiquity, when it was very recent.

4th. It held to ceremonies and lectures which were frivolous and of no value.

5th. It does no good in the world, and is a mere pompous display.

Each of these accusations were separately taken up and answered, and numerous facts and anecdotes interspersed to fortify his statements, alleging that the fruits of the tree show its nature, and that by the same criterion he was willing the Fraternity should be tried.

He then introduced the names of a great number of distinguished and good men, many of them the ornaments of our race—not only in our own, but in foreign lands, who were members of the Fraternity, and enumerated some very striking instances. He offered testimony that Freemasonry was not opposed to Religion, but on the other hand the hand-maid of Christianity,—nor was it anti-republican.

He maintained that it was not in any sense of the word a *secret* society, because it was a public association, whose members were well known, and the times and places of meetings were matters of notoriety. At some length he attempted to prove that its ceremonies and lectures were founded on wisdom, improving to the mind, and many of them when properly and fairly understood, exceedingly beautiful; and that it was ignorance only of their nature which could ever make them a subject of merriment or aversion. He also proved by several interesting anecdotes that Masonry had done much good in the world, and was founded on the most benevolent and exalted principles of kindness and charity.

He then addressed the Brethren of Vermont, and told them of the flourishing state of Masonry, not only in their own country, but in France and England, and distant lands; and stated that already three colleges had been established by the aid and influence of Masons, viz: one in Tennessee, one in Kentucky, and one in Missouri—for the last of which the Grand Lodge of Missouri had nobly appropriated nearly $10,000—and concluded with a forcible appeal to the Fraternity to lead such lives that the world might see the good fruits and excellence of the Institution.

The address was delivered in an eloquent manner, and the brilliant thoughts and sentiments advanced by the orator, met with repeated outbursts of applause from his hearers. Some of his points were enforced with much power, and throughout the whole address he took a very bold and independent ground. One remark made at the commencement, complimentary to Mr. Wright, was happy—"We are blessed, (said he,) with a most delightful day; we meet in a splendid

Pavilion, and when we look around, we are ready to exclaim, 'All is (W)right!'" The address, we understand, will be published.

After a benediction by Rev. **Paul Dean**, the company repaired to the other end of the Pavilion, to partake of a dinner which had been prepared by Mr. Wright.

After a blessing had been invoked by Rev. **Paul Dean**, the feast was commenced. At 3 o'clock, the sound of the gavel summoned the company to listen to the first regular toast, which was announced by Mr **Stansbury**, of the Burlington Courier, as follows:

The day we celebrate.—Eighteen centuries neither dim the brightness of our Patron Saint, nor lessen the homage due from Masons to his memory.

Rev. Mr. **Huntoon** responded to this sentiment briefly but eloquently.

The second regular toast was—

The Masonic Institutions—They *conflict not* but are in unison with, the Christian Religion, our paramount duty as citizens, and obedience to the laws of the country.

The third toast was—

The President and constituted authorities of the United States.

Col. **Schouler**, of the Atlas, responded in a happy manner—keeping the audience in the best humor by his sallies of wit.

The fifth regular toast was—

The Grand Lodge of Vermont—Respected and honored by all good Masons for her fidelity in the day of her trials and persecution.

M. W. Br. Philip C. Tucker, Grand Master of the Grand Lodge of Vermont, on behalf of that body, responded as follows:—

Brethren of Washington Lodge, Sir Knights, Companions, and Brethren of the visiting Lodges—

The sentiment which has just been given and responded to by the united Masonry here present, naturally appeals for a further response to him, who by the partialities of his Brethren, enjoys, at the present time, the honor of presiding over the Grand Lodge of Vermont. The brevity which existing circumstances makes necessary will not permit me to say all that might be, with propriety, said on an occasion like this. I shall confine myself to a few words. We rejoice, my Brethren, that we have lived to behold this day. We rejoice, that in sight of our own loved Green Mountains and upon the shores of our beautiful Champlain, we are permitted, by the wisdom of the Supreme Architect, to join Fraternal hands and Fraternal hearts in celebrating the birth day of our ancient patron. We rejoice too that we can now do this peacefully in this Green Mountain Republic, where, but a few years since, the atabal was sounded and the war-cry was up, to sweep us from the ordinary rights and enjoyments of men and citizens. We rejoice also, that in rising from the pressure which uncontrollable circumstances placed upon us, we find ourselves encouraged and cheered onward by the kindness which your presence gives and the approving voice which it bears with it. This day and its recollections will ever mark one of the brightest pages in the annals of the Masonry of Vermont. New England and New York are here;—the West, the South, and the North are here, and encourage us with their kind cheering voices. They bid us to go on and perform our mission;—the mission of friendship, the mission of Brotherly love, the mission of good-will to men which angels sang above the plains of Bethlehem. We are laboring and shall labor to perform that mission. Our once desecrated altars now burn with the clear flame of pure, and we hope, of acceptable incense. Our path of usefulness has been opened anew and we are following on where virtue leads the way. Our bitter foes have realized that the "poisoned chalice" which they presented to us, has, by the arm of even-handed justice, been "commended to their own lips." But for this we rejoice not in mere pride of victory. We rejoice rather in the just and noble pride of having conscientiously contended for the *right*, and, after years of patience and endurance, having been crowned with success.

My Brethren—on behalf of the Grand Lodge of Vermont—a body which there is no self-adulation in saying, contains clear heads, warm hearts and frank hands—I thank you most sincerely for your presence on this occasion. It is the first day since our long night of gloom in which our Fraternity have, among these beautiful and beloved mountains, thrown their banner to the breeze. They invoked the presence, the countenance, the support, of their Brethren of other States, and you have most nobly responded to it. The Masonry of the Green Mountains once *furled*, but never *struck* that banner. The Supreme Architect, in his wisdom, permitted it to be placed in the hands of men who knew fear only by its name, and in whose vocabulary the word cowardice had no appreciable meaning. Furled—when fighting was useless—it is here again unfurled, "to be sustained by all our hearts and defended by all our hands."

Brethren,—I will not further encroach upon the festivities of the occasion. Waiving a response to the celebrating Lodge, I give you in behalf of the Grand Lodge of Vermont:—

The Memory of the Martyr of the 11th of May, 1314—*James De Molay*—a name so gloriously represented on this occasion. May we never forget his illustrious example.—Truth and the funeral pile rather than life with falsehood.

Sir CHAS. W. MOORE, of Boston, of the De Molay Encampment, responded to the sentiment, and alluded to the testimony which Washington and Franklin had given to the excellence of the Fraternity. He exhibited two letters written by Washington—one in 1793, and the other in 1797, in which the testimony alluded to was given. One of these letters was much mutilated. He also exhibited a letter of the same tenor, written by the philosopher, Franklin, breathing the same spirit. In conclusion, Mr. Moore gave as a sentiment—

The Grand Lodge of Vermont—She rests upon a foundation as firm as the everlasting hills around us; may she, like them, rise above the mists of prejudice, and forever shine in the clear light of an unclouded prosperity.

The next regular toast was—

Washington and Warren—Their Masonic virtues and influences, like the immortal memory of the widow's son, will live when the monuments of brass and marble, erected to perpetuate them, shall crumble into dust.

To this sentiment Capt. STURGIS replied in a happy manner, and exhibited the Masonic apron worn by Gen. Warren, and several other Masonic relics of by-gone days. He concluded with the sentiment—

Same
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[illegible]

The Ladies—If they do not preside in the Lodges, they preside in the hearts of those who do.

The next regular toast was then announced as follows—

Benjamin Franklin—As a co-worker with Washington, he established the first Masonic Lodge in the Key Stone State, and became its first Master.

The next was,

The Orator of the Day—His address exhibited a bright and honorable specimen of deep research, characteristic of the sound Masonry of the good old State of Massachusetts.

Mr. SHEPPARD responded briefly and happily, enlarging upon the measures now being taken by the Order for the cultivation of the mind, and concluded with the sentiment—

The Press—the Enlightened Press—The railroad of the mind, on which the principles of Free Government are destined to travel over the earth.

The 9th sentiment complimentary to the State of New York, was ably responded to by Mr. HADLEY, of that State.

The Grand Master of the Grand Lodge of Vermont then gave the following sentiment:

The Grand Lodge of Massachusetts—The oldest of the American Grand Lodges, always distinguished for its light, its learning, and bright Masonic example.

Responded to by M. W. Edward A. Raymond, its Grand Master, who said—

It gives me great pleasure, sir, in behalf of my Masonic Brethren of Massachusetts, to respond to the sentiment now given. We are most happy, sir, to be with you on this day and to do what we can to add to your encouragement, your happiness and your prosperity. We are most happy to see the Masonic Institution once more, against all adversity, raising itself triumphantly in this beautiful State, and celebrating this ever welcome Masonic day upon the banks of your beautiful Lake. And we cannot suppress the feeling also which gratifies us in finding worthily at your head the son of one of our own Brethren of old Massachusetts. We hope your path in future may be smooth and prosperous, and that our beloved Order may ever flourish, among you, bright and beautiful as the ceaseless verdure of your own Green Mountains.—Sir, I give you

The Grand Lodge of Vermont.

The next regular toast was then given:

Br. John Wright—When we look at the splendor of his Pavilion, hear the sweet music of his band, and taste the perfection of his provisions for the inner man, we unhesitatingly pronounce him "right" without the "W."

Mr. Wright sent up his response, which the Chairman read as follows:

Br. Wright returns due acknowledgments for the compliment, and says if we exchange the *W* and still make him *right*—yet he prefers not to derange the alphabet, lest W might claim to have the preceding letter V stricken from Vermont, which would be decidedly Wrong, and to which the Green Mountain boys would no doubt object, and they best know *right* from *wrong*.

Sir Knight HAMILTON WILLIS gave:

The Mason's return to his family:—never greeted with, "My dear—*Where have you been?*"

The concluding regular toast was then given, and received with much enthusiasm:

The mothers, wives, widows, sisters and daughters of Masons—Last, though not least in our affections.

The volunteers then began to flow in, and for some time the company were kept in a state of merriment by the sallies of wit and ready jokes, in which many of the Brethren participated. At about six o'clock another Ode was sung, after which, N. B. Haswell, W. Master, again returned the thanks of Washington Lodge to their Brethren as they were about to disperse,—reminding them, if they should not be permitted to again assemble on earth, he hoped they might meet in Heaven—and wishing them a safe and happy return to their families and friends—the several bodies returned in order to the place of first meeting, on Court House square. At 7 o'clock, P. M., Washington Lodge, agreeable to an invitation given by their Master, met their Brethren in the large room at Hart's Hotel, on Water Street, and spent a short time in friendly greetings, until the steamboats and railroad cars commenced the period of their departure. The Brethren were soon on their return from a Masonic Celebration which we venture to say has not been excelled in the Green Mountain State.

CHARACTER OF WASHINGTON AS A MAN AND A MASON.

[ADDRESS before Meridian Sun Lodge, No. 50, Athens, Tennessee, on Friday, the 22d February, 1850, By THOMAS J. CAMPBELL, Jr.]

My Respected Brethren of the Masonic Fraternity :—If I had consulted my own inclination, I should not have consented to address you on the present occasion. Every individual owes to his fellow-men duties which can only be discharged by the performance of them—and the courteous invitation which the too kind partiality of your Committee extended to me could not be disregarded. The occasion which brings us together to-day, has much in it to awaken our sensibilities. We meet as citizens, to pay another call on that unending debt of gratitude, which, instead of diminishing, grows greater and greater, through the never-ending developments of our country,—as citizens, in the full fruition of the far-seeing prophecy of Milton when he said—"Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks: methinks I see her as an eagle, mewing her mighty youth, and kindling her endazzled eyes at the full mid-day sun." We meet as Masons to add our tribute of remembrance as a Fraternity, to the chief author of those political Institutions, which we are plighted to support, and to declare in the presence of the world, our principles and objects, and Washington's connection with them. The circumstances, therefore, are such as to awaken emotions of no ordinary nature. At each annual return of these national festival days, it is not only pleasant to assemble ourselves together, but it is a highly important duty, in the cultivation, and improvement, and practical excitement of that love of country, so indispensable to the American people. It is a truth that more watchfulness and uninterrupted exertion are required on the part of the people of a republic, by the nature of its constitution, than any other species of Government. And particularly is unceasing vigilance demanded from every citizen of the United States since here every guard against danger has been constitutionally dispensed with, except the intelligence and virtue of the people themselves. The fundamental truth is silently, though certainly assumed, that our permanent success depends upon the result of the great experiment in which we are all, however unconsciously, acting a part—the trial to make ourselves wiser, better and purer than any other nation that has yet lived. The celebration of the return of this day, at this time, and at this particular crisis of our political affairs, has more in it than is usual to attract our sympathies, and awaken our interest. With what Vestal care should each one of us watch and guard those patriotic impressions, which, when uncontaminated by treacherous influences, we have all received by the example, and by the solemn warnings of Washington himself, that we may arouse ourselves with the same spirit that animated him, bravely to meet the storm that is gathering around us, and whose lightnings are already seen to flash across the political sky, awaiting but a favorable opportunity to burst upon the land. At this important epoch in our country's history, when that country is for once exhibiting her need of the practical devotion of her sons, how appropriate is the occasion which is summoning us on this day to come up with our sacrificial offerings, and to plight again our vows of allegiance to the shrine of the UNION.

But it is the Masonic celebration of the 22d of February, that perhaps strikes the uninterested observer with some degree of novelty. The inquiry naturally arises in the minds of those whose habits of reflection have not led to the investigation of subjects of this character—why has the Fraternity selected this, out of the many national holidays peculiar to the American people? The answer is at hand, and may be read in the principles and objects of the Order itself. The announcement that George Washington was a Freemason, is merely the declaration of a fact connected with the eventful history of that great man. But it is a general principle of the law of evidence that the highest and best proof of which any fact is susceptible, must be adduced to insure conviction, as in the absence of such proof, all other testimony, merely secondary in its nature, will be disregarded. In view of the subject under consideration it may be that there are some who will demand evidence of the most incontrovertible character, and it is due to their intelligence that such evidence be at once introduced. You will permit me, therefore, my fellow-citizens, to read in your hearing the transcript of a record which I hold in my hand, to establish the truth of the fact which I have so unhesitatingly announced, which has been furnished me (properly authenticated,) by the kindness of Mr. John James Chew, W. M. of Fredericksburg Lodge, No. 4, in the State of Virginia :

" *Extracts from the Minutes of the Proceedings, as also the Ledger of Fredericksburgh Lodge, commencing September, A. D.*, 1752, *A. M.*, 5752, *ending in December, A. D.*, 1764, *A. M.* 5764.

"1752, Nov. 4th—*George Washington*, entered, as present on minutes.

"5th page Ledger, 1752, Nov. 6th—Received from *Mr. George Washington*, for his entrance £2.3.

"1753, 3d Feb.—Nathaniel West Dandridge, a visiting Brother became a member; Alexander Warren, Entered Apprentice; James Strachan, Entered Apprentice.

"1754, 3d March—*George Washington*, passed Fellow-Craft.

"4th August, 5754—Which day the *Loge* being assembled, present—R. W. Daniel Campbell, J. Nelson, S. W., R. Halkerson, J. W., *George Washington*, James Strachan, Alex. Warren, Sec. *pro tem.*, Thomas Robertson, Wm. McWilliams, Treasurer.—Transactions of the evening are, *George Washington raised Master Mason* ; Thomas James, Entered an Apprentice."

State of Virginia :

I, Robert W. Hart, Secretary of Fredericksburg Lodge, No. 4, of Free and Accepted Masons, of the State of Virginia, do certify the foregoing to be true transcripts from the records and proceedings of said Lodge now in my custody, precisely as the same exist on said record.

In testimony whereof, I have hereto set my hand and affixed the seal of the said Lodge, this the 30th day of January, A. D. 1850.—A. L. 5850.

ROBERT W. HART, *Secretary.*

State of Virginia :

I, John James Chew, Master of Fredericksburg Lodge, No. 4, of Free and Accepted Masons of Virginia, do certify that Brother Robert W. Hart, whose name is subscribed to the above Certificate is Secretary of the said Lodge. Certified under my hand, this 30th Jan. A. D. 1850.

J. J. CHEW, W. M.
Fredericksburg Lodge, No. 4.

These facts, therefore, rendering Washington the object of the Fraternal reverence of Masons as a body, constitute the peculiar appropriateness of the celebration on our part of this the one hundred and eighteenth annual return of his birth day.

As I am therefore to speak to men, and to Masons, of Washington in his double capacity as a man and a Mason, you at once perceive the difficulties of the task you have been pleased to assign me. In proceeding to discharge this high duty, permit me, for a moment, briefly to advert to the political condition of Europe and of his country, together with the actual circumstances surrounding the Order of Freemasonry at the time of his birth, and during the years of his childhood. The period embraced between the thirtieth and fortieth years of the eighteenth century, is one full of moment in the history of the world and of the Order. The throne of Great Britain was occupied by a native of Germany, whither he had been placed by the accident of his birth upon the principle of hereditary succession. Ignorant of the language, constitution, laws and interests of the kingdom over whose destinies he was called to preside, and occupying the imbecile position of a mere nominal ruler, the real government was in the hands of his celebrated prime minister, under whose pacific administration, England, for a period of twenty years, had enjoyed profound repose. This rude sovereign of so enlightened a nation was the grand father of George III., and was already beginning to lay the foundation of that mighty revolution which shook from his narrow minded and bigoted grandson and successor the fairest and richest portion of his inheritance—an inheritance which might have long remained the pride and glory of the British crown, had the sage and prudent counsels of the sagacious Walpole been followed by the unlucky successor of the German Prince. Even so early as the period to which I allude, the notion which subsequently proved too fatal, of imposing taxes upon the colonies, was proposed to the prime minister of George II., by many restless and scheming politicians. Remarkable was his cool and ironical reply—"I will leave that operation to some of my successors, who shall have more courage than I, and less regard for commerce." Here may be seen the germ of that overshadowing spirit of aggression, which in later days, and under less wise counsels, grew, and widened, until by its practical application, the result redounded to their own injury, mortification and disgrace. Whilst thus the high importance, commercially and politically, of their transatlantic colonies, was attracting the serious attention of the metropolis, affairs on the continent of Europe were assuming an important position as connected with the political history of the world. Louis XV. was king of France and had for his chief counsellor the no less celebrated Cardinal Fleury, who occupied a similar station to that of Walpole, between whose views and principles and acts there was for many years a remarkable coincidence. Charles XII. and Peter of Russia, the two most extraordinary men that have ever appeared upon the world at one and the same time, had just passed away, leaving their successors in the full enjoyment of the splendor and magnificence which they had prepared. Frederick the Great, the European hero of the age succeeding the time of which I speak, was beginning in his turn to appear upon the arena, and to exhibit to the world the beneficial results of his enlightened policy. All the European princes were engaged in attempts to give stability and permanency to their hereditary interests; but the intrigues of courts, and the stratagems of politicians being for the most part the means employed, there was for a moment, a comparative peace amongst the leading nations of the world. This short repose, resulting from the pacific dispositions of the Cardinal and Sir Robert Walpole, contributed most powerfully to the developement of the riches and population of all the American colonies. That which strikes the mind of the observer of the same period in the history of America as most remarkable, is the rapid progress of public opinion, and its constant direction to independence. The internal energy of the people was already beginning to be developed, and at the very moment the flagitious proposal is made to Walpole to impose the excises, the colonies are meditating schemes to rid themselves of burdens already grown too oppressive. Public sentiment is now manifesting less of veneration, and attachment and high regard for the mother country, and with a less degree of patience those acts are borne which tend in the slightest degree to paralyze their liberties. The princes of Europe, ever jealous of the constantly increasing power of England, begin to encourage this impatience, little dreaming that they are nursing a sentiment which will recoil upon them, and whose contagion may finally cause themselves to tremble on their ancient thrones. It is now that the germ of that great revolution is planted, which the state of the public mind, and the necessary circumstances surrounding the occasion, rendered so eminently inevitable. Over all these things was the God of nations superintending with omniscient vigilance, and while he was thus moulding and directing the human mind for the great event, and preparing the world for the mightiest epoch in its whole history, he presented to the human race, in the midst of the period I have so hastily sketched, the man for the occasion, and the instrument for his own great purposes.

But, my Brethren, I have referred to the high position occupied by our venerable Order at the birth, and during the infancy, of its most exalted patron. From that time may be dated the most splendid career of Masonry since the commencement of its history. The modelling of the opinions of mankind consequent upon the revolution of 1688, had constituted England in fact, what she had for ages been in name, the heart of the Institution, and the seat of its most glorious and vital associations. The predominant liberal temper of the times, with the peaceful relations of Great Britain and France, established upon an immovable basis, this great organization for the amelioration of the human race. Hitherto the art had been merely *operative* in its nature, but now for the first time in its history, it was resolved that its privileges, no longer to be restricted, should extend to men of all professions—that its universality should be firmly established, and the whole human family embraced within its ample folds. Sir Christopher Wren, who may not inappropriately be called the great prototype of our own Tannehill, having devoted fifty years of an industrious life, to the interests of the Fraternity, had now been withdrawn from the stage of action, leaving his favorite Institution popular with the people, and patronized by the nobility. The Grand Lodge of England, contra-distinguished from that of York, had just been founded, and had already attracted within its hallowed precincts the pomp, and pageantry and splendor of the English Court. Amidst the interesting political developements of the day, so attractive to the anxious solicitude, and profound reflection of cabinets and parliaments, the Order was silently and perceptibly winning its way to the esteem of the enlightened portion of the world, winding itself about the hearts of intriguing politicians, as well as benevolent men and wise philosophers, and commanding and receiving by its potent influence and example the regard and attachment of kings upon their thrones. It was a splendid era for Masonry—and the overwhelming influence of the Order, unconfined to the narrow limits of a single State, was now beginning to stride the world like a colossus, and to diffuse its principles and associations in a manner hitherto unparalleled. And we are proud to say that it was from our own parent country, and from the organization of the Order there, for which we feel the highest veneration and esteem, as being the original source of our organization here—we are proud that it was from England as a great central point that this mighty influence has irradiated, expanded and enlightened the earth. It was a great triumph for Masonry: and more was effected during the short time to which I am directing your attention, for its dissemination and actual establishment throughout the nations of the earth, than at any other period since its original foundation. The enthusiastic efforts of the Duke of Norfolk, who was Grand Master of England in 1730, were seconded with no less zeal by his successors in the oriental chair, all of whom were members of the royal family, down to the auspicious and flourishing administration of Lord Raymond, who closed his career in 1740. Now occurred the Initiation of Francis, afterwards Emperor of Germany—which remarkable event placed the society on a permanent basis in that great empire. The flourishing state of the Order in England attracted favorably the attention of Russia, and provincial Grand Masters were appointed for the subjects of the Czar. Spain, the circles of Saxony and the regions of Bengal, sent up their petitions—and the gay city of Paris, with the province of France, acknowledging the Masonic superiority of their political adversary, yielded to its influence and joined in the universal homage. Even in Holland, where the prejudices of despotism, urged by the execrable fanaticism of a superfluous priesthood, sent out their edicts of intolerance and persecution—even there, the English banner waved in triumph, and found votaries within the gates of the Hague. Geneva, which has occupied so interesting a prominence in the history of religion, and Prussia, with the great Frederick at its head, imbibed the universal sentiment, bowed Fraternally before the supremacy of England, and established the Order permanently and regularly within their respective domains. All Europe felt the spirit, and Asia, and Africa, the southern part of our own continent, and the islands of the sea, participated in the feeling and acted upon its dictates.

But above all, and beyond all this, and certainly the most remarkable coincidence connected with the history of the institution, was the establishment of Masonry at that particular time upon this continent, and in the bosom of this people. The birth of George Washington and the birth of Freemasonry upon the soil of the United States, occurred at one and the same time. What a magnificent omen, my Brethren, doth this circumstance present to us, to-day, and how sensibly is the finger of God to be observed in the developement of all his great designs. In the beginning of the year 1733, the first Lodge was established in America under warrant from the Right Honorable Lord Viscount Montague, the first Grand Master appointed for the Masonic province of New England. And here was laid the foundation of this gigantic organization, which, planted in a genial soil, nourished and cultivated by a devoted population, by warm hearts and bold minds, has expanded until its branches have overspread the land, and its fruit plucked and enjoyed by the inhabitants of every portion of this vast confederacy.

Such, my Brethren and fellow-citizens, was briefly, the political and Masonic condition of the world at the birth of George Washington, and during the years of his childhood. The history of his subsequent career is well known—his deeds from first to last are household words to us all, and the very first lessons of patriotism we teach our children is to study his life and to imitate its excellencies and perfections. No man has ever filled a larger space in the public eye, or exerted a more important influence upon the destinies of the world. Acting a conspicuous part in the scenes which preceded the revolution, he was the leader of our armies, and the most prominent actor in all the principal incidents of that great event. He not only witnessed, but actually produced the transformation of his country, and the remodelling of that country from a state of provincial dependence, to that of perfect national independence and freedom. Safely conducting his great charge through the terrible events surrounding our ever memorable struggle for liberty—the nation looked to him with matchless confidence and called upon him to preside over our councils in the formation of the constitution, and with the universal acclamations of a people, grateful for the blessings of freedom and equality, he was summoned to occupy, at the helm of the Government he had formed, the proud position of the first and greatest magistrate. His reputation as connected with these three leading incidents of his history, constitutes the chief part of that inheritance of honor and glory which has come down to us undiminished to the latest posterity. I might be charged with a degree of superstitious credulity, should I affirm without modification that the life of Washington, from his birth to his death, was one continued, protracted miracle from Heaven. I may at least be indulged in the expression, that the hand of God is manifestly visible in the formation of his character, and the entire adaptation of it to the exigencies of his times. That character was not the varying ebullitions of a mere military genius—of a mind at once perfect, brilliant and dazzling —no; like one in the vigor of his days, in the plenitude of his mental and physical powers, he did not appear as a blazing star in the fulness of his glory, suddenly to be withdrawn from his early sphere—but as a man, mature and temperate; as a man, who from the contemplation of the past, and anticipation of the future, yielded to the sage and unerring dictates of duty, humanity and honor, and appeared upon the arena opposed to the most powerful nation on the globe. His greatness was not the manifestation of a single hour, a single fact, or a single heroic deed, singled out for the astonishment and admiration of posterity. It had its state of formation. Its glorious developements were the results of severe, continued, physical, mental, moral and religious training. His youth of perils, hardships and self-denials, was preparatory to a manhood of unequalled fortitude, bravery, energy and devotion. The loss of a father at the tender age of eleven years, and the consequent early religious impressions upon his young mind, from the heart of a noble and affectionate *mother*—the arduous and toilsome discharge of the responsible duties of surveyor at the age of seventeen in the bosom of the western wilds—the privations of a cold and wearying journey at the age of twenty one, in the midst of a dreary winter, for more than five hundred miles through a pathless wilderness, surrounded by difficulties and dangers, visible and invisible, with but a single companion, on foot, and amid snow and ice and hostile elements, and still more hostile foes—these are instances of the career of a self-sacrificing youth, guarded, protected and guided by a mysterious Providence. And upon no occasion was the divine hand more sensibly indicated than amid the tempest of the battle of Monongahela, when the British troops and British officers, under the galling fire of a treacherous foe, are falling around him like the forest amid the thunders of heaven's tornado—his clothes riddled with balls, and his horses falling beneath him, and when the unerring rifle of the Indian chief had singled him out in the hottest of the struggle, in unavailing efforts to bring the youthful hero down. Here was the evidence of a "charmed life" indeed; not that "charm" with which the "weired sisters" flattered the miserable Macbeth, and which as juggling fiends were no more to be believed. But such an one as Heaven throws around the chosen instruments of its power and purposes, and which could have enabled him then, and in all his future struggles, bravely and confidently, to exclaim to his foes, in the reality of the sentiment, as uttered so timorously by the unhappy thane:

> "Thou losest labor;
> As easy may'st thou intrenchant air
> With thy keen sword impress, as make me bleed;
> Let fall thy blade on vulnerable crests;
> I bear a charmed life, which must not yield
> To one of woman born."

The details of the revolution belong to the historian, and are surely unsuited to an occasion like this. Upon the disastrous result of the battle which ended in Braddock's defeat, the young warrior retired amid the admiration of an enthusiastic community, and mingling the hymeneal roses with his well-earned laurels, is withdrawn for a moment from the public gaze. But the trumpet of war is again sounded, and the eyes of a trembling though buoyant nation, are turned to the banks of the Potomac. Providence has now fitted the minds of the people for the event, and moulded the man and adapted his character in all respects for the occasion. *Taxation no tyranny*, is the principle asserted by the cabinet behind the throne—and therefore let the taxes be enforced! The words fall upon the American heart like a knell, and the answer is returned through the gloom, *Taxation and tyranny!* The denial struck the world with astonishment, for amid their intense solicitude for the permanency of their own high interests, little did they dream of what God and the American people had been doing. England, disregarding the sage advice of old Burleigh to Elizabeth, "win *hearts*, and you have their hands and purses,"—obstinately persevered in the fatal delusion, and the American Revolution burst upon the world, in all its splendor, toils, dangers, glory and triumphs.

Never had mankind witnessed a moral spectacle so intensely sublime—and even to this day, amid our perfect fruition of its most glorious results, when we look back from our commanding position, and attempt to gather the impulses and reasons that urged the weaker thus to enter the field against the stronger at such fearful odds for the sake of a mere idea, we cannot account for it upon any human reasoning whatever. It was among the decrees of destiny that there should be a new order of things—that old systems should be broken up—that the elevation of the popular will to its true dignity should be made secure, and that the political regeneration of the world should at length be accomplished. The tide had arrived in the affairs of men when the absurd doctrines of hereditary succession and the divine right of kings should be exploded—the sublime truths of the Declaration of Independence inculcated, and the popular mind assume the position of individual caprice. This was the controlling spirit that guided the contest, and protected the actors in all the difficulties and dangers inseparable from such a struggle. And this was the sentiment that was ever so distinctly made material in the entire career of the *man*, when with that calm confidence and unshaken courage which indicated him a being come from another sphere—he stood far superior to all the dangers that continually hovered around him—feeling with indifference the most intense personal suffering and toils, and triumphing at times by the arts of patience and fortitude alone, over malice and injury, ingratitude and imbecility.

[Conclusion next month.]

BENJAMIN FRANKLIN.

For one, whose industry and multiplicity of pursuits have become so much the wonder and praise of the world, it might be expected that Doctor Franklin would have had reason to excuse himself from Masonic duties, if any person ever had. Situated as he was in the then largest city in America, driven to exertion both by his own personal business, and the affairs of that public who believed that no plan would prosper without him at the head of it, besides the correspondence that his philosophical investigations obliged him to keep up, one would believe that he would suffer his seat among his Masonic Brethren, sometimes at least, if not the greater part of the time, to be left vacant. But the duties of his station in the Lodge were too important in his estimation to be suspended by any other consideration. It appears from the minutes of the Order, that during thirty years and upwards, while he was Deputy Grand Master of Pennsylvania, he was never absent from a single meeting. Two things may be inferred from this, both peculiarly illustrative of the character of that eminent Brother; his economy of time, and his respect for the principles and duties of Freemasonry. The first we already know, from proofs that will stand while the philosophy which his genius explained, shall be remembered. The second has a lesson in it not only to the world, but to every Mason. To the world it admonishes the licentious and suspicious to beware of speaking lightly of that secret communion, which called for such punctuality from him, whose maxim was, never to spend an hour in vain. It cannot be supposed even by the most uncharitable, that this great and good man would associate himself with any order of men, whose moral tenets were dangerous to the peace of society, or whose political character was in the slightest degree detrimental to the operations of a Republican government. But to the Mason, the example of this illustrious Brother is a practical lesson of Masonic duty. It is none but the indolent who count the labor of the Lodge fit only to drive away the tedium of an hour of leisure. The industrious and economical man has no leisure hours, nor does he want them. The labors that devolve upon him he mainly studies to arrange in such order that neither shall interfere with the other, and the true secret of accomplishing this, is to make labor his amusement.

The whole life of Franklin was a practical application of the first principles of Masonry. His study was to do good; and through the future history of our republic, posterity shall admire the edifice he has founded, as the most perfect model ever presented to the architect, whose task it is to erect in his own mind a beautiful intellectual temple that shall stand forever. Such is the task and such the consummation of the work, whose designs are laid down on the Trestle-Board of speculative Freemasonry.—*Anon.*

Obituary.

DEATH OF BROTHER JOSIAH STURGIS.

We realize it as a melancholy duty that we are called to discharge, in recording the death of this estimable and zealous Brother. He died in this city, on the 28th June last. On the 26th, we met him at Burlington, Vt. Though in feeble health, he joined the Masonic procession on that day, in his regalia as a Knight Templar, and marched a portion of the route assigned for it. At the table, he was cheerful, and addressed the Brethren in his usual manner. He was a benevolent and faithful Mason, and his memory will long be cherished with affection by his Brethren. The following notice of his decease appeared in the Boston Courier of the 29th June :—

" Capt. Sturgis, commander of the Boston Revenue cutter, long known as a most efficient officer of the revenue service,—an excellent commander,—a thorough bred sailor,—and a man respected in his calling as always ready to respond to its duties,—died on board the cutter Hamilton, yesterday afternoon, a little after 5 o'clock, in an apopletic fit. Though his death was sudden, it was not unexpected, for he had been ailing for some months past, under affections of the heart, liver and kidneys. He attended the public celebration of the Freemasons, on Wednesday, at Burlington, and returned to this city, on Thursday evening. He was in the street about his customary business yesterday. He passed down State street at half past four in the afternoon, and at a quarter before five went on board his vessel then anchored off Long wharf. While in conversation with his carpenter in the cabin, he was seized with apoplexy, which produced almost instant death. His age was about 56. His body was taken to the Seamen's Bethel, in North Square. His will, which has not yet been opened, gives instruction as to the disposition which is to be made of his remains.

" Capt. Sturgis was born in Boston, and his father was a well known hat manufacturer in Ann-street. He entered the merchant service while quite a youth, and made voyages both around Cape Horn and the Cape of Good Hope to the Indies. After attaining his rank in the Revenue service, he commanded on the New Bedford station, and was afterwards transferred to Boston, where he has been stationed for many years, and has been the most popular officer who ever held command in this district.

" Few individuals were better known to the public than Capt. Sturgis. In the discharge of his duty as commander of the Hamilton, he will long be remembered by the navigators who have been compelled to approach our stormy coast amid the severities of winter, as well as upon other occasions of disaster.

" Capt. Sturgis was a most conscientious and thorough Freemason. He attended the late Masonic celebration of St. John's day at Burlington. On his arrival at Burlington, he met an old acquaintance, a gentleman of property, formerly a Boston ship-master, who took him in hand, that he might be relieved from much of the excitement of the occasion. The hand of death at that time was apparently upon him. To the hospitable family of which he was a guest, he admitted that by the averment of his physicians, he was likely to die at any moment.

" He had never before been out of the reach of the sniff of salt water. " He had never been so far inland, and expressed his surprise and admiration of the mountains and the lake—the scenery and the country. He survived the journey back to Boston, but the fatal moment which he apprehended, followed soon afterwards. He had foibles but no faults. He had generosities and capabilities, which were freely exercised during his active life. It must be a good man, and an extraordinary man, who perfectly fills the place of Josiah Sturgis."

He was buried on Sunday afternoon, (30th) with military and civic honors. A large number of his Masonic Brethren attended the funeral, which was numerous and imposing. The sermon was preached by the venerable Brother, Rev. Edward T. Taylor, the "seaman's friend."

On hearing of the death of Capt. Sturgis, the Grand Lodge of Vermont, as a token of respect to his memory, clothed their jewels in mourning.

MASONIC CHIT CHAT.

☞The Provincial Grand Lodge of the District of Montreal and William Henry, (Canada,) at a special communication held at Montreal, on the 26th June, adopted the following resolutions in relation to the late schism in New York.

Resolved—1st. That this Provincial G. Lodge feels itself masonically called upon, only to recognize the Grand Lodge of the State of New York, which was constituted, and so remains, under the Most Worshipful J. D. Willard, Grand Master.

2d. That this Provincial Grand Lodge, deeply deplores the circumstances that have taken place, tending to disturb the harmony of the Craft in the State of New York, and urgently recommend their Brethren in that State to reflect upon the great injury and scandal which must result to Masonry from its continuance, and to apply themselves to the restoration of that order and harmony, which should ever signalize our Fraternity.

☞A correspondent writes us from Monroe, Indiana, requesting answers to two questions, which he submits. The first is not of a character that it would be profitable to discuss. For his satisfaction, however, we may say, that the fact that the petitioner has once passed through bankruptcy, affords no bar to his admission, if his circumstances be now such as to authorise the presumption that he is not influenced in his desire to unite himself with the Institution, by eleemosynary considerations.

To the second inquiry we answer, decidedly, that having once admitted him, the Lodge cannot hold him to answer for any non-fulfilment of liabilities, incurred before his admission and from which he has been fully discharged by legal process. Ourcorrespondent has proposed the naked question, and our answer is given accordingly There may be circumstances connected with the case, which would present it in a different aspect; but of these we know nothing.

Triennial Meetings —We would invite the attention of State Grand Chapters and Encampments, and others interested in the matter, to the notices on the covers of this Magazine, for the approaching triennial sessions of the Gen. Grand Bodies of the United States. It is expected that the meeting will be numerously attended. They will meet at the Masonic Temple in Tremont street.

Louisiana.—We have received a copy of the proceedings had at the Convention held at Baton Rouge, on the 3d of June last, for the purpose of adopting a Constitution for the United Grand Lodge of Louisiana. Fifty-five Lodges were represented, and the proceedings appear to have been conducted with much fairness. The Constitution adopted is substantially the same as that which had been previously submitted to the G. Lodge, with the exception of that part of it, which provided for a systematic charity. This was stricken out. We shall probably refer to it again.

☞Our correspondent at Clarksville, Ten. under date of June 22d, writes, "The various Masonic bodies here are still increasing, and new Lodges are springing up in the vicinity in almost every direction. The College, too, is in a prosperous condition. Altogether Masonry is in a good condition. Peace, prosperity and harmony prevail to a gratifying degree."

☞We had an unexpected call, the other day, from our talented and distinguished Br. the M. W. John Gedge, Esq., Past Grand Master of the Grand Lodge of Louisiana. Brother G. is probably now in England, and will vist the continent for the benefit of his health. He will give his attention to Masonry in Europe, and we are encouraged to expect better from him for the Magazine. The Rev. Samuel Barrett, of this city, one of the P. G. Chaplains of the Grand Lodge of this State, left in the same steamer with Br. Gedge, for Europe.

Correction —The article on "Vouching," in the June number of the Magazine, ought to have been credited to the Masonic Miscellany, by Br. Mackey. We found it in the Port Folio, where we supposed it was an editorial article, and gave credit accordingly.

☞We learn, unofficially, that a communication of Royal Arch Masons, was held at Houston, Texas, on the 24th June, for the purpose of forming a Grand Chapter for the State

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☞Brs. Thomas J. Perry, P. M. at Rome, Geo.; W. Hatch, of Burlington, Vt., and John Bross, P. M. at Macon, Miss., are authorized agents for the Magazine at those places.

☞Brs. W. O. Irish, of New London, Conn.; Henry T. Clark, of Tarborough, N. C.; Thomas C. Edwards, of Syracuse, N. Y., and George W. Spooner, of Saratoga, N. Y. are authorized agents for the Magazine and Trestle-Board at those places.

THE
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CONDITION OF MASONRY ABROAD.

Perhaps at no time since the commencement of the present century, has the Masonic Institution, throughout the world, presented a more encouraging aspect than at the present moment. The past Masonic season in England, especially, has been one of uncommon activity and prosperity; and we have thought that we could not appropriate a few pages of the present number of the Magazine, in any way that would prove more generally acceptable to our American readers, than by devoting them to a cursory sketch of the present condition of Masonry abroad.

THE ENGLISH CHARITIES.

The **Earl of Zetland** continues to preside as Grand Master over the Grand Lodge of England, with distinguished ability and efficiency. A quarterly communication of that body was held at London, in June last, at which he presided, assisted by a large number of distinguished Brethren; among whom were the Prov. Grand Masters for Sumatra, and the Bahamas, and the representatives of the Grand Lodges of Switzerland, and of Massachusetts. The business transacted, though of a local character, was of considerable importance. The annual report of the "Royal Masonic Benevolent Annuity Fund," was presented, read and ordered to be entered on the minutes. This fund is for the relief of poor, aged and infirm Freemasons, by the bestowment of small annuities. It is a kindred charity with the "Asylum for the Worthy, Aged and Decayed Freemasons," and the "Freemasons' Widows' Fund;" all of which, we are pleased to learn, have been united in one government, under the Presidency of the Earl of Zetland.* "By this combination of interests," a structure will be reared, which, whilst it alleviates the sorrows and anxieties of those whom poverty has assailed, will be worthy of the Craft and honorable to the builders. The union was unanimously approved by the Grand Lodge, and on the 19th June, the Brethren dined together at Freemasons' Hall, to celebrate the event. R. W. Br. W. Tucker, Prov. G. M. for Dorset, in the unavoidable absence of the G. Master, presided. The cloth having been removed, the grace was beautifully sung by the Misses Ransford and Bassano, and the Bros. Ransford. The chairman, addressing the Brethren said, "It must be most gratifying to the feelings of all who were attached to these Institutions, that they were this day met to commemorate the union of the two great Masonic Charities of the Grand Lodge of England—they were met to ratify this union, and to feel that they were one grand body of Freemasons, bound together by one eternal bond, acting upon one common impulse. When he first became a Mason, he had determined to press forward to promote whatever was good, and what he had done he would continue to do. These charities would solace the declining years of the aged and infirm, and whilst administering to their comforts, would render their departure happy, in the knowledge that their widows would be provided for; and proud indeed was he to have the honor this day of filling the chair. He begged the Brethren to accept his sincere thanks for the kindness they had shown him—they would always find him the same William Tucker in his feelings and principles."

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*The "Widows' Fund," will remain, for the present year, under the management of the "Lodge of Benevolence;" after which, it will come under the management stated.

There were one hundred and sixty Brethren present, and the subscriptions on the occasion amounted to nearly three thousand five hundred dollars!

The last annual meeting of the "Annuity Fund," was held at Freemasons' Hall, London, on the 17th May last, the Earl of Zetland in the chair. By the report of the auditors, it appeared that the receipts amounted to 1,844*l.* 5*s.* 2*d.*, and the disbursements to 1,421*l.* 15*s.* 10*d.*; leaving a balance in the hands of the Treasurer, of 422*l.* 9*s.* 4*d.* The report of the Committee of Management intimated that the Charity continues to receive the support of the Fraternity, which has enabled the Committee to increase the funded property by the sum of 375*l.*, 3 per cents., making the present amount of stock, 5,775*l.* The number of annuities in May, 1849, was fortynine; the aggregate amount of their annuities being 963*l.*: of that number six have since died, and one has been discontinued, leaving fortytwo to receive amongst them 828*l.* Eight were elected on this occasion. After giving a full and detailed statement of the funds, and of the Institution, the Committee urge their Brethren to increased exertion, not merely to sustain the present proposed number of annuitants, but greatly to increase them.

The annual festival of the "Freemasons' Girls' School," was held at London, on the 8th of May. The Earl of Yarborough, D. G. M. presided, and was supported by Lord Suffield, and other distinguished Brethren. On the removal of the cloth, a metrical grace, "For these and all Thy mercies given," from the "Laudi Spirituali," A. D. 1545, was sung by the professional vocalists. The usual festivities followed; in the course of which the children, educated in the school, entered the hall, accompanied by the Stewards, and proceeded to the dais, where they sang, in a beautiful and touching manner, an appropriate hymn, composed for the occasion. The healthful and happy countenances of the children, combined with their extreme neatness and pleasing demeanor, were a source of the greatest satisfaction and delight to all present. A more interesting or gratifying sight it is difficult to conceive; and the utmost enthusiasm was evinced in the repeated bursts of approbation which emanated from all parts of the large assembly.

The Chairman then rose, and addressing the Brethren, said,

> "They were assembled on this occasion for the purpose of showing their anxiety for the welfare of that excellent institution, the Freemasons' Girls' School, and he begged now to ask them to drink success to it. He felt that, with many present, it was unnecessary for him to dwell on the nature and objects of this charity, but, he believed there were among them many other Brethren who had not had the opportunity before of subscribing to this school, because the Order was continually increasing, and the enlarged facilities of communication now, afforded many Lodges in the country the means of testifying their anxiety to support this excellent charity. They were favored also with the presence of the ladies, who attended not merely with the view of witnessing a most interesting spectacle, but to show an example by subscribing to it, and supporting such a laudable institution. They might expect to hear some short history of this charity, and he begged therefore to inform them that it was founded by that distinguished Freemason, the Chevalier Ruspini, who had followed the profession of a dentist, and was so renowned in it, that he had constantly access to court, and was frequently in the company of the most illustrious nobles of the land. He turned such opportunities to good account, and by recommending those illustrious personages to support this school, he raised a fund in aid of those Freemasons, who from misfortune, had descended from comparative affluence to poverty, and having families, were unable to support their children. In the true spirit of Freemasonry, and with a desire to do good to others, the Chevalier Ruspini established this charity. He was thus in a position to do good, though not to himself, but to others; and as a proof of it, there was at the present moment the widow of a distinguished Mason, and a liberal supporter of the charity, who was a suppliant for her fatherless children. The changes of life, too, were so dependant on Divine Providence, that although that excellent man, Chevalier Ruspini, wished to do good to others, feeling that he had the power to do so, yet he was not able to leave his own relatives in a state of prosperity, but they were *obliged to find a refuge in this very institution for two of his grand children.* This school had been established sixty years, and it must have been well conducted to have been so nobly supported from its origin to the present time."

One of the Trustees of the school here presented a little girl, who, he said, had conducted herself to the entire satisfaction of the Matron, and the House Committee, and was declared by the unanimous votes of the children, to be most entitled to the silver medal. The Chairman, kindly receiving her, said—

> "He was very glad to have the opportunity of presenting her with the medal voted by to her the unanimous voice of her school-fellows, and given by the Committee as a mark of approbation of her general and uniform good conduct. It was a gratifying fact and a proud reflection that for five years her conduct had met with the approbation of those who were set over her, and he hoped that it would stimulate others, that by following her example they might attain similar distinction, and gain a mark of approbation of which they might be proud to the latest period of their lives. They were, by the charity of those whom the Most High had placed in better circumstances, educated, clothed, and provided for; and they were most anxious to give them the means of gaining a good position for themselves in after life. Though they were at this moment placed in an humble situation, yet it was the privilege of this country that, by their own conduct, honesty and attention to those who were set over them, and by the right application of those talents with which they had been blessed, they might rise to a position where they might be enabled to afford assistance to others, who by misfortune or other circumstances might be driven to have recourse to them. He hoped that they would always bear this in view, obey their superiors, and strive to do their duty both to God and their neighbor;—that they would not be forgetful of the anxiety of those who were set over them, and who studied their welfare, but that they would repay their debt of gratitude by always, and in every situation of life, remembering that "honesty was the best policy," that they were responsible beings, and would have to give an account hereafter for every thought, word and deed. In conclusion, he earnestly hoped that it would please the Most High to bless them with health and prosperity, and that they would ever feel grateful for the education which the supporters of this school have been enabled to give them."

The subscription papers having been handed in, the Secretary of the institution read the names and amounts, which elicited repeated marks of approbation. The subscriptions, in the aggregate, amounted to £1026, or about *five thousand dollars!* The chairman then said,

> "It was his duty to call upon them to keep the other charities of the Order in remembrance; for though they were assembled on this occasion as the friends and supporters of the Freemasons' Girls' School, yet it must not be supposed that they had no other institutions to uphold. It was not surprising to find it urged by those who did not belong to the Order, that they did no good by meeting in their Lodges; but if it were more generally known that they did support various charitable institutions, perhaps not so striking in themselves as this which they had witnessed this evening, but not less calculated to do good, they would find the opinion vanish that Freemasonry was not a laudable Order. He would remind the ladies who had visited the Girls' School, that the Order also supported the sons of unfortunate Freemasons; that it had its Fund of Benevolence—its Annuity Fund for granting annuities to poor, aged and infirm Masons and their widows, and its Asylum for Aged and Decayed Masons. He mentioned these facts because it should be known that their object was to do good to others by relieving the unfortunate and assisting those who were deserving of it from their previous good character."

The "Boys' School," which is a counterpart to the above, held its anniversary festival at London, in March last; an account of which was given in this Magazine for June. It provides for the "clothing, educating, and apprenticing the sons of indigent and decayed Freemasons."

Another agent employed by the Grand Lodge in the distribution of its charities, is called the "Lodge of Benevolence." It consists of all the present and past Grand officers, and the actual Masters of the Lodges in London, and meets monthly. It is a general charity, for the relief of indigent Brethren and their families, who are not provided for by one of the special charities. We notice that at the last June communication of the Grand Lodge, on the recommendation of the Lodge of Benevolence, that body granted thirty pounds, or about one hundred and forty dollars, for the relief of the widow of a deceased Brother,—the rules for the government of the Fund, (now amounting to about fifty thousand dollars,) not allowing of a sum exceeding fifty dollars, to be given in a single donation.

We will not stop to comment on these splendid charities. The details given speak more eloquently and forcibly for them and for the Institution that has created and supports them, than could any words of ours. So long as we are able to present such evidences of the usefulness and benevolence of our Fraternity, we need not fear to leave the tree to be judged by its fruit.

MISCELLANEOUS.

The members of Moira Lodge, No. 100, London, on 26th March, presented their W. Master, Br. Potter, with an elegant Jewel, of original design, and richly set with diamonds. On presenting it, Br. Smith, (P. M.,) beautifully remarked as follows:—"W M., I shall place it on your breast in the name, and with the fraternal regards of every member of the Moira Lodge, in the presence of many distinguised visitors who have to-night assembled to add the lustre of their support to the occasion. Permit me to say to you, Brethren, our esteemed guests, that in giving this jewel to our W. M., we do so in the belief that the diamonds which sparkle therein, are not more pure in their nature, than is the true Masonic heart over which they are destined to be suspended."

On the first of May, Signor Tamberlik, of the Royal Italian Opera, was initiated in the Bank of England Lodge, (London),—Br. R. Costa acting as interpreter for the candidate, who was unacquainted with the English language.

At its regular meeting in April, Mount Sion Chapter, London, presented our learned and talented Brother Thomas Pryer, (whose name is familiar to our readers,) with a handsome Silver Vase, elegantly embossed, "in testimony of their approbation of his extensive researches into the antiquities of the Order, and to express their gratification of the kindly feelings evinced by him during his Presidency as M. E. Z. in the year 1849." Comp. Pryer, in responding to the address of the First Principal, said—

"He was deeply impressed with the kindness which he had invariably received from the Companions of the Mount Sion Chapter, and ,most gratefully did he thank them for this flattering testimony of their esteem. Comp. Goodwyn had been pleased to allude to his Masonic services, but he (Comp. Pryer) could assure the Companions that he had been more than amply repaid for any services to the Craft which he could by any possibility have rendered. His initiation into the Masonic Order had been to him a source of great satisfaction and delight; it had been the means of commencing many friendships, more strong and more binding than any he had formed in the outer world,—friendships which he deeply and warmly cherished, and which he trusted would continue unfaded as long as life endured. He had invariably been received by the Brethren of every province, and (he might almost say) of every country, with kindness and consideration; and, in pursuing his investigations into the higher mysteries of the Order, there had been opened to his mental vision, fields of brightness and of glory, surpassing all powers of expression. He was therefore deeply indebted to Freemasonry, not only for those delightful friendships which throw a charmed halo around the chequered field of life, not only for those genial influences of the social hour that dissipate all thoughts of sadness, and smooth the brow of care,—but also for those glorious aspirations, lofty and spiritual, which tend to purify the mind and elevate the soul, by leading to the contemplation of things sublime, and high, and holy, and opening to the investigating mind sources of philosophical and moral knowledge, ever new and ever delightful. He (Comp. Pryer) could assure the Companions, that though the pressure of professional avocations left him but few hours of leisure, still the dedication of some of those hours to the prosecution of Masonic researches was to him a labor of love—a labor indeed that was mentally refreshing; and if, perchance, a stray fact or observation fell under his research (though unnoticed perhaps by many of his Brethren) he felt great pleasure, as he deemed it his duty, to disseminate it, as well as any other information he possessed, for their general information; and it gave him great satisfaction in observing, that there was, as there appeared to him, a new spirit of inquiry afloat, which was leading Brethren to investigate the antiquities, as well as the high spiritual references of the Order; and, he could assure them, it was an investigation which would amply repay any trouble that might be bestowed; indeed he knew of no branch of study capable of throwing so much light upon all Archæological investigations, and he would say that scarcely any investigation of an Archæological description could be considered complete or satisfactory, without a competent knowledge of Masonic antiquities, pursued in their highest sense. Comp. Pryer then alluded to his connection with the Mount Sion Chapter, and made many observations upon Royal Arch Masonry, which he described in glowing terms,—and also to various Lodges and Chapters where he had received honorary distinctions,—and concluded by again warmly thanking the Companions for the testimonial they had presented, and assuring them it would be his pride to preserve it as an heir-loom to descend to his children; and he trusted that when T. G. A. O. T. U. called him to another sphere, his descendants would be enabled to appreciate that day's gift, as Companions of this glorious Order."

At a meeting of the "Cross of Christ Encampment, No. 20" (London), Sir R. SPENCER, the Commander, presented that body with an ancient copy of the Bible, which may very properly be considered a gift of much value. It is the edition printed by Barker, in 1606, called the "Breeches" Bible, from that word being inserted instead of the proper translation of "Aprons," in the 3d Chapter of Genesis, 7th verse. It was richly bound and embellished with the Crosses of the Order.

On the 28th June, the Rt. Hon. the Lord Mayor of London, entertained the Rt. Hon. the Earl of Zetland, G. M., the Earl of Yarborough, D. G. M., the Grand Lodge of England, the W. M. and P. M. of the Grand Master's Lodge, No. 1, and many other Masters of Lodges in the London district, at a sumptuous banquet at the Mansion House.

[To be continued.]

THE TRIENNIAL MEETINGS.

THE triennial meetings of the General Grand Chapter and Encampment of the United States, will be holden at the Masonic Temple, in this city, on Tuesday the 10th instant. They will assemble in the Grand Lodge room. It has been usual for the Gen. Grand Chapter to come to order and open at 10 o'clock in the morning, and, after transacting the necessary preliminary business, to adjourn at about 12 o'clock, that the Gen. Grand Encampment may form and open. This constitutes the business of the first morning sessions. In the afternoon, the Gen. Grand Chapter first assembles; and alternate sessions of the two bodies are then held until the final adjournment.

The sessions in their length and hour of adjournment are arranged to accommodate the business of the respective bodies in the best possible manner. This course is rendered necessary by the fact, that a majority of the representatives present are usually members of both bodies; which is also true of several of the principal officers. One consequence of this latter circumstance is, that the committees have generally a very laborious time of it. Being members of both bodies, and having and feeling an equal interest in the business of both, and a consequent desire, amounting perhaps to a sense of duty, to attend the sessions of both,—their meetings must be held, and the labor performed, when neither is in session. This of course carries them into the night,—not unfrequently so far into it that they are afforded a rare opportunity to see the morning dawn! We have seen it dawn on such occasions;—its a beautiful *finale* to a night of toil! Some of our friends may stand a chance to be gratified in this respect at the approaching meeting, if the business should happen to correspond in amount and complexity with that which came up at either of the last two sessions.

But this is an inconvenience for which there seems to be no remedy, unless the bodies adjourn and wait for the reports. This would occasion a loss of time to which they can hardly be expected to consent; nor would it be wise for them to do so. The best that can be done, would seem to be, to refer the papers at the earliest practicable moment, and thus afford the committees the longest possible time, in which to make their reports. And here we venture to remark, that the reports, made late in the session, do not always receive all the consideration which their importance frequently demands. We have not known any very serious inconvenience to arise from this circumstance; though we have seen a report, after its publication, stultified and rendered inoperative by its inconsistency with existing constitutional provisions. Such and all other mistakes should, as far as possible, be guarded against. They are not creditable, and are liable to be mischievous in their consequences. These bodies are legislating for the whole country—to the extent of their jurisdiction. They meet but once in three years. Whatever laws they enact or measures adopt, stand irrevocable for that length of time. A mistake, committed in a moment of hasty legislation, continues a mistake, and spreads itself and its consequences over a term of three years, before the proper remedy can be applied. The great error of Masonic legislation is, that it is done with railroad-speed. This is often manifested in the proceedings of some of our very intelligent State Grand Bodies. Measures are frequently adopted and decisions made, which, if they were to be generally received as rules of practice, would inevitably lead to ruinous results. Time enough should always be taken to do the business well, whether that be one day or ten days. This is the only safe rule.

We are not informed as to the precise amount or nature of the business that will probably come up at the approaching meetings; but we do understand that some matters of very considerable importance will be brought forward. We are pleased to learn, also, that it is the intention of the present able and efficient G. G. H. P. to enforce, more rigidly than has hitherto been done, what was unquestionably one of the principal objects for which these bodies were originally formed, viz: *uniformity and correctness of work.* This will, of course, requiretime, and necessarily protract the session. But it is a matter of so much importance to the well-being of the Chapters throughout the country, that we cannot doubt the members will be most ready and anxious to give to it all the time and attention it may need. A similar course will probably be pursued by the intelligent and excellent head of the Gen. Grand Encampment. These Companions are both *working* Masons, and will most cheerfully co-operate in any measures that may tend to advance the best interests of the bodies over which they preside, and all that are subordinate to them.

It has been usual for the Brethren in cities where these bodies have assembled, to give them a formal reception and welcome. This course will be pursued at the ensuing meeting. The several Grand Bodies of the State have appointed a joint committee for this purpose. The reception will probably be given in the public lecture room of the Masonic Temple, which will accommodate from eight hundred to a thousand persons. It will be open to the Brethren generally, of all Degrees, and we have no doubt that they will feel interest enough in the occasion to fill the hall. It will probably take place on the Monday following the commencement of the session—that is, on the 16th instant; for, although it has been usual for the Gen. G. Bodies to close their sessions on the Saturday following the day of their assembling, it is believed that it will be found impracticable for them to do so the present year. *We trust the members will all come with the determination to remain until they get through with the business.*

WAS GEN. TAYLOR A MASON?

We have been frequently asked if the late President was a member of the Masonic Fraternity. We have seen it stated that he was the Grand Master of the Grand Lodge of Louisiana, at the time of his death!—and some of our Brethren have been led into unpleasant dilemmas by assuming that he was a Mason. To prevent a recurrence of similar mistakes, and that the Institution may not, through inadvertence, or for the want of the proper information, be exposed to the charge of assuming what does not rightfully belong to it, we feel called on to say, that *Gen. Taylor was not a Mason.* When the direct question was put to him by a friend at Washington, his answer was, that he had always entertained a favorable opinion of the Institution, that many of his personal friends, and officers of the army with whom he had been associated, were Masons, and that he should probably have been one himself had not so much of his time been occupied in camp duties, or had he been more favorably circumstanced to avail himself of the opportunity of joining a Lodge; and added, "I would do so now, but have got to be too old." We may not have given the precise words used by the late President in the conversation referred to; but we are sure they are in substance as they were communicated to us by the Brother who was a party to the interview,—which took place soon after the inauguration in 1849.

But the question whether Gen. Taylor was or was not a Mason, is a matter of very little consequence in determining the more immediate question of how far the Fraternity, *as such*, may with propriety unite with other organized societies and their fellow-citizens, in public demonstrations of respect for his memory. And in this there need be no difficulty. Gen. Taylor was President of the United States,—beloved, cherished and honored by the whole people,—by none more than the Masonic Fraternity; and although it has not been usual for the Lodges to appear in public on funereal occasions, when the deceased was not a Mason, there can be no more impropriety in their doing so, than there is in their appearing on any public occasion in which they have no particular and appropriate duty to perform. There may be some question as to the strict propriety of their appearance in public on any occasion where they have not a specific and legitimate duty to discharge,—such as is recognized by the Constitutions or sanctioned by the usages of the Order. But waiving this point,—and it has, not been very strenuously urged in this country,—there can be no impropriety in the Lodges appearing in public, under the sanction of the proper authorities, and uniting with other societies in manifestations of love and respect for the memory of the distinguished patriot and soldier, the purity of whose moral character and the splendor of whose career in life will hereafter illustrate our national history and spread a halo of glory around his name forever.

DISTINGUISHED AMERICAN BRETHREN IN EUROPE.

WE are gratified to know that several of our most intelligent and distinguished Brethren have the present season availed themselves of the easy and pleasant as well as rapid facilities afforded by the introduction of ocean steam navigation, to visit Europe, and that they will use the opportunity to cultivate a more intimate acquaintance and fraternal intercourse with their European Brethren. Among the number are the Hon. JOHN D. WILLARD, P. G. Master of the Grand Lodge of New York; JOHN GEDGE, Esq., P. G. Master of the Grand Lodge of Louisiana; Dr. WINSLOW LEWIS, P. D. G. Master, JOHN J. LORING, Esq. P. S. G. Warden, and THOMAS W. PHILLIPS, Esq. J. G. D. of the Grand Lodge of Massachusetts. Brs. Loring and Lewis left in the steamer Asia from this port, on the 8th ultimo.

These Brethren are all of the highest respectability, and are capable of imparting and receiving information, as well in the ritual as the organization and government of the Institution in all its departments. Having furnished themselves with the necessary letters of introduction to many of the most distinguished and active Masons in England and on the continent, their visit can hardly fail to be productive of benefit to the Order on both sides of the Atlantic,—particularly if they improve the favorable opportunities which the ensuing season will afford them of attending the Grand Lodges and other Masonic bodies, while in session.

We know of nothing better calculated to strengthen the bonds which unite us to our foreign Brethren,—to brighten the mystic chain of fraternal love, and to produce a greater unity of sentiment and action, than friendly personal intercourse, carried on by intelligent and capable Brethren, who have the means, leisure and talents to cultivate it to the best advantage. But, unfortunately, the number of this description is small. There is no want of intelligent Brethren, who would be most happy to visit Europe, and who would honorably represent the Institution there, and bring back a fund of useful knowledge; but they are too generally wanting either in the means, or are so circumstanced in other respects, that they cannot be absent from their homes and business the requisite length of time. It is gratifying, therefore, to know, that Brethren of the standing of those whose names are here given, feel a sufficient interest in the subject, to be willing to devote a small portion of their time to the cultivation of even a slight acquaintance with their foreign Brethren, among whom they are about to sojourn, for a short season. We most heartily commend these Brethren to the Fraternity abroad, as accomplished gentlemen and Masons.

MASONRY IN CALIFORNIA.

San Francisco, July 1, 1850.

MY DEAR SIR AND COMP.:—If I had time I would write you a long letter upon the subject of Masonry in this our western world. On some other occasion I may be a little more at leisure, and then I will do so. At present I will only say, I have never before so sensibly felt, so vividly seen the utility of Freemasonry, as I have felt and seen it in California. Many thousands of dollars were expended by the Fraternity last winter, on Masons, *and others*, who, but for some such aid, would have gone to their long homes; and their distant friends would only know that they *were not*. Instances have been known where personal friends, and even relatives of the sick and dying, have deserted them, and the members of the Fraternity, who otherwise were strangers to them, have nursed and supported them.

There has been a Grand Lodge organized here within the last four months, and now there must be eight or ten Lodges in operation. I have just received from the D. G. G. High Priest of the G. G. C. a Dispensation for a R. A. Chapter, and hope it may be organized in time for its return in September, that a Charter may be sent out.

You may well suppose I regret I cannot be with you at the meetings in September. It will be the first time for eighteen years I shall have been absent on a like occasion. I pray you commend me kindly to my old Companions.

I am, fraternally yours,

CHARLES GILMAN.

C. W. MOORE, ESQ.

THE TRESTLE-BOARD.

Boston, August 13, 1850.

Dear Sir and Br.:—I have examined the New Masonic Trestle-Board with much attention. Every faithful and accomplished Mason is under obligation to the Order to make some return for the blessings it has conferred upon him. If gifted with the Pen, he ought to bring some of the First-Fruits of it as an offering into the Temple. You have ably redeemed your pledge in this respect, and I believe the voice of the whole Fraternity will respond to this opinion.

The Masonic Trestle-Board has long been needed as a formula for uniform work; and in the Blue Lodges, Chapters and Encampments, will soon become a landmark and guide. Its merit will secure its success, and requires not my humble approbation to recommend it. From the variety of matter it embraces—the chaste style, happy arrangement, and beauty of the typographical execution, it is a true exponent of our principles, and will form an elegant Text-Book for work and instruction in every Degree.

One of the peculiarities of the Art, and which I have often noticed in the successive steps of advancement, is the Masonic language used in the labors and lectures; its brevity, neatness and graphic power of diction. I am convinced, that no person in this country ever studied our lectures sedulously and perseveringly, without improving his moral character, style of conversation, and habit of writing. They certainly have preserved much of the good old Saxon idiom.

It is gratifying to observe also, that the spiritual influences of the Order, are justly exemplified. Our types and emblems are in reality beautiful, and if rightly conceived and understood, they tend to show that the Institution is of Oriental origin, and enforces the purest maxims of morality; and, to the serious mind, who thinks of the world to come as well as of the passing scenes of this ephemeral life, it is the handmaid of Christianity—pointing to a temple not made with hands, eternal in the heavens.

The Masonic Trestle-Board, having been published and circulated, will of course be read by some, perhaps by many, who are strangers to our mysteries. It must give a favorable impression of the benevolence, beauty and purity of the Order; unless they are so prejudiced and fanatical that every thing looks confused, out of the little circle of their mental vision.

That you may be liberally rewarded for the labor and learning you have bestowed on the cause, is the sincere wish of one, whose love of the Institution has grown with his growth and strengthened with his strength.

Sincerely and fraternally, yours,

John H. Sheppard.

R. W. Charles W. Moore, Esq.

THE RAISING OF THE BEAUSEANT.

(Written by Wm. Edmonstown Aytoun, Esq., and recited at a Festival of the Knights Templars of the Metropolitan Priory of Scotland, Edinburgh.)

Fling out the Temple banner as of old!
Age hath not stained the whiteness of its fold,
Nor marred the ruddy cross, salvation's sign.
Once more we lift the sacred standard up—
Companions, fill the cup—
We pledge the Beauseant in this sparkling wine.

Oh! what a valiant host have fought and bled
Beneath that banner to the wind outspread,
Since first it moved against the infidel!
Who knows not how it waved on Salem's towers,
When Acre, Ramla, Nazareth, were ours,
And at Tiberias fell?

Fell with the knights who bore it to the field,
When foulest treason broke the Christian shield—
And bade the Turkish crescent-sign advance!—
Fell but to rise again with triple pride,
When, bounding o'er the tide,
The armies came of England and of France!

And who is he, the leader of that band,
Who first sets foot upon the Holy Land?
Move on, unrivall'd champion that thou art!
Shout, Brethren, shout! aloft your banners fling—
'Tis he, the Christian's hope, the island king—
Richard, the Lion heart!

Then Acre fell—the Moslem foe went back,
And still our Brethren followed on their track,
And ever in the van of battle flew
The sacred Beauseant, like a meteor star
Shedding its wrath afar
Upon the foul and unbelieving crew.

Unvanquished still—till fraud, not force, combined
With basest envy in a despot's mind,
Dragged from its staff that glorious emblem down,
And poured, like water, forth the guiltless blood,
When Jaques Molay, the valiant and the good,
Receiv'd his martyr-crown.

Then perished all—yet no; on Scottish ground
Some remnant of the Templars still was found,
Whom even treason did not dare to quell.
Walter de Clifton! honored be thy name!
Who, braving death and shame,
Didst vindicate thine Order's truth so well.

Years passed away, ere yet the warring world
Beheld again the Templar's flag unfurled:
But England saw the Rosy Cross return
Once more to light, and scattering dismay
Within their ranks upon that glorious day
When Bruce won Bannockburn!

Then raise it up, Companions, once again,
Though now it wave not on the battle-plain;
True hearts are here to guard its spotless fold,
For ever honored be the Templar's name,
For ever dear their fame—
Fling out the Beauseant banner as of old!

THE HIDDEN BOND.

BY THE AUTHOR OF "STRAY LEAVES FROM A FREEMASON'S NOTE BOOK."

"I am sure I may assert, with the consent of all my Brethren, that a portion of Masonic secresy is Christian virtue; and that the precepts of the Gospel are universally the principles of Masonry."—REV. JETHRO INWOOD, ON "BROTHERLY LOVE."

IT has often occurred to me—after wading through the virtuperations of those who, ignorant of the true bearings of Masonry, attack it as pregnant with revolution in point of politics, and licentiousness in point of practice—a "hideous mockery and deceit," that an answer of *facts*, not assertions, might be given, if some Brother, blest with leisure and zeal, would devote a portion of both towards collecting palpable and unassailable instances of the boundless benevolence of the system.

The amount of sorrow which Masonic compassion has relieved, the tears which it has dried, the opportune assistance it has rendered, the anxious and terrified households which it has prevented being broken up, these are results of the system which "the great day of the restitution of all things" *can alone* FULLY *disclose*.

But, meanwhile—they, methinks, will do no ill service to the cause, who commit to hasty record what has fallen within the scope of their own personal observation of "Masonic creed exemplified in Masonic practice."

In a sequestered village in one of the Western Counties, nestling snugly among the cliffs and laved by the never-ceasing surge of the restless ocean, lived an aged, infirm, irritable gentleman, of the name of Vance. Poor old pilgrim! he had been unfortunate—unfortunate, not from any vice or folly of his own, nor from any extravagance or absurdity, but from an absorbing predilection for "carrying out his own plans."

At the peace of Amiens, Mr. Vance was induced by the specious representations of a plausible foreginer, and by a conviction always too cordially cherished within his own bosom, that none knew better than himself how to make the most of capital, to set up a paper-mill in the vicinity of Liege. While the show of amity was preserved between the two countries, Mr. Vance's seemed full of promise; but ere long came the outbreak of passion, which developed itself in Buonaparte's interview with Lord Whitworth at the Tuileries—the rupture of amicable relations with England and the renewal of war.

Mr. Vance stayed till the very last, in the hope of making some arrangement about his property by sale or transfer. But those about him knew well the dilemma which environed him.

They were prodigal in civil speeches, but sparing in whatever related to positive tenders of specie. They kept poor Vance on the confines, as he hoped, of beneficial arrangement, till the edicts of Napoleon against English residents were on the eve of being issued, and the sole choice left him was that of sacrificing liberty or property. He chose the latter alternative, and regained his native shores—a beggar.

The little seaport of Tide-waters received a saddened, disappointed, disconsolate old man—without resources, without relatives, far-advanced in the evening of life, and at intervals, from an excruciating malady, a cripple.

There was one, however, in Tide-waters, who compassionated him, and whose kindly feelings were not limited to words.

Mr. Staindrop, a scholar, of retired and studious habits, *recognised* the poor weary wanderer, and cared for him. Finding that the pennyless fugitive had some knowledge of history, and some relish for its striking episodes and strange reverses, he assisted him in drawing up a clever little Historical Chart; and then brought his purse and his connections to bear in procuring for it purchasers. No line of conduct could possibly be more delicate; Staindrop's wish was, to spare the fallen merchant the sense of painful dependence and consciousness of pecuniary obligation. But he did more. Vance was irritable, and peevish, and soured; he presented that painful, but by no means rare spectacle—a disappointed man, who had not sufficient self-respect to disguise his annoyance from the gaze of others. Staindrop felt for him, and bore with him. Under the pressure of personal suffering, when Vance was more than ordinarily peevish, sarcastic, and exacting, and wound up every lengthened enumeration of his wrongs by a bitter diatribe against "the monster Buonaparte," Staindrop, the accomplished student, would leave his own pursuits to read with, to soothe, to amuse, and calm this unreasonable man.

People wondered "*What was the bond between them?* How happened it that Staindrop's patience never wearied, and that his friendly sympathy never flagged? Old Vance was the veriest torment on the earth's surface," so said the idle, and the flippant, and the hard-hearted; "but Mr. Staindrop, it seemed, had yet to make the discovery. What principle, in common, was there between them? There must be some hidden bond? If so,—its nature?"

"There is no tie of relationship between them," cried one wondering villager.

"Nor of old companionship," said another.

"Nor of similarity of tastes," said a third: "for the two are opposite enough in that respect; and, lo! the younger waits on the elder like a brother."

"And yet," remarked a fourth, "how poor old Vance's testiness and querulousness disappear in Staindrop's presence. He whispers to him something from an authority, *to which they both defer*, and the sick man's temper speedily becomes reasonable and calm."

Oh! divine principle which "teaches us to be truly religious in both its parts; first seeking and cherishing in our hearts the true fear of God; and then from this principle bringing forth all the lovely fruits of righteousness, which are to the praise and glory of God."

Meanwhile, time sped away, and brought with it indications not to be mistaken of a thorough break up of poor Vance's system. His daily visitor redoubled his attentions, and gently and tenderly disclosed to the sufferer the impending and inevitable change. The latter seemed disturbed by the announcement, gradually and cautiously as it was made; and then expressed an earnest wish that some distant connections residing in a northern county, and in easy circumstances, should be written to and apprised of his condition. Staindrop communicated with them at once. They replied—mark, reader, *these are simple, honest facts*—that they understood Mr. Vance "had nothing to leave;" that "invalids were always trying people to have to deal with;" that "the old gentleman was certainly a connection—that they didn't mean to deny; but they didn't desire to have any responsibility," and "would on no account interfere;" "that they sincerely wished him better;" and that, "if Mr. Staindrop wrote again, perhaps he would say how the old gentleman was!"

Nothing more. True, the letter was written on costly paper, sealed with scented wax, and bore arms emblazoned on its capacious seal. Aid—assistance—sympathy—there was none.

The poor cripple looked up piteously when it was read to him—then begged to spell out its contents for himself—slowly mastered, with dim and failing sight, its purport—and then turned his face to the wall and wept sore.

"Cheer thee!" was Staindrop's comment, "*the tie* remains. The bond will not be broken."

He looked as he spoke, long, and fixedly, and cheerfully into the convulsed and working features of the cripple's face; met with calm and unflinching gaze his searching eye. Gaze answered to gaze. What was there in that look which lit up hope—lively, cheering, sustaining hope in the one, and expressed *true Samaritan feeling* in the other?

The final struggle approached. Staindrop was, as he had promised, present. He had assured the sufferer that he should not be abandoned at the last to hirelings. He kept his word. The consolations of religion, and the presence of its minister, soothed the cripple's last hours; and his resting-place was selected by the thoughtful and considerate scholar in a spot where the sun shone and the grass grew—where the breeze played among the branches—where the birds would carol over him, and the ceaseless murmur of a gushing stream woo him softly to his repose. The lesson was not lost. It was *practical;* and it told.

The villagers of Tide-waters looked on and pondered. "Friend, benefactor, nurse, mourner—all in one; what new principle is this?"

"A principle that bears no despicable fruits at any rate," said the old rector of Tide-waters.

"What were they *really* to each other?" cried his son; "in sober earnestness, what were they?"

"Brothers," was the answer of a by-stander—"Brothers, as Masons!"

"Strange!" cried the younger man—"strange and striking in the extreme; the tie was broken only at the grave."

"It endures beyond it," was the quick rejoinder; it is founded on a divine and *immortal* principle—even this, "God is love; and he that dwelleth in love dwelleth in God and God in him."

PRESENTATION OF A JEWEL TO BROTHER DUDLEY S. JENNINGS, P. G. M.

At a special convocation of Master Masons, convened at the Masonic Hall, in the city of Jackson, on the 14th of June, A. L. 5850, by order of M. W. Grand Master Charles Scott, the following proceedings were had: The Grand Master informed the Brethren that they were assembled to witness the presentation of a Past Master's Jewel to Br. Dudley S. Jennings, P. G. M. of the Grand Lodge of Tennessee, by him, representing the late Louisiana Grand Lodge of Ancient York Masons. Whereupon the M. W. Grand Master directed the following resolution of the late Louisiana Grand Lodge to be read, to wit:

New Orleans, April 11, 1850.

Hon. Dudley S. Jennings,

Dear Sir and Brother: By order of the Louisiana Grand Lodge of Ancient York Masons, I have the pleasure of forwarding to you an extract from the proceedings of that body, held at Masonic Hall, in New Orleans, March 28, 1848, together with the Jewel then ordered.

Resolved, That the thanks of this Grand Lodge be tendered to the Grand Lodge of Mississippi, and the Fraternity generally of the State, for the lively interest they have taken in the advancement of Ancient York Masonry in Louisiana.

Resolved, That this Grand Lodge, as an especial mark of their gratitude, present to our worthy Brother, Hon. Dudley S. Jennings, an appropriate medal with a suitable inscription, in token of our obligations to him for the high and noble stand he took in behalf of Ancient York Masonry in Louisiana, in the darkest hour of our struggles.

D. Blair, *Grand Sec. pro tem.*

Whereupon the M. W. Grand Master addressed Br. Jennings as follows:

Brother Jennings: The late Grand Lodge of Ancient York Masons of the State of Louisiana have charged me with the pleasing duty of presenting to you, in their name, this beautiful jewel, as a token of high regard, which they, as a body, entertained for you, on account of the disinterested and distinguished services, which you rendered in their recent and memorable struggle to preserve inviolate the ancient landmarks of our Order. Impelled by a sense of Masonic obligations, you devoted your time and talents to aid in healing the difficulties which, unhappily, existed among our Brethren in Louisiana, and to restore that peace and harmony among the Craft, whose chief aim should ever be, how to "best work and best agree."

Masonry is a sublime edifice. The materials of its liturgical architecture were all duly and truly prepared, before they were put together. The building rests on a firm and ancient foundation, and resembles more the handiwork of God than the mere workmanship of man. Let, then, the rude hand of innovation be always arrested in its endeavors to add a stone to the edifice, or take one from it. Let no idle or strange worshipper touch the horns of our sacred altar, and we may be assured that our institution will be perpetual, and repose securely on the rock of eternal truth.

We are all rejoiced to know that our Brethren in Louisiana are again united in the work of love, and bound together by Faith, Hope and Charity, that triple cord, which is not easily broken. "May peace be within their walls, and prosperity within their palaces."

That decision of character, which you have always evinced, whenever any of the fundamental principles of our institution were invaded, was fully displayed in your steady and unwavering opposition to passing any work, which had not the mark of the ancient Craft upon it. Imbued with the spirit and learning of our venerable Order, you maintained your position with firmness and fidelity, which could not fail to win the confidence and admiration of the Brethren with whom you were affiliated.

To this address Br. Jennings made the following reply:

Most Worshipful Grand Master: With emotions of the deepest sensibility, of the profoundest gratitude, I accept this beautiful and tasteful jewel. No compliment more grateful to my feelings could emanate "from king, prince, potentate, or any other person." I shall treasure it in my heart of hearts. Next to my children and their mother it shall be "preserved from all inundations and conflagrations." I would rather transmit such a legacy to my children, than "worldly wealth and honor." It would admonish them to walk steadily in the paths of morality and virtue. They might cause them to deflect into the quick-sands of depravity and corruption.

The struggle of which you speak is, indeed, not likely to be forgotten by one who took a part in it, however humble. Despatched by the Grand Lodge, over which you now preside, to visit the Masonic family of Louisiana, I regretted to find great "confusion among the Craftsmen," and that they were not pursuing their labors as usual. There was no complaint of a want of "designs on the trestle-boards." There were, indeed, alleged to be too many sets of designs, too many trestle-boards. The workmen were divided into parties. One was deemed progressive, the other conservative. Conceiving the work of the latter to be more in conformity with the true principles of Ancient Masonic architecture, I commended them to the favorable consideration of the Grand Lodge of Mississippi, whose representative I was. They grew in "grace and in a knowledge of the truth." They evinced proper respect for "mature age." They walked after the traditions of the fathers. They "observed and preserved the landmarks" of the inheritance. In due time they waxed so strong that they no longer needed her fostering care. Whereupon she bade them take "all the working tools of the Craft indiscriminately," and build a house unto themselves, and straight they went their way. So that in those days two Grand Masonic houses were to be seen in Louisiana; and two families dwelt therein, who, like the Montagues and Capulets, were not on *visiting* terms. That "harmony, which is the greatest cement of all well governed institutions, but more especially this of ours," had disappeared, and discord, with her hissing serpents, usurped her place. But her jarring, discordant notes fell upon ears unused to such sounds, upon hearts attuned to concord. This unnatural, unmasonic state of things was destined to a brief existence. "The middle wall of partition," was scarcely erected before it was prostrated, and thus the two temples, occupying the same foundation, and constructed of the same materials, are reduced into one. It is a case of re-annexation. But its fruits are neither war, pestilence, nor famine; neither the widow's tear, nor the orphan's groan; neither slavery restriction, nor slavery extension; neither submission, nor disunion. They are, "Peace on earth and good will toward men."

Who among us is not filled with joy and gladness that the two branches are again united, forming a beautiful stream, on whose pellucid bosom floats the ark of Masonry, richly freighted with precious jewels, "brotherly love, relief and truth?" May it never encounter the rocks of discord, nor the shoals of fanaticism! May those hearts, lately severed, be like the bright waters of Auoca, "mingled in one."

Brethren: Unite with me in thanks to the great Architect of the universe, that there is no longer heard in Louisiana's Masonic edifice "the sound of ax, hammer or any other metallic tool;" that "the Craft are pursuing their labors as usual;" and that where discord abounded, harmony doth much more abound.

Most Worshipful Grand Master: The late Louisiana Grand Lodge of Ancient York Masons have made no inconsiderable addition to the honor conferred on me, by selecting as their organ, one whose name is already inscribed in indelible characters in the temples of literature and Masonry. We may be permitted to hope that his career of usefulness and honor is but begun. Theirs, alas! is ended. *Illium fuit.* But, in the words of the Apostle, "they have fought a good fight, they have finished their course, they have kept the *faith.*"

A resolution, that the Star of Temperance, and the Masonic journals of the Union, be requested to publish these proceedings, including the address and reply, was unanimously adopted. J. R. Mayson, *Sec.*

ORIGINAL HOUSE OF THE HOSPITALLERS AT PARIS.

A House of the Knights of St. John of Jerusalem was established at Paris in 1171, in a vineyard called *Clos Bruneau.* This establishment, which took the name of St. Jean de Latran, consisted of an enclosure which extended from the Place de Cambrai to the Rue de Noyers, and communicated with the Rue St. Jeau de Beauvais. Within the enclosure were a church, an old tower intended for the reception of pilgrims proceeding to Jerusalem, and an irregular pile of conventual buildings surrounding a spacious court. This church contained a number of sepulchral sculptures. In the choir was placed a tomb, erected during his life by Jacques de Souvre, Grand Prior of France, and in which his bowels were deposited after death. This tomb was the work of Francis Angier, and represented the prior reclining upon a sarcophagus of black marble, and supported by a weeping child. It was removed to the Mausee des Monumens Francais. There was also a monument to the memory of James Bethun of Balfour, Archbishop of Glasgow, and Ambassador to France from Scotland, who died in 1603. The Order of St. John of Malta being suppressed in 1792, the convent of Paris was sold, and the church became used, not many years ago, as the warehouse of a cooper.—*History of Paris.*

CHARACTER OF WASHINGTON AS A MAN AND A MASON.

[Address before Meridian Sun Lodge, No. 50, Athens, Tennessee, on Friday, the 22d February, 1850, By Thomas J. Campbell, Jr.]

[Concluded from page 218.]

I have thus my Brethren, attempted to give you an outline sketch of the eminent man who early sought admission into the Order of Freemasons in America, a circumstance which was always regarded by himself as an important epoch in his eventful life. He was connected with the Fraternity for many years—he was always fond of the association, exhibited on all occasions his high veneration for its moral tenets; and his love for the Craft, their principles and objects, ceased only with his life. And does not the simple statement of these facts constitute, in the mind of every intelligent man, a complete refutation of the arguments of the most skilful opposers, and an overwhelming answer to all the objections that may be urged by the most astute caviller? I am aware that there are some even yet, with whom it is a thing most marvellous and difficult of comprehension, that an individual who occupied so many exalted stations in the affairs of his country, should have deemed it a matter of importance to himself, or to his fellow-men, to connect himself with the members of a secret society, and particularly to manifest any degree of enthusiasm in such connection. But to us who are Initiated, the subject is easy of explanation. We have before us all the reasonable mind could ask, in support of the fact; but that which strikes us as most conclusive is our internal conviction of the entire appropriateness of the thing. We know of but one process of reasoning by which any pure minded man can become a Mason—all are impelled by the same motives, and urged by the same internal appliances. It is an institution having its foundations far back in the annals of human society, and can be traced in its historical recollections for ages anterior to the period which has been fixed by the quaint language of legal learning as the "time whereof the memory of man runneth not to the contrary." Nor is it the fact of its unquestioned antiquity that gives it pre-eminence, nor upon which it can solely be recommended to the favor of an enlightened community. Claiming as it does, that the Order shall be judged according to its intrinsic worth, the fact of its venerable age may be considered only as persuasive that an Institution must possess something elementally meritorious that has existed from time immemorial, unchanged—except as necessarily modified by the various circumstances which have immediately surrounded its operations—which has witnessed the rise and fall of the most powerful nations on the globe—outlived and outshone all other Institutions merely human in their character, and which in every period of its long continued existence, has exhibited to the world in all its developments, the wisdom of a hoary and venerable old age, the strength and power of vigorous manhood, and the undecaying beauty and freshness of eternal youth. Amid the national struggles for the gratification of earthly power and ambition, and the wildest of human passions, that have rendered the pages of history so full of melancholy to the benevolent mind, Masonry has been quietly and unobtrusively moving along down the stream of time, unimpeded by the decrees of tyranny and religious despotism, alternately flourishing and declining, as the progress of liberal principles would be rapid or slow, at all times doing sacred offices of Brotherly love, administering the cup of relief wherever the requirements of charity would urge its fulfilment, communicating happiness to the recipients of its manifold blessings, and rendering the world brighter and lovelier for its having been in it. Flourishing thus in all ages and nations—spoken by every tongue—and encouraged by all classes and castes of society, by the king, the peasant, the millionaire and the beggar, by the elegancies of civilized life, and the fierce manners of the uncultivated barbarian, its beneficial results under all circumstances have been seen, felt and willingly acknowledged. On the other hand it has ever been assailed by the same persecuting and vindictive opposition—the same unholy, immoral and wicked motives have been fiercely imputed to it by men high in the ranks of society, intelligent, well-meaning, patriotic and religious, and the only matter of wonder is, upon presumption of the justice of their imputations, that such an institution, composed of statesmen, politicians and philosophers—the great marvel is, that it has never yet been able to accomplish any thing productive of evil, but that all the effects resulting from its legitimate operations have redounded to the universal good of mankind. And, if, my Brethren, the real object of Freemasonry be to produce any of those direful results which have always been predicted as necessarily consequent upon its successful establishment, it is high time we should give over the struggle. An experiment of so many thousand years to bring about these awful consequences is long enough, and the men who have tried it, have been powerful enough, and if the result could not have been accomplished long ago, why need *we* try? If in employing their utmost endeavors to produce misery, confusion and discord in the world—peace and quiet and harmony have been the invariable result of their misspent labors—is it not worse than folly that we should continue our unavailing efforts to make our fellow-men unhappy?

Never was a text of a more absolute verity pronounced than that which declares that "*the tree is known by its fruit.*" The uniform demeanor of the man is the most unquestionable test of the motives that govern him, and the internal principles that actuate his conduct. The clear, pure rivulet that smoothly glides along at our feet, comes not from a corrupt source, and he that slakes his thirst from such a stream, drinks not of muddy waters. The fountain may be hidden in secret, its source may be concealed in the deep cavities of the earth where no eye has ever seen, or the public gaze can never reach—but, on that account, do we approach the stream with less confidence? Do we fear to drink because we cannot see beyond it, lest we drink poison to our bodies, or contaminate our purity by that which we imagine may possess within itself some hidden corruption? All that Masonry demands at the hands of the world is that it be judged upon the same identical principles, and that the same tests of truth be appointed to it, as all other human institutions have to undergo. Are not some at least of the members of this Lodge, virtuous, intelligent and moral men? Have you seen any evidence in their characters—for you have known them long,—inconsistent with their sincere regard for integrity, benevolence to their fellow-men, or solicitude for the perpetuity of the institutions of our country? Are they not of you, and amongst you—are not their interests your interests, their happiness your happiness, and their misfortunes your misfortunes? Do you lose all confidence in the rectitude of your neighbor with whom you have associated perhaps from infancy, and to whom you are bound in the necessary circumstances of business, and by ties of kindred and affection—simply because that neighbor on an occasion like the present, clothes himself in Masonic regalia? My fellow-citizens, it cannot but be admitted that there must be some merit—some conservative principle in an institution that has existed in all its essential elements for so many ages, attracted the devotion of the Father of his country, and now numbers on its lists of members thousands of the most intelligent and virtuous of the land. It is one out of the many institutions founded in the requirements of cultivated human nature. The principle of association is just as natural to our race as any other of its attributes—and no where ought that principle to be more assiduously cultivated, trained and directed than amongst people living under the forms of a Republican government. Washington early saw and appreciated this principle—well knowing that it is so entirely a part and parcel of man's character, that if it is not pointed to the proper channel, it will inevitably turn itself in the direction of vice. His profound sagacity discovered at once the tendency of the subject when applied to popular government, and determined by the force of his personal example, to direct the virtuous and patriotic in all future time—should it accord with their tastes to cultivate this idea of association—to direct them to an institution eminently worthy of their highest aspirations.

Independently of that high antiquity of the society, and its happy connection with the successful progress of free principles, there were other and equally weighty considerations that led Washington to adopt it as a part of his plan. The universality of Masonry is one of its highest recommendations to the favor of mankind. With its tenets of Brotherly love, relief, and truth, coextensive with its universal practical operations, it presents a vast field for the amelioration of the human race. Whether amid frozen regions, or the burning sands of the torrid zone—whether where the sun first sheds its beams upon the earth, or in the remotest regions of the west, the sentiments and feelings and language of the Order are identical, and the motives for friendly action, and for the exercise of the endearing relations of life, precisely the same. It was a remark of Washington himself, that "the grand object of Masonry is to promote the happiness of the human race"—and he ever acted upon the idea that nothing is so well calculated to attain this object, than a due attention and proper appreciation of that tenet of the profession which admonishes us upon all proper occasions to "soothe the unhappy—sympathize with their misfortunes, compassionate their miseries, and restore peace to their troubled minds." It is a circumstance mentioned in the history of that great man, as illustrative of his character for stern integrity and love of truth" (for which I am indebted to the eloquent oration of Mr. Winthrop, on the occasion of laying the corner stone of the Washington Monument,) that "every barrel of flour which bore the brand of '*George Washington, Mount Vernon,*' was exempted from the customary inspection in the West India ports, that name being regarded as an ample guaranty of the quality and quantity of any article to which it was affixed"—a striking lesson to us this day, ever to bear in mind that the words may burn upon our hearts, that "truth is a divine attribute and the foundation of every virtue," and that the unremitted imitation of the noble example is the first lesson we are taught in Masonry. The continual exhibition of the purest and most sincere friendship and disinterested virtue is eminently characteristic of the man throughout his entire career. His constant respect for his officers, and self-sacrificing affection for all his soldiers individually, however humble, so endeared him to his army that not one in that devoted throng but would willingly have laid down his life at his feet. La Fayette was the chosen object of his paternal regard, and he loved as a Brother the noble, the brave, the gallant Greene. His undiminished personal kindness for Gates, even after his discovery of the detestable "Conway cabal," and his constant disposition to pardon the wrong attempted so miserably to be inflicted, when in the pungent language of Gratiano, he should have given him a "halter gratis," are wonderful indications of the sublimity of his moral character. Equally deserving of remark, was the manifestation of his relenting heart at the close of the fierce and bloody battle of Monmouth, when in the contemplation of the inglorious retreat of Lee, a retreat aimed no doubt, at the destruction of Washington himself, he not only forbore justly to cover that officer with eternal infamy, but actually retained him in his command. And in no instance does his fraternal esteem exhibit itself so conspicuously as in his undeviating confidence in Alexander Hamilton in having him so near his person in the capacity of aid or counsellor in all his public career. These are but a few out of the many faithful historical indications of that benevolent principle of our Order by which "we are taught to regard the whole human species as one family."

But it was by those cardinal virtues which are so impressively represented to the mind of every Mason upon his first admission into the Order, that Washington ever governed his public career and regulated his private relations with his fellow-men. His mode of life has been characterized as strictly abstemious, and in every conceivable respect, temperate. And here, gentlemen, you who are members of the order of the Sons of Temperance and who have favored us with your presence to day, here may be gathered encouragement for the most faithful prosecution of the great work you have so gloriously commenced. Yours is a heavenly mission; the arch enemy against which you stand organized to do battle is the most invincible of all earthly foes. The depravity of the human appetite, and the vicious propensities of the human taste have hitherto presented an impervious front to the shafts which have been hurled against them by all the efforts of benevolence. The past history of the hydra, so many of whose heads have already been lopped off, but which still strides over the world with its devastating tread, exhibits to the view of mankind a monster which "cannot but by annihilating, die." The principles and objects of your association, contemplating the entire extinction of this miserable vice, have already manifested in the war of the passions, a series of splendid triumphs wholly unknown to older institutions, having similar objects in view, and certainly unanticipated by the opposers of your career. It is your mission to contend against the natural inclinations of free and independent men; to conquer their passions by the mere power of reason, and the force of personal example, and to correct, reform, and remodel a depraved public opinion. In this you are encouraged, I repeat, by the habits of the Father of his country, as well as by the approving sentiments of all good Masons. But, gentlemen, it is a Herculean labor, which demands exertions of no ordinary character and that these exertions be unremitted, untiring and constant—and whilst are emblazoned in words of living light upon the ample folds of your graceful banner, the words of your beautiful motto—"Love, Purity and Fidelity"—allow me this day to urge, side by side, on that same generous flag, the immediate, constant, indelible impression of those other words, so indicative of indefatigable effort,

"*Nec mora—nec requies!*"

Your motives are of the highest and most praiseworthy order—your objects noble and humane—your principles pure and philanthropic, and in the name of the Lodge I have the honor to represent, I bid you God speed in your glorious undertaking.

Washington was pre-eminently just; and never suffered himself to deviate from the minutest principles of that virtue, constantly bearing in mind that the attainment of human happiness, of order and regularity amongst men, and subordination in Government, solely depended upon the universal practical application of the language of Wolsey—

"Be just and fear not,
Let all the ends thou aimst at, be thy country's,
Thy God's, and truth's."

His fortitude, mental and physical, shone conspicuously in all his military career. After the disastrous campaign of 1776, the whole nation leaned upon his mighty arm for support, and he alone stood erect amid the universal gloom. Despair was depicted in every face he met—not one single look of encouragement did he receive, but all around him were fear and terror, and nothing but murmurs and complaints filled the land. The Congress was utterly powerless; and even the stout hearted members themselves looked to their great leader, and were ready to yield the struggle and give up all as lost. Yet he calmly surveyed the scene—with a troubled heart it is true, yet buoyant under the mighty responsibility, and by his own stupendous moral force which was alone adequate to the occasion, in triumph dispelled the portentous clouds that overhung the contest. And who has not seen him sharing the sufferings and privations of his devoted soldiers in the dreary winter of 1778, when that half clad and barefoot army took up their quarters amid snow and ice, starving, wretched and miserable? Or who has not anxiously accompanied him with his ill-furnished and distracted men, as he crosses the Delaware, in the gloom of night, and a terrible storm of sleet and hail, exposed to the raging elements, and the dangers and fierceness of a swollen stream? His life was an uninterrupted exposure to all those evils which are usually productive of the emotion of fear—but his great strength of mind enabled him under all circumstances, bravely to meet and to overcome "pains, perils and dangers."

But the revolution closed and peace was restored to a distracted country: and now a Government is to be formed adequate to the exigencies of the times. The articles of confederation had been framed during the rage of the war without any substantial system of Government armed with the necessary power to regulate conflicting interests. At the establishment of peace, great disquietude manifested itself in the minds of the people. Public confidence was lost in the consciousness of public weakness. The Union was unable to execute the designs for which it was formed. Sectional interests clashed with sectional interests, and a people, impoverished and discontent, emerging from a war where principle alone had bound them together, had thus lost the cohesion which had secured the execution of the law. All was one unbounded scene of confusion, over which Washington was watching with the intense anxiety of his great heart. And it was out of these chaotic and discordant materials that a Government was to be formed, or the glory of the revolution and the happiness of the people forever lost. Here were materials for the exercise of that virtue which teaches us "wisely to judge and prudentially determine on all things relative to our present as well as our future happiness." The result is before the world—the convention met—and the inimitable constitution under which we live was the creation of their wise deliberations. Wrote the celebrated Gouverneur Morris to Washington himself—"I have observed that your name to the new constitution has been of infinite service. Indeed I am convinced that if you had not attended that convention, and the same paper had been handed out to the world it would have met with a colder reception, with fewer and weaker advocates, and with more and more strenuous opponents." Many and severe have been the conflicts through which this paper has been called to pass. The fierce waves of political strife have beat upon it in vain, and it has ever been the bond by which all interests, all sections, and all parties have been cemented into one common union. And even now when the elements of discord are raging in their wildest fury—when the boldest hearts are sinking at the contemplation of the thickening tempest, stands that constitution unmoved, erect, impregnable. Around it are the affections of the people entwining with yet closer love, and with more reverent homage does their devotion bow before its shrine. The wilder the rage of the storm, the more firmly do they cling to their hope, and so long as that sacred bulwark gives forth its omnipotent command "PEACE, BE STILL!" *this Union can never be dissolved.*

I have thus, my Brethren, referred you to a few only of the Masonic characteristics of George Washington. Under all circumstances, he endeavored to advance the interests of the Craft, and to promote the happiness of its individual members. Of his attachment to the Order in general, all his published correspondence most abundantly proves. On one occasion he wrote to the Grand Lodge of Massachusetts: "My attachment to the society of which we are members will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft." To the Grand Lodge of South Carolina he writes—"Your sentiments on the establishment of our equal government, are worthy of an association whose principles lead to purity of morals, and are beneficial of action." And again to the Grand Lodge of Massachusetts he alludes to the Order as a "society whose liberal principles are founded in the immutable laws of truth and justice." It is said moreover upon unquestionable authority that, during the hottest period of the revolution, the jewels and regalia of a British travelling Lodge were captured by the American forces, and being taken to the Commander-in-chief, were forthwith ordered by him to be returned under a flag of truce with the assurance to his enemies, "that Americans did not make war upon institutions of benevolence."

But I must hasten to a conclusion, and I fear that I have already trespassed too long upon your patience. I have attempted to present to your consideration Washington as the hero of our revolution, as the principal founder of the American government, and as a member of the Masonic Fraternity. And to those of my fellow-citizens who are desirous of the successful propagation of the principles inculcated by the Order, I would say that you will find it ever employed in the dissemination of virtue and truth, and in the constant practice of friendship, charity and love.

MASONIC ANECDOTE.*

To THE EDITOR.—*Sir and Brother:* I lately attended a Sovereign Chapter of the Rose Croix, in London, at which the following singular instance of the exercise of the moral power of the Masonic obligation on an individual in whom all the associations of humanity were apparently deadened, that I consider the fact of too deep importance to remain unrecorded; and I take the opportunity of intimating to your readers generally, and to such in particular as may be impressed with an idea that our obligations are altogether unnecessary, that in those cases where life has been spared under the most improbable and untoward circumstances, it has happened that the Heavenly gift has been delegated to the hands of those who, of all others, were least likely to have exercised the precious office of mercy. That there is special providence in all things no one will deny: but Masons may proudly refer to their annals in justification of their system of obligation; for however the mind may become refined, there are those whose faculties and feelings can only be operated on by some visible sign or token. But to the story :—

The subject of this anecdote many years since was the captain of a vessel, of some 250 tons, with a crew of eighteen hands. He had left the Havana, and was passing through the Keys (I believe he so termed the course,) and was nearly out of sight of land, when a sail was descried, and the ship neared them every instant. His own vessel being a heavy sailer, they were soon boarded by at least fifty men, the captain and crew ordered them below, and the work of pillage commenced. A short time sufficed to secure all the portable valuables, which were put into the boat, and conveyed on board the pirate. The captain and his supercargo were then ordered on deck, and then interrogated as to the cargo itself; and as of course concealment or disguise was altogether out of the question, they rendered the best account their indifferent knowledge of the Spanish language would permit. Matters were apparently assuming a civil character, when on the pirate's boat boarding for the second time, the captain observed in the bow a man standing upright in "the bloody shirt,"† with an axe resting on his shoulder. The party soon came on deck, and the captain was ordered to go forward; the supercargo insisted upon accompanying him. They had scarcely proceeded a few paces when the captain felt himself struck a severe blow on the shoulder, and turning quickly round, beheld the supercargo and the executioner struggling. It appeared that the supercargo, observing the intention to strike off the head of his captain, had averted the blow; the other coolly remarked that he thought the chance afforded him of saving time and torture was lost, and that therefore the windlass would be a good block for the purpose. Here was no time for preparation, not a moment to collect scattered thoughts, not one moment even for communion with the God of mercy! They reached the windlass—the captain and supercargo embraced; the former knelt down, and was about to place his head on the block, when, in addressing a momentary thought to his God, he made a foreign sign—when the axe that all but gleamed

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*From the Freemasons' London Quarterly Review, of September, 1840.

†I understand that this is merely a red shirt such as many seaman wear, but that with the axe, the intent being well understood, it is then termed the bloody shirt.

for its fatal purpose fell at his feet, and the pirate quickly swore that he saw a ship, and that all hands must go to work, and lose no time in clearing the cargo. Quick work they made of it; in two hours the pirates sacked the vessel, left a few days' provisions, gave the captain the ship, and spared the lives of all. Reader, in this instance is there not a special providence, and is Masonry valueless? Believe it not; as a system, it is the gift of God.

Some three years afterwards the supercargo, on revisiting the Havana, was accosted by a man, who inquired after his captain, and hoped he was well, and said that he, the supercargo, was lucky in having sailed with "one of them,"* as otherwise they would all have been beheaded. A promise was made, that if the captain should revisit those parts he should go "free." The supercargo had too much reason to congratulate himself not to join the Order; and it is from him and the captain that I have collected these interesting facts. FIDUS.

MASONIC INTELLIGENCE.

ALABAMA.

Extracts from the proceedings of the Grand Lodge—continued from p. 287.

BUSINESS OF FESTIVAL DAYS.

On motion of Br. Smith, the following Resolutions were adopted :

Resolved, That it is the opinion of this Grand Lodge that the Festivals of St. John the Evangelist and St. John the Baptist are days intended for Installations and Celebrations only.

Resolved, That the subordinate Lodges be requested not to perform any Masonic labor on those festivals.

FUNERAL DRESS.

Resolved, That it is the sense of this Grand Lodge that the only suitable regalia for funeral occasions, is a white apron, white sash, and white gloves.

THE GRAND MASTER'S ADDRESS.

The address of the Grand Master, delivered at the opening of the Grand Lodge, is an exceedingly able and well written paper, and is signally characterized by great good sense. Were it practicable, we should take pleasure in transferring it entire to our pages. We can however, give but two or three short extracts :

MASONRY IN ALABAMA.

Through the Divine goodness we are permitted once more to assemble in our annual convocation, for the discharge of those high and responsible duties which the Constitution of the Grand Lodge requires at our hands. These Annual Meetings of our Fraternity are both interesting and profitable, and it is natural that we should look forward with pleasurable anticipations to their periodical returns; when, like the tribe of Old Israel, we may gather around our common Altars to renew the pledge of our fidelity, and consecrate ourselves anew to the sacred cause of humanity and Brotherly love. Coming together under circumstances like the present, we can hardly fail to remember, with gratitude, that kind Providence that has spared us through another eventful year, and whose guardian care has shielded and sustained us amid the ever recurring vicissitudes of life, and the unceasing ravages of death; and I doubt not it is with a becoming sense of our dependence upon the Divine Mercy, and a deep feeling of thankfulness and trust, that we acknowledge His past goodness, and implore His present and future favor and protection.

We meet at this time, under favorable circumstances, in view of the prosperous condition of our Order in this State. In every part of this jurisdiction, Masonry is now flourishing beyond all former precedent. The number of new Lodges established by dispensation during the past year is *twentyfour*—more than double, I think, the increase of any former year; and I am happy to believe that the increase is of such a character as will do credit to the Institution, and contribute to the extension of its noble and elevating principles. We have now in active work under this jurisdiction 105 Lodges, and I am happy to learn that peace and harmony prevail throughout our entire bounds.

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*Alluding to the Captain being a Freemason.

TEMPERANCE AND MASONRY.

The Grand Lodge of Michigan held its Annual Communication in January, 1849. Its proceedings were of an interesting character, and the Reports of Committees, as well as the action of the Grand Lodge, are characterized by a good degree of Masonic intelligence and zeal.

The Grand Lecturer, in his Report, alludes to several questions which had come up in the course of his visitations. Among others, he says the question had been often asked, whether, and to what extent, Masonry could properly interfere in the support of the various Temperance movements of the day? To this he had invariably answered that neither the Grand Lodge nor the Subordinate Lodges could ever make a distinct issue upon that question." It is doubtless true that Masonic Lodges could not properly form an alliance with any of the distinct Temperance movements of the day; and yet it appears to me that whenever Masonry neglects to inculcate and enforce, too, the great principle of Temperance, she will herself have departed from the ancient faith, and will have forgotten the first and most prominent of her own cardinal virtues.

PHYSICAL QUALIFICATIONS OF CANDIDATES.

When the Institution was first organized, it is undoubtedly true, that no maimed or deformed person could become a member; and at that time, and so long thereafter as Masonry preserved its operative as well as speculative character, there was a strict propriety, if not a strong necessity for the rule. No one could become an expert, much less a perfect workman, who was in any degree deficient in the ordinary gifts of nature. Hence the propriety of a rule that should exclude from the Society all those who were not endowed with those requisites. And to ensure the attainment of this end, the rule was made so simple and explicit as to admit of no discretion. But the operative character of the Institution has long since been abandoned—it is now wholly moral and speculative, and where can be the propriety of adhering to that rule which applied only to its operative character? No one can be more strenuously opposed than I am to the *progressive* character of Masonry which some of its friends are willing to claim for it. Let that idea once become general, and the ancient land-marks of the Order would soon be lost sight of—its distinguishing characteristics would soon be obliterated. But I do not conceive that the rule which this and some other of the Grand Lodges have adopted, partakes at all of the progressive character. In admitting those whose deformity is not of such a nature as to preclude their being instructed in our arts and mysteries, I cannot conceive that we are departing at all from the ancient land-marks—certainly we adhere to every requisite that applies to that distinct denomination of Masonry which now prevails; and if there is any departure from the ancient land-marks, it is not, I think, to be found in the rule which we have adopted, but in abandoning, as the Order has universally done, the operative part of the Science; and to that act, and not to this rule, would the objections so strenuously urged more forcibly apply.

THE CENTRAL MASONIC INSTITUTE.

It affords me pleasure, in this connection, to call your attention to what has been done by the members of Selma Fraternal Lodge. That they have established and carried into successful operation a Seminary of Learning, is probably known to most, if not all, here present; but it may not be so generally known, that this Institution now occupies a position, in point of character and efficiency, among the first in the Southern country. In carrying out their enterprise, the Brethren have spared neither trouble nor expense, and it is surprising how much they have accomplished almost by their unaided efforts. But although the "Central Masonic Institute" has grown up under the fostering care of a single Lodge, it possesses no other feature of a *local* institution. It is, in the best and noblest sense of the term, a *Masonic* Institution, and the whole Masonic family of the State are cordially invited to partake of its benefits. I cannot too strongly recommend these self-denying efforts of our Selma Brethren to the favorable notice of this Grand Lodge. Their zeal and liberality are worthy of all commendation, and I sincerely think that efforts such as theirs are deserving of more substantial encouragement than they have yet received.

It is greatly to be regretted that the spirit which has stimulated the members of Selma Fraternal Lodge, and our Brethren at Dayton, in their labors of love, has not been more generally felt throughout the State. In no way could the Masonic Fraternity make its usefulness more generally, or more extensively felt. In no way could it dispense the same amount of good. There has always appeared to me to be a striking propriety in adopting the cause of Education as one of the cherished objects of Masonry. Devoted to this cause, no Institution devised by the wisdom of man could exert the same amount of good. Spread, as it is, over our entire country—formed, as it is, for benevolent purposes—and bound by no common ties, the Masonic Institution certainly possesses the means far beyond the ordinary allotment of human associations, of carrying into successful operation such an enlarged and enlightened system of benevolence. I have long indulged, and still most confidently cherish the hope, that the time is not far distant when the cause of Education shall be prominently inscribed on the list of duties the first in place, as it is the first in importance, to which Masonry will consecrate her energies.

FLORIDA.

The Grand Lodge of Florida held its annual communication at Tallahassee, on the 14th January. We present the following extracts from the very able opening address of the Grand Master, Gov. Brown:—

WASHINGTON MONUMENT.

In connection with this subject, I have the pleasure to inform you, that in compliance with an invitation to all the States of this Confederation, "to furnish a block of marble, or other stone, a production of its soil—so that each State may be properly represented in the Monument," I have succeeded, as the Executive of this State, in procuring a very suitable native block of lime stone, from the quaries near St. Marks, which will be forwarded to Washington City, as the representative of Florida, in the monument now in progress of erection, to take its position with all the other States of the Confederacy, and when they all shall become cemented together in this great work, may they be symbolical of the bond which binds these States in a Union, which shall be as enduring as the memory of its great Father and Founder.

MASONRY IN NEW-ENGLAND.

It is cheering to witness the enthusiasm of our well-tried and enlightened Brethren of Maine, Massachusetts, New Hampshire, Connecticut, Rhode Island, and Vermont, in the contrast which they draw between the present prosperous condition of Masonry in New England, and its condition under the reign of anti-masonry, when the faithful few, who withstood the persecutions of that dark period, were as the salt of the earth, to preserve the principles of our beloved Institution, now stand forth as beacon lights to guide their young Brethren in the right way.

A WORD OF CAUTION.

Brethren, there never was a period in the history of our ancient Order, when Masonry was so generally prosperous; not only in our own couutry, but over the face of the whole civilized portion of the earth. But, Brethren, if we will be wise, we will not be misled by this evidence of prosperity ; it may be the forerunner of adversity. A bright hour of sunshine may only precede a dark cloud. In our own State, we witness the signs of prosperity from every quarter. New Lodges are springing up, and applicants for initiation are knocking at the doors of our Lodges in increasing numbers. This is a time, Brethren, when we should all be on our guard ; be watchful and vigilant, and see that none are admitted among us who will not strictly conform to the principles of our Order, and reflect credit on our Institution. And to the Worshipful Masters, Wardens and Representatives of Lodges, I would particularly address myself ; and desire to impress upon their minds the importance of a strict adherence to the charges and regulations of the Order. Be assured, Brethren, that it is not the number we admit into our Fraternity, which should be looked upon as the evidence of our prosperity. It is too often, Brethren, an evidence of the reverse ; and a wise and experienced Mason will look with caution on a Lodge, where he finds it anxious to make a great many new Masons, and doing what is called a great deal of work, out of the usually prescribed hours. We do not seek to make proselytes. Masonry was considered anciently a "chosen enlightened few," with whom to be associated, the most distinguished in the land considered it an honor. But is that the idea of Masonry in the present day ? How many are there among the profane, however loose they may be in morals, who would not be offended, if their application for admission were rejected ? And how many do we not see daily, who are permitted to be raised to the sublime Degree of Master Masons, without having understood any thing of the preceding Degrees, and who, indeed, never conceived one correct idea of this noble and heaven-born Institution, urged on by mere curiosity or vanity to be called Masons ? Such have no knowledge of its principles, or taste for the sublime precepts which it inculcates. And as soon as their curiosity or vanity is gratified, they withdraw from the Lodge ; and to justify their own ignorance, or want of taste and imagination, they speak slightly of Masonry, and form the very class from which anti-masons are recruited.

Brethren, such Masons should be cut off from our Institution, and placed, where nature designed them, with the profane and ignorant,—and to accomplish this, no non-affiliated Mason should be permitted to visit a Lodge, within whose jurisdiction he resides, unless he is capable of working himself into the Lodge, and then to be charged a moderate fee, for every visit after the first. A regulation of this kind, rigidly inforced, would soon do away with the question of non-affiliating Masons, and drones upon our institution ; and proper caution and circumspection in the admission of candidates, and in advancing them afterwards, will keep us clear of such. Every candidate should be made to comply rigidly with the forms of probation required by your By-Laws ; and to stand an examination in open Lodge, at regular meetings before he can be Passed or Raised ; and the privileges of *emergency* should never be granted, except in cases of strong necessity. One great fault with newly created Lodges and young Masons, is to do too much work, and keep irregular hours. The hours for work are from six to nine, between the 25th September and the 25th March, and from seven to ten, from 25th March to 25th September, and these regulations ought not to be violated ; because every Brother is bound to attend all regular meetings and called meetings of his Lodge, when in his power to do so, without injury to himself or family, and these duties should never be rendered oppressive or burthensome by irregular hours, or unnecessary called meetings. And, as every Mason owes obligations to his family, he should not set an example of irregular hours, which would give them just cause of complaint, and bring reproach upon our Order.

MASONIC JURISDICTION.

From the report of the Committee on Foreign Correspondence, we extract as follows :—

The Grand Lodge of the State of New York, through its Committee on Foreign Correspondence, contends for the right to initiate a citizen of another State, who visits New York, without the consent of the Grand Lodge of the State where the candidate resides, upon the ground, that before a man becomes a Mason, he is subject to no law, which any Grand Lodge can enact. With due deference to the Grand Lodge of New York, we consider that she has made an immaterial issue. The question is not whether a citizen is amenable to Masonic law, but whether the Grand Lodge of New York violates the jurisdictional rights of another Grand Lodge. By the Ancient Constitutions and Regulations of the Order, a citizen living within the jurisdiction of a Subordinate Lodge, cannot be, initiated in an adjacent Lodge, without the consent of the Lodge nearest his residence, even in his own State, and under the jurisdiction of the same Grand Lodge. The reason is apparent ;—it is to be presumed that the character of the candidate is best known to the Lodge nearest his residence, and although the Masonic law does not operate directly upon the citizen candidate, yet he is incidentally controlled by the refusal of the Subordinate Lodge more remote from his residence to initiate him. Although a Lodge has no right to prescribe Masonic law to one not a Mason, yet they have a right to deny the benefit of the institution, to all who refuse to comply with the regulations of the Order. If then, it be unmasonic for a Subordinate Lodge in one State to initiate a candidate residing nearer to a Lodge in the same State, working under the same Grand Lodge, is it not manifestly still more unmasonic for a Lodge in another State, under a different Grand Lodge, to do the same act. It is the duty of every Lodge to guard with vigilance the portals of Masonry, so that the base and unworthy may be excluded ; but the position assumed by the Grand Lodge of New York, is eminently calculated to facilitate the initiation of base men, for it must be admitted, that the vices and depravities of a stranger, applicant for Masonry, cannot as promptly be detected by a foreign Lodge, as by a Lodge where members from proximity, must be more intimately acquainted with the character of the applicant. We agree, however, with the Grand Lodge of New York, that a man made a Mason in any legally constituted Lodge, cannot be declared a clandestine Mason, or refused the rights and benefits of the Order. The fault is in the Lodge improperly initiating the candidate, and it should be alone amenable.

We hope the Grand Lodge of New York will abandon the exercise of this power, even if she continues to believe she has the right, as its exercise must inevitably result in injury to our Sacred Order, which she so ardently cherishes and sustains.

Your Committee present the following Resolution, similar to Resolutions lately passed by the Grand Lodges of Kentucky and Tennessee :

Resolved, That the Grand Lodge fully concedes to the Lodges of Georgia and Alabama, upon our borders, the right and privilege of receiving and initiating in their Lodges citizens of Florida, residing on our borders, whose residence shall be nearer such Lodge than any Lodge in Florida. Provided, the same privilege is accorded by the Grand Lodges of Georgia and Alabama to the Lodges of Florida.

RIGHT TO TAX AND TRY UNAFFILIATED MASONS.

The Special Committee of the Grand Lodge of New York subjoined the following Resolution to their Report on this subject :

"*Resolved*, That it is inexpedient for this Grand Lodge to adopt any regulations to compel Masons who are not members of any Lodge to pay a tax for the support of the institution, or to require such Masons to unite with Lodges contrary to their inclinations, or against the dictates of their own judgment."

This accords with the Resolution adopted by this Grand Lodge at the last Communication.

By a vote of the Grand Lodge of Mississippi, it was determined that a Lodge has the right to try a non-affiliated Mason for unmasonic conduct, committed while residing within the limits of said Lodge, after he has removed out of its jurisdiction, as well as out of the jurisdiction of the Grand Lodge under which said Lodge is working. Such is the law also of Kentucky and Florida.

The Grand Master of the Grand Lodge of North Carolina says, "*Compel* a Mason to become a member of a Lodge, and of necessity the Lodge must be compelled to receive him, however obnoxious." This objection we consider unanswerable.

Obituary.

New Prospect, Ala., Beacon Lodge, No. 66, *A. D.* 1850, *A. L.* 5850.

Whereas it has pleased Almighty God to take from amongst us our Br. Walter R. Ross, long known and highly esteemed not only as a noble, high minded, virtuous and useful citizen, but as a most worthy Brother, whose cardinal principles, not only in profession but in practice, was friendship, morality and brotherly love. Therefore

Resolved 1st. That this Lodge, of which he was recently a member, the Havana Lodge, of which he died a member, and the Fraternity at large have sustained by his death an irreparable loss.

Resolved 2d. That we do most heartily unite with the afflicted widow of the deceased, in mourning our departed Brother, fondly hoping that our loss may be his great gain.

Resolved 3d. That we wear the usual badge of mourning for thirty days.

Resolved 4th. A copy of the above resolutions be transmitted to the widow of the deceased, and to the Freemasons' Monthly Magazine, Masonic Review, and the Masonic Signal.

By order of the W. Master and Brethren,

J. K. Elliott, *Sec.*

P. S. *Br. Charles W. Moore*—Dear Sir: You will please give the resolutions a place in your valuable monthly Magazine, and oblige yours, fraternally,

J. K. Elliott, *Sec.*

At a regular communication of Washington Lodge, No. 3, W. Nathan B. Haswell, Master, made the following communication:—

My Brethren:—A painful duty devolves on me of announcing to Washington Lodge the sudden exit from time to eternity of Brother Capt. Josiah Sturgis, commander of the United States cutter at Boston. Capt. Sturgis had but just reached Boston on his return from Burlington, and while visiting his vessel, in the discharge of his duty was suddenly seized and died in an apoplectic fit;—but one week ago, he was with us, and although in feeble health, he insisted upon joining and walking in our procession from the residence of one of our respectable citizens, with whom he had been formerly acquainted and under whose hospitable roof he had been entertained;—he bore upon his person, the identical apron, worn by General Joseph Warren, who was slain at the Battle of Bunker Hill.

The Committee of this Lodge had so far discharged their duty as to prepare a letter of thanks, ordered to be forwarded him, which is herewith communicated; and now as *earthly thanks cannot reach him*, as a testimony of respect to his memory, I recommend the adoption of the following preamble and resolutions, viz:—

"Washington Lodge, having heard of the sudden death of their lamented Brother, Capt. Josiah Sturgis, commander of the United States Cutter at Boston, and deeply sympathizing with the friends of the deceased, and particularly with our Masonic Brethren of Boston, be it

Resolved, That the jewels of Washington Lodge, be placed in mourning for the usual period, as a testimony of respect this Lodge entertain for a Brother who has been suddenly and unexpectedly called from time to eternity—a Brother who but one week since, joined and participated with us in the festivities of St. John the Baptist,—bearing upon his person the identical apron worn by General Joseph Warren, who was slain at the Battle of Bunker Hill.

A true abstract of the record,

Attest, John B. Hollenbeck, *Sec.*

Died at Groton, July 21, 1850,* Capt. Daniel Shattuck, aged 48. Brother Shattuck was made a Mason in the year 1825. During the anti-masonic excitement, which immediately succeeded that period, he remained a steadfast, consistent and faithful supporter of the Fraternity, of which he had become a member. As a Mason he was a strict adherent to the true principles of the Order, holding fast *Brotherly-love*, *relief* and *truth*, having *faith* in the prospect of a better life hereafter, a lively *hope* of its attainment, and exercising *charity* towards all mankind. He has been repeatedly elected by the Brotherhood to the highest office in their gift, and he was at the time of his decease Master of St. Paul's Lodge, at Groton. In this as well as in other offices, which he successively held, he was diligent in business, wise in command, able to instruct and diffuse light.

In civil life Capt. Shattuck had the respect and confidence of his fellow-townsmen. He was often elected to the highest municipal offices, and in 1838 he was chosen a Representative in the General Court. He was frequently appointed to administer the estates of deceased persons, and guardian of the persons and property of orphans.

In emergencies, which required exertion, strength and promptitude, he was always an efficient operator. Deliberate in purpose, prompt in application, fearless of danger, his aid was ever present, where duty called.

In his social capacity he was no less the favorite of his Companions, than in his civil, military, or Masonic character. Intelligence and cheerfulness distinguished his intercourse with his friends. To accommodate and oblige his neighbors, relieve the distressed and succor the needy, were his constant practices. And finally, that, without which no human character is complete, may be truly said of him, he was "the noblest work of God," "an honest man."

CAUTION.

A man by the name of Andrew Jackson Francis, a Printer by occupation, has been attempting to impose himself upon the Masonic Fraternity in this and the adjoining Counties. He has been residing for some time previous to his removal here in St. Clairsville and Bridgeport, Belmont Co., O., and is now travelling, perhaps, for the purpose of imposition on the Brethren. He is from 25 to 30 years of age, dark hair, swarthy complexion, slovenly in his dress and appearance, and a sinister expression of countenance. Beware of him, as he is a base impostor. *Masonic papers please copy.*

Zanesville, Ohio, Aug. 13, 1850.

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*A day or two previous to his death he used a little more than ordinary exertion in making and securing his hay, and while so engaged was prostrated by a stroke of paralysis in his field. It is doubtful, whether he was ever sensible of his situation after the stroke.

MASONIC CHIT CHAT.

MISSISSIPPI.—The agency of MORRIS & Co. for this Magazine having terminated, our subscribers in Mississippi, will hereafter make their payments through the authorized local agents, or remit by mail, until other arrangements are made and announced.

MASONIC JURISPRUDENCE. We have had it in contemplation for some few years past, to prepare a work on *Masonic Jurisprudence*, for the use of the Fraternity; and this end has been constantly kept in view in the discussions that have appeared in this Magazine, from the beginning. Such a work is much needed; but it is one of too much importance to be hurried out. We have delayed it,—*even at the risk of having a portion of the results of our labors surreptitiously appropriated by others, for mere purposes of speculation; and of this we might not complain, if none would purloin them, but such as are qualified to use them*,—in order that we might bestow upon it the full time and attention required in its preparation. We shall probably commence writing it up during the present fall, and may finish it in the course of the winter. It will contain all the old Constitutions, *from authentic sources*. and such other matters as are appropriate to such a work, and required in the government of the Fraternity, *in all its branches*. The decisions which have already or may hereafter appear in this Magazine, will be carefully revised, and, when necessary, amplified. With others of a similar character, (not before published,) they will constitute a large and useful portion of the work. But our present object is, merely to announce the fact that materials for such a work are being collected, and that it will be brought out in due time, if the proper encouragement be manifested.

☞The Grand Lodge of Mississippi, in February last, adopted a resolution forbidding the subordinate Lodges within its jurisdiction, " to initiate, pass, or raise, any individual residing within the jurisdiction of another Grand Lodge, except such as shall present a recommendation for that purpose, unanimously adopted, at a regular meeting, by the Lodge nearest the residence of the petitioner," and recommends the adoption of a similar regulation by the other G. Lodges in the country. We trust the recommendation will be followed. It will remove one cause of complaint among the Grand Lodges. A similar regulation exists in this State.

☞We acknowledge the receipt of a copy of an Oration, delivered before a Lodge at Providence, R. I. in 1778, by Hon. Brig. Gen. James Varnum, but have not yet been able to find leisure to read it. We return our thanks to the Brother who sent it.

The Centennial Anniversary of Hiram Lodge, No. 1, at New Haven, Con., will be celebrated at that place, on the 5th instant. The address on the occasion will be delivered by R. W. Br. Rev. BENJAMIN HUNTOON, of Marblehead. A public dinner will be given by the members of Hiram Lodge, admission to which will be free to all Masons who unite in the celebration. All Masons of good standing, and Masonic bodies of all grades, throughout the country, are invited to be present. The attendance will undoubtedly be large, and the occasion one of great interest. We rejoice to see a disposition to celebrate these anniversaries as they occur, and they will hereafter come often. They are occasions which bring out the early local history of the Lodge and of the establishment and progress of Masonry in the country. They furnish materials for a future general history of the Order in America.

REGALIA FOUND.—R. W. Br. N. B. Haswell writes us, that there was found at the American Hotel, room No. 32, Burlington, Vt., on the day after the late celebration at that place, a new yellow trimmed collar, with gold cord and tassels; also a " blue square," with a cross in the centre, and one of scarlet, without cross. They are numbered 389 and 18944. They may have been left by some Brother, though they do not appear to be Masonic regalia. The owner may recover them by addressing Br. Haswell, at Burlington.

THE NEXT VOLUME.—Brethren who have it in contemplation to send in their names as subscribers for the *tenth* volume of this Magazine, are requested to do so before the 15th of October next, that we may regulate our issue for the ensuing year accordingly. From want of early attention to this matter last year, we have been obliged to disappoint a large number of new subscribers in not being able to furnish them with the entire volume.

☞For the information of Companions who may attend the meetings of the Gen. Grand Bodies in this city, on the 10th, it may be proper for us to say, that the "Revere House" stands at the head of our public houses. They will find excellent accommodations, also, at the Tremont, the Albion, and the Montgomery. The last three are in Tremont street, and all are convenient to the Masonic Temple. Should the members all wish to be at the same house, they can easily change their lodgings after the first day of the session

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☞Obituary notice of Br. COWLES, will appear in our next.

THE
FREEMASONS'
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CONDITION OF MASONRY ABROAD.

WE continue our review of the present condition of Masonry abroad. Those of our readers who have carefully examined the details already presented in this connection, will hardly fail to give their attention to the following, although they may not possess an equal degree of interest. We renew the narrative where we left it in our last, namely, with the doings of our Brethren in England.

The R. W. Brother WILLIAM H. WHITE, Esq. has been Grand Secretary of the Grand Lodge of England for the long period of *forty years!* We believe he succeeded his father in the office; but of this we are not certain. His duties are of course arduous and responsible. He has an office at Freemasons' Hall, in London, and is allowed two assistants. His whole time is given to his official duties, and his salary we think amounts to between two and three thousand dollars a year. He must be now seventy years of age, but is still an efficient, as he always has been a faithful officer. And we are happy to know that his Brethren throughout the wide extent of the English Masonic jurisdiction, suitably appreciate his long services to the Craft, and have recently come forward in the most liberal manner, and, as a substantial manifestation of their love and respect, presented him with a splendid service of PLATE. The presentation took place in London, on the 20th June last. The Earl of Yarborough, D. G. M. presided on the occasion, with the Earl of Zetland, G. Master, on his right, and Br. White on his left. About a hundred of the most distinguished Brethren in England, were present. The Plate was placed on a table in the centre of the room. It consists of a splendid *Candelabra*, a large *Salver*, four *Dishes* and *Covers*, and two magnificent *Ice Pails;* and it is said, that nothing can exceed the beauty of the design and workmanship of the different articles.

After dinner, the cloth having been removed, and the grace sung by the professional vocalists in attendance, Br. R. G. Alston, at the call of the chairman, rose and said,*

"It became his duty to state to the Brethren the proceedings which had been adopted by the sub-Committee appointed for the purpose of providing a testimonial to evince the estimation which the whole Craft entertained for the Grand Secretary, Br. White, (loud cheers.) He had never in his life undertaken a duty with greater cordiality, than when he took the office of Secretary to the Committee. It was now better than a year ago when they met on the occasion of Br. White's having reached his fiftieth year in Masonry. A large number of the Brethren then felt that the worthy Brother's services had too long gone unrewarded. They all knew that had Br. White's own personal feelings been consulted, he would have prevented any thing of the kind taking place, and he would have shrunk from being drawn forward by a public demonstration. Still it was felt that they ought not to defer to private feeling. They felt that one who had so ably and so long performed such arduous duties, ought to possess some public record;—they felt that what they had endeavored to carry out, was due not to their valued Brother alone, but to the whole body of Freemasons present and to come. (Cheers.) They felt that their good and excellent Brother was not appreciated as he ought to have been by his Brethren. With this view, a Committee was formed, and never did men or Brethren work more zealously to attain an end—that end being to do honor where honor was justly due. He would now state what had been done. No contribution had been solicited from any one whatever. A statement of views and intentions had been submitted to the Craft at large, and he felt that the result was alike honorable to Br. White, and honorable to Freemasons. They had put a limit to the amount of the subscription. They had received subscriptions from Lodges and Chapters, and more than three thousand six hundred Brethren had concurred in bearing testimony to their excellent Grand Secretary. (Cheers.) The history of Br. White was the history of Masonry. He had devoted his great abilities to the diligent, honorable, and efficient performance of a duty inseparably connected with the cause of universal charity, but he had still not wanted time to cultivate the most sincere friendships. He trusted they would recollect the feeling which had led to this offer of respect. The Committee had determined that the present should be beautiful in art, elegant in design, and valuable in its material. It was now his duty to present to the Brethren the result of their labors. (The plate was now uncovered, by Brs. S. Norris and Bossy, Br. White's oldest Masonic Brethren and friends, amidst loud cheering.) He would observe, that Europe, Asia, Africa, and America, had contributed to provide this testimonial. Almost every climate had combined. They had now attained their object, and in the name of the Committee and the Subscribers, he begged his Lordship, in conjunction with the M. W. G. M., to consummate their labors by presenting this small testimonial of the manner in which their Brother was estimated almost as far as the sun shone. It was given by Brethren with open hands and warm hearts, to the man they honored and the Brother they loved. (Loud cheers.)

The D. G. M. wished to say a few words before he presented this testimonial to Br. White. They would drink the health of their Brother, not as a mere form, but in the earnest hope that it might please the Most High to give him health and happiness in his old age. He had in their opinion, richly earned this testimonial; in presenting it, they were not only doing honor to their Brother, but acting in such a manner that his worth might be recorded in history, and proving that not only was there a debt of gratitude owing, but that it was acknowledged.

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*We are indebted to the London Review and Magazine, for the report of the speeches on the occasion.

He was indeed proud of having filled the chair of the Committee, and of having put the resolution which was couched in such expressive language. "That this meeting gratefully acknowledges the services of Br. White, the Grand Secretary, and deliberately records its opinion, that he had held during the long period of forty years, an office so ardent and responsible,—he had conducted the business of the office with no ordinary ability to the great interest of the Craft, and he has always maintained the character of a zealous Mason—an efficient public servant, a true and faithful Brother and a kind friend, a high minded and honorable gentleman." Our Brother had been elected by our late most illustrious Grand Master, to be his confidential friend and adviser. His Royal Highness would not have placed that confidence in Br. White unless he had felt that that confidence had been deserved; he not only treated him as an anxious and zealous servant, but he was ever a welcome guest at his table; they knew his worth, and they were glad to show that they participated in the trust they reposed in him. He trusted the worthy Brother would live long to be able to show his friends the gift which he had earned, and which he had received from a most numerous body of worthy persons; for, as Br. R. G. Alston had stated, he had received this testimonial from three thousand six hundred persons, who had been anxious to testify their affection for him, and if it had not been for the limit put upon the subscription, it was not difficult to conceive what a magnificent service he might have had. He felt he had not expressed himself as he should wish to have done; he could say no more than that he hoped Mrs. White, who he understood was present, felt that the choice she made had been a good one, whilst she witnessed that they were now assembled for the purpose of doing as much honor as it was possible to Brother White, her husband. Although he wished it had devolved on some one else, who might have been better able to perform this duty, yet he would not on any account have been absent from this interesting proceeding. He had trusted the Grand Master, who could express himself in much better terms than he could, would have relieved him from a duty which he had most imperfectly performed. He would now propose the health of Br. White. (Loud cheering.)

The M. W. G. M. then rose, and was received with a burst of applause. Before the toast was drunk, he wished to make a few observations on this happy occasion, because he was desirous of expressing his most cordial concurrence in all that had been done, in order to show honor to their truly excellent Brother. The D. G. M. had so ably stated every thing connected with the offering of this humble tribute of their approbation for the services of the Grand Secretary, that little had been left for him to say, except to express his entire approval of the proceeding, and to bear testimony to every thing which had been stated, first, by Br. R. G. Alston, the Secretary to the Committee, and afterwards by the R. W. the D. G. M. He must state, that in his capacity as G. M. he could assure the Brethren present,—and he wished it to be made as public as possible,—that for the services of Br. White, as Grand Secretary, he felt most deeply indebted, and more than that, he was most certain that neither he nor any other Grand Officer could have carried out the interests of the Craft without such able assistance. All his acts had been guided by that excellent Brother, and he knew of no greater loss that could occur to Freemasonry than to be deprived of his services, which it would be difficult, if not impossible, to replace. He would assure them that he had never attended any meeting which had given him greater satisfaction, because he felt he was standing to do honor to one who had done more for Freemasonry than any Brother now living, or who had ever lived. (Loud cheers.) Before the toast was given, he would read the inscription that was on the plate—

"Presented to the V. W. Brother William Henry White, by a numerous body of his
Brethren, in acknowledgment of his eminent services as Grand Secretary to
the Ancient Fraternity of Free and Accepted Masons of England,
during a period of more than forty years, as a token of their
respect and regard, 20th June, A L. 5850, A. D. 1850."

Br. White, who was evidently much affected, then rose, amidst the loudest cheers, and addressed the Brethren in nearly the following words:—My Lords and Brethren,—I rise under circumstances of embarrassment which I am unable to control. Honored by the presence and by the condescension of your Lordships, and by the kindness of the Brethren, who have been pleased to express themselves as approving of my conduct during the long period of forty years, during which I have had the honor of filling the office of Grand Secretary, and after the eloquent addresses of your Lordships, I have no means, I have no power, to thank you. (Cheers.) It has been said, that "in the fulness of the heart the mouth speaketh," but I feel that on the present occasion it is not so. I would rather say, that when the heart is full the tongue is unable to express the sentiments it wishes to utter. (Loud applause.) No one feels more grateful or more anxious to return thanks than myself, and yet no one can possess less power of language to express what he feels. The kindness of the Brethren and the eulogium of your Lordships place me in a difficulty in returning thanks for your condescension and your kindness. Introduced into Masonry at a period as early as our rules permit by a most revered father, who had been long a zealous Mason, who was the son and grandson of a Mason, it would indeed have been surprising if I had not felt desirous of serving the Craft. For more than fifty years I have had the honor of being a member of the Grand Lodge, and it is gratifying to me at the present moment to be able to state, that our Society never stood higher in public estimation, that its position was never more proud, its funds more flourishing, or its members more numerous. For this they were greatly indebted to our late illustrious Grand Master, whose heart and soul were wrapt up in Masonry; his master-mind was employed in rendering every aid to the great principles of the Order, and assisted by your Lordship, acting under the example that great man had shewn, all the little differences which subsisted have been brought to an end, and we are now proceeding with the greatest unanimity, with one heart and mind to carry out the high principles of our institution—(loud cheers)—and if it please God to spare our Grand Master, we shall still find that his kind and excellent heart has done honor to our choice. I am unable to say more. I have expressed myself most imperfectly, because I am overwhelmed. I have not the power of words. I offer my prayer to the Great Architect of the Universe to pour down upon your Lordships and upon every Brother of the Craft all the blessings that life can bestow. (Loud and long cheering.)

PUBLIC FESTIVAL IN CORNWALL.

The Brethren of Cornwall, (England,) held their annual festival, the present year, at Hayle. The hall was splendidly illuminated with gas, specially laid on for the occasion, which was displayed in various truly Masonic devices. In the centre was a brilliant sun, shedding its lustre over the head of the P. G. M., Sir Charles Lemon, Bart., having on either side of it an equally brilliant star, the effect of which, combined with the double line of lights extending the full length of the banqueting hall, was superb and striking. The walls were covered with the flags of all nations, symbolical of the universality of Masonry; the Union Jack of Old England being conspicuously placed on the either side of the room: the space above the lights was effectively decorated, and relieved by laurels and various other evergreens. The band was placed on a platform, raised at the lower end of the hall. The dinner, of which about seventy Brethren partook, was in every respect worthy of the occasion. After the cloth was removed, the R. W. Prov. Grand Master, Sir Charles Lemon, Bart. made the following beautiful address

TO THE LADIES.

Ladies, I have now the pleasing task of proposing your healths as the toast we most cordially accept; and of offering you our warmest thanks for the honor you have done us in coming here. It is gratifying to us in every way to find ourselves in your company, and I am sure that there is not a man amongst us who does not feel honored by your presence. But I confess that I attach more consequence to your visit than the mere pleasure which it is calculated to afford; for it exhibits Masonry in a light favorable to our social character. It has pleased certain persons to say that Masonry is a thing apart from the world, and that in proportion as a man becomes a zealous Mason, in the same degree he becomes insensible to those relations of life which you represent and help to form. There are others again, whose greatest delight it is to raise a cry of irreligion against their neighbors; and one of these has lately published a book to show that Masonry is antichristian, and tinged with German mysticism. In answer to these two imputations, let me call your attention to the only two occasions in which we, as Masons, appear in public in the discharge of our duties to the Craft. One of these is the religious service, in which I have no doubt that many of you have this day partaken. It might be considered enough to point to this scene of devotion; but it is hardly worth while to dwell on any fact or number of facts, when we have testimony which cannot be discredited to convince the most assiduous caviller, that Freemasonry is not dangerous to religion. Are your husbands and brothers men without faith? Are our excellent Chaplain, or our Reverend Brethren, who have taken part in the services to-day, men to countenance an irreligious engagement? Was the late Archbishop of Canterbury so devoid of sincerity that he would have remained within the pale of Freemasonry, if he had thought that its tenets were unchristian? The idea is too absurd to be entertained one moment; but its absurdity has been entirely overlooked, when the cry of irreligion is to be raised, and public indignation is to be excited against German mysticism. Let us see upon what ground this charge of mysticism rests; and how the argument is constructed. It is assumed that Freemasonry pretends to be universal. Therefore, what is found in one place, must exist in all others; and as there is mysticism in Germany in connection with certain Lodges of Freemasons, therefore there must be mysticism in the Lodges of this country. Surely this is very unreasonable. As well might it be said, that because there are superstitions at Rome, and absurd ceremonies at St. Petersburgh, therefore Christianity in England must be superstitious and absurd. No allowance must be made for peculiarities of race, for the character of the people, for past history, nor for the institutions of the countries with respect to which the comparison is to be made. No, ladies, as long as England is England, while it remains a religious community, conscious of the sacred trust which Providence has committed to its charge, to defend the pure Protestant faith, against an encroaching superstition on the one hand, and a wild rationalism on the other, so long, I have no doubt, will the English Lodges of Freemasonry remain untainted by the slime of German mysticism. In proof that this is no idle anticipation, I may say that all attempts to incorporate our Lodges with the Germans have failed, because there existed impediments of this nature which could not be overcome. I now turn to the other occasion in which we, as Masons, appear before the world; it is that in which, ladies, you now bear a part, and by your presence seem to accept our pledge that we are good men and true, faithful in our allegiance to your sex, and glad to acknowledge the influence which you exert on the happiness of all of us. There is no man amongst us who is not bound, by some tie or other to you—we are all husbands or brothers, (possibly there may be lovers amongst us,) and all confess the proud submission of the heart to your sex, which Mr. Burke considered the characteristic of a nation of gallant men. It is to you that we owe the early lessons impressed on the minds of infancy and youth; to you we owe the softening influence of a sister's society; and as manhood advances, we feel still more and more the power which your presence exerts on our happiness. It may not be the fate of all to possess a home adorned by one of your sex—"niggard fate may bar the road to joy," or Providence may otherwise dispose of us. For such a man we feel sympathy and sorrow; but for the man who systematically casts away the blessing which heaven has provided for his comfort and support, we have no regard, and would not willingly enrol him in the Brotherhood of Masonry. Believe me, Ladies, that such notions find no favor with us. Our engagements to each other are all subordinate to our duties and callings beyond the walls of our Lodges; we seek only to add another tie to those which exist in the open world, and there is not a man amongst us who would maintain his connection with Masonry for a day at the expense of his duties to his God, his neighbor, or his home. I have been led into these remarks by the attempt to which I have alluded, to represent Masonry as hostile to religion and to society. On the other hand, let me assure you that your husbands and brothers in no degree compromise their Christian and social characters by joining our Brotherhood; and that the worst that can be said of Masonry is, that it is obsolete; but things that are obsolete are not always absurd. Witness the ceremonies of a coronation. What can be more obsolete than that one man should remain in the sovereign's presence with his hat on, that another should claim the privilege of presenting the sovereign with a pair of gloves; that another should present a dish of porridge, called diligrout, and that a third should appear in armour, ready to do battle with any one who would dispute the rightful succession. We laugh at these things now; but they once had a meaning. They were cherished in old times because of that meaning, and are retained now because we like to identify ourselves with times and persons who are past. So Masonry had its days of substance and reality, when things which exist now as mere forms were the symbols of a great and ambitious organization which covers the world with its works. But while I claim this connexion with the past, let me not be unjust to the present. There exists in Masonry a living principal suited to all ages, and exhibited in a thousand forms amongst the mixed multitudes which inhabit these islands. I mean brotherhood—association—combination formed to carry out various objects; and the more these combinations are multiplied, the more they tend to mitigate the too intense sorrows of mankind. If there were no associations but those of Whigs and Tories, of churchmen and dissenters, the *odium politicum* and *theologicum* would become intolerable. But every new combination tends to soften and take the edge off unfriendly feelings, by making us acquainted with each other in other relations; and thus we find out that a strenuous opponent, whose hostility we deprecate, may still be a good man and an agreeable companion. The vital principle of Masonry in all times has been this, charity and benevolence. Our laws inculcate it; our secret obligations bind us to it; our external ceremonies represent it; and I trust that it is only when human infirmity drives us from our purpose that we cease to practise it. That Masonry may long exist as one of the checks on the centrifugal forces which separate man from man, is a wish, ladies, in which I am sure you will heartily join with us.

Br. Passingham, in returning thanks for a complimentary toast, referring to the universality of Masonry, spoke of an account he had recently read in an Indian paper of the proceedings of the Lodge, rising Star of Western India, of which the well-known Dr. Burnes was the Grand Master, when an interesting occurrence took place by the investiture into the Fraternity of a Jain of the Doudeeah schism, who had travelled from Ahmednuggur in the Decan, to Colaba, in the Bombay presidency, with the sole view of realizing his long-wished anticipation of becoming a Mason, thus connecting in the bonds of Masonry, Moslem, and Budhist and Zerdusthian, the great family of man in his various phases of creeds in Asia.

THE LATE BR. CRUCEFIX.

The Lodges at Gravesend, Kent, (the late residence of the deceased,) have presented addresses of condolence to Mrs. Crucefix. The following is an extract from the minutes of Lodge No. 91, with the reply of Mrs. Crucefix:—

Lodge of Freedom, No. 91, 8th April.—It was moved by the Worshipful Master and seconded by Br. P. M. Hilder, that the Master, Past Masters, Wardens and Brethren of this Lodge, beg to offer their sincere condolence to Mrs. Crucefix, on the great loss sustained by her in the death of her lamented husband, an Honorary member of this Lodge. The Brethren desire to express to her the unfeigned regard with which they call to mind his many estimable qualities; his kindly disposition and gentlemanly deportment, which endeared him to all his acquaintance; his beneficence of heart and uprightness of conduct, and which rendered him a most excellent member of society; his perfect acquaintance with the science and mysteries of Freemasonry; his earnest desire to advance its interest at whatever sacrifice of time or personal comfort; his liberal promotion and support of the various Masonic Charitable Institutions, which have made his public character as a Mason no less estimable than his private character as a man and a christian.

(Signed on behalf of the Lodge, by)
W. S. Dobson, W. M., Prov. J. G. W., Kent.

A similar address was also presented from Lodge, No. 709, and signed on behalf of the Lodge, by T. Parslow, W. M.

Reply.—Grove, Gravesend, 14th May.—My dear Sir,—It is impossible for me to express to you my feelings on the receipt of the beautiful testimonial which has been kindly sent to me from the Lodges No. 91 and No. 709, at Gravesend. If I could lay bare those feelings to you, you would see how grateful are the emotions with which I cherish this and many other similar proofs of the love and esteem in which my late dearly loved husband was held by his Masonic friends. In the few remaining years of my life, I shall not only be sustained but cheered by the reflection that my dear husband has left behind him a good and honorable name, and that those that knew him well, could best appreciate the gentleness, kindness, and Brotherly love, which were his especial and peculiar attributes. Pray, my dear sir, express to the gentlemen of the Lodges No. 91 and No. 709, my very sincere thanks for their kind and considerate attention, and assure them that my earnest prayer is and will be for their individual and collective happiness and prosperity. I remain, dear Sir, yours very sincerely,
Jane Crucefix.

To W. S. Dobson, Esq.

MISCELLANEOUS.

The Prov. Grand Lodge of Northamptonshire held its annual meeting in May, the Earl of Aboyne, G. M., presiding. This Grand Lodge some year or two since established an Annuity Fund for Widows of Brethren of the Province. A correspondent of the Review says: "Although more calls have been made on its funds than an infant society is usually subject to, yet under the merciful protection of G. A. O. T. U., and supported as it is by the almost unanimous feeling of the Brethren, we cannot for one moment doubt of its ultimate success. Indeed it has already been a means of support to some widows, who without it must have otherwise had recourse to parish relief. We may add that the noble P. G. M. has always been one of its most strenuous supporters, and were any further testimony necessary to his praise, the fact of his never having been absent (since his appointment) from the annual duties of his office, would be sufficient to stamp his feeling of anxiety for the continued success of the Order."

The officers of the Lodge St. Matthew, at Walsall, Staffordshire, were installed on the 2d of April, on which occasion the Brethren partook of a sumptuous banquet. The Master, in reply to a complimentary toast, pertinently said—" In zeal and industry they should find in him no deficiency; and being supported by able officers (thanks to the Lodge of Instruction,) he hoped to maintain the reputation of the Lodge. Let them, then, maintain their system in its purity, not only by their " working," but by their practical development of the principles embodied in their symbols. Let them practice " charity" in the fullest extent of the term, both as love to God and love to man. Let them view the failings of their Brethren with compassion, and so practising in the world what they taught in the Lodge, they would convince all who might observe them that, whether in practice or profession, they were consistent."

The Prov. Grand Lodge of Wolverhampton, held its annual meeting on the 14th of May; on which occasion a public procession was formed, and a sermon preached by Rev. J. E. Cox, G. Chaplain.

> " The Reverend Brother took for his text Galatians vi. 2, ' Bear ye one another's burdens, and so fulfil the law of Christ.' The sermon was at once eloquent and appropriate. The Reverend Brother, after briefly alluding to the difference in doctrinal matters which had divided the church in Galatia, and called forth the injunction of the apostle, proceeded to apply generally the rebuke contained in the text. Charity, he contended, consisted not in almsgiving, but in brotherly love; and the highest example of this charity was manifested in the humiliation of the Lord Jesus Christ, who for the glory of the Father and the good of mankind bore the weight and guilt of sin, the burden of man, upon the cross. In conclusion, he called upon the Fraternity to evidence the honesty of their professions, by contributing to the object for which a collection was to be made; not according to what a rich neighbor might give, but in proportion to the substance with which they had been blessed."

The Corner-Stone of the *New Church*, at Heptonstall, was laid by the Brethren of Yorkshire, on the 18th May, " with Masonic Honors."

> " The Prov. J. G. W. having tested the stone with the plummet, and the Prov. S. G. W. having tried it with the level, and both having pronounced it correct, Dep. Prov. G. M. Charles Lee, addressing the Rev. incumbent, delivered an oration on the nature and design of Freemasonry, and on the symbolic truths they drew from the emblems then employed. He stated Freemasonry to have been founded and its present rule to have been drawn up at the building of the temple at Jerusalem; and observed that though Freemasons were no longer Masons in reality, they sought by means of Masonic emblems to build a temple within their own hearts, the foundation-stone of which was charity; the upper-structure, universal benevolence; and the cape-stone, brotherly love. In conclusion, he expressed the pleasure which the Freemasons had in taking part in the ceremony of that day, and expressed a hope that the temple about to be reared would be creditable to the builder, pleasing to the incumbent, acceptable to the people, and redound to the honor and glory of Almighty God. To which hearty prayer the Brethren present responded in the usual Masonic phrase—"So mote it be." The Dep. Prov. G. M. then striking the stone with the mallet thrice, formally laid it; and subsequently poured upon it corn, wine, and oil, symbolical of plenty, cheerfulness, and benevolence, expressing a hope that these blessings and virtues might abound in the entire population of that district. The Rev. Incumbent then pronounced the benediction and the ceremony concluded."

The Companions of Britannia Chapter of R. A. Masons, at Whitby, on the 3d June, presented their P. Z. (H. P.) with a magnificent silver *Salver*, emblematically embossed, in acknowledgment of services rendered the Chapter, as its presiding officer.

And here we are reluctantly constrained to close our summary of the condition of Masonry abroad,—at least for the present month. It was our intention to have extended our inquiries over Europe, and other parts of the old world, where Masonry has an organized existence; but having occupied much more space than we had anticipated with English details, we must defer doing so until a more convenient opportunity. What has been given cannot prove otherwise than acceptable to our readers. While it demonstrates the high character and great prosperity of the Craft in England, it should encourage and animate the Brethren in America. There never has been a time when Masons had equal cause to feel proud of the position and usefulness of their Institution, on either side of the Atlantic.

ADMISSION OF CANDIDATES.

St. Albans, Franklin County, Vermont.

R. W. Br. Moore,—*Dear Sir*:—In perusing your Magazine I find that several important questions have been put and satisfactory answers returned. I have a few I wish to ask, and your answer to them we shall receive as the law upon the subject.

1st. When a man throws in a petition to a Lodge for admission, a Committee is appointed to examine into his moral character, and they report in his favor—the Lodge being all in favor of receiving him, except one Brother, who says he shall object, and will not give any reasons,—months pass off, with several Committees, but learn no cause of objection. At length, a Committee is proposed to confer with the Brother, in confidence, and hear all that he has against the applicant. The Committee then come before the Lodge, and barely say, the Brother has or has not sufficient grounds of provocation, without disclosing any one charge made; but the Brother says it is his privilege to keep him out, and he will do nothing about it?

2d. Is it Masonic for a Brother to keep a worthy man, (whose moral character stands as fair as any man, and has from his birth,) from the benefits of Masonry, or the Lodge from his assistance, on account of some unknown private pique ?

3d. Would not the Fraternity be in danger of ceasing to do business, if some designing persons should enter among them, who should behave so discreetly as not to suffer censure or expulsion, but should oppose every candidate just before balloting, *(without reasons assigned,)* and hold the Lodge fast in chains from further additions ?

4th. When the petitioner is anxious to meet such Brother, and hear him before any Committee the Lodge may choose for examination of the subject, and the Brother will not meet such Committee—What is the duty of the Lodge in such cases ?

Your answer to the above Questions will be gratefully received, and no doubt informing to many. Yours, fraternally,

S. G.

The principle which governs the admission of candidates is one of entire unanimity. This is the general rule; and its observance is thought to be essential to the preservation of the purity and harmony of the Lodges. Exceptions to it exist; but they are local in their application, and of questionable propriety. Some foreign Grand Lodges have provided by constitutional regulations, that the Lodges may themselves determine the number of black balls that shall reject the candidate, if the number so determined does not exceed three,—this number being in all cases decisive. But this is a local regulation, and does not, we believe, exist in theory or practice in any part of our own country. Here the more stringent and conservative rule of entire unanimity obtains; and we should much regret to see a departure from it.

Another principle,—perhaps more universally recognized, and certainly not less important in its consequences,—which obtains in the admission of candidates, is that of the *secret ballot.* The object of this is to secure to every member the privilege of voting according to the dictates of his own judgment, without fear of giving offence to any, or the apprehension of being called to answer for the manner in which he may see fit to cast his vote. All good Masons regard this as a sacred right, and would on no consideration consent to its abrogation, or do ought to impair its validity.

These are the two essential principles which operate in balloting for candidates. The first requires entire unanimity among the members of the Lodge; that is, a unanimous ballot. The second guarantees to each member the right to vote according to the dictates of his own judgment and conscience, unbiassed by fear or favor, and prohibits the Lodge and the members individually from inquiring into or questioning the manner of his voting. It is not competent for the Lodge to refuse the vote of a member, nor to dictate the way in which he shall vote. Nor may the Lodge investigate or impugn the motives which influence the votes of its members. To do either would destroy the secrecy of the ballot.

Now, apply these well settled principles to the case stated by our correspondent, and where is the remedy ? On the face of it there would seem to be none; nor is there any, unless the objecting member has voluntarily thrown aside the protection which the secret ballot afforded him. Has he done this ? Our correspondent has not given us enough of the details of the case to enable us to answer the question. He says a Committee was appointed to confer with the Brother; but he does not tell us whether this was done at the Brother's request, or with his consent; and if it were not, it was an unauthorized proceeding. He says, also, that the Committee made a report, but does not inform us what the character of the report was. He does however intimate, though not on the authority of the report, that the Brother is influenced by "some *unknown* private pique ?" Nevertheless, if the Brother is influenced by "private pique," he is influenced by an unmasonic motive; and having disclosed the manner of his voting, and submitted the motive by which he is actuated to the decision of a committee, (if such be the case,) he has surrendered the protection which the secret ballot gave him, and is bound by the decision of the committee, when confirmed by the Lodge.

His refusal to abide by the decision, when so confirmed, would probably be construed into a contempt for the authority of the Lodge. But our correspondent is so indefinite in his statements that it would not be safe to give any decisive opinion on the case. We would respectfully suggest that the whole matter be referred to the excellent and intelligent Grand Master of the State, who would undoubtedly be able to reconcile the difficulty to the satisfaction of all parties.

CORRESPONDENCE.

Tripoli, Fishamingo Co., Miss., July 6, 1850.

C. W. Moore, Esq.—*Dear Sir:* A great change has taken place in public opinion in regard to the Institution of Masonry in this portion of the country. The cause seems to be onward and upward,—during last year there were three new Lodges established in this county, one at Carrollville, one at Danville and one at Farmington, all I trust in a flourishing condition and are now under Charters. At our Lodge, Danville Lodge, we have some accessions at nearly every regular meeting, and what I conceive more essential than numerical strength, I believe them to be of the right kind of materials. Yours, fraternally,

William J. Nowlin.

TRIENNIAL MEETINGS

OF THE GENERAL GRAND CHAPTER AND GENERAL GRAND ENCAMPMENT OF THE UNITED STATES.

In accordance with the provisions of their respective Constitutions, and with their adjournment in 1847, the above named bodies assembled in this city, on the 10th of September, ultimo. We give below a full abstract of their proceedings. Several of the reports and other documents will be given hereafter, in full. The most important matter transacted is, perhaps, that which determines a correct and uniform system of *Work and Lectures* for the use of the Chapters throughout the jurisdiction. This system is based on that which has been practised in this city since the first organization of Chapters in this country. Such changes have been made as were thought to be necessary, and all such things thrown out as were manifest innovations, crept in through the lapse of time. The Council of the G. G. Chapter were empowered to take the necessary steps for its preservation and promulgation; and this they will probably do at their earliest convenience.

GENERAL GRAND CHAPTER.

Tuesday Morning, Sept. 10, 1850.

The Gen. Grand Chapter was called to order by the M. E. Gen. Grand High Priest, Hon. Robert P. Dunlap, of Me., at 10 o'clock in the morning.

The Gen. Grand High Priest stated that, if agreeable to the members present, he was prepared to open the Gen. Grand Chapter in *ample form*, and it was so decided to be done by unanimous vote. The Gen. Grand Chapter was then temporarily organized for the purpose, as follows:—

M. E. Robert P. Dunlap, G. G. H. P.
" Joseph K. Stapleton, D. G. G. H. P.
" Willis Stewart, G. G. K.
" Ezra S. Barnum, G. G. S.
" Charles W. Moore, as G. G. Secretary.
" Edward A. Raymond, G. G. Treasurer.
" Rev. Paul Dean, G. G. Chaplain.
" N. B. Haswell, G. G. Marshal.
" John C. Humphreys, as G. G. C. H.
" William Field, as G. G. R. A. C.
Comp. Charles B. Rogers, as G. G. P. S.
M. E. Stephen Lovell, as M. 3d V.
Comp. William R. Davis, as M. 2d V.
" George P. Kettell, as M. 1st V.
" H. H. Tuttle, as G. G. Tyler.

The Gen. G. Chapter was then opened in due and ancient form; and after prayer by the G. Chaplain, the usual proclamation was made by the G. Marshal.

M. E. Comps. French, of Md.; Tupper of Miss., and Bell, of Ohio, were appointed a Committee on Credentials.

The report of the Gen. G. Secretary was then presented and referred; after which the G. G. Chapter was adj. to 1 o'clock.

Tuesday Afternoon, Sept. 10.

Met by adjournment, and was called to order at 1 o'clock.

The Committee on Credentials submitted their report; from which it appeared that there were fortysix Delegates present, exclusive of the Grand Officers, representing the following States, viz: Maine, Massachusetts, New Hampshire, Vermont, Rhode Island, Connecticut, New York, Maryland, District of Columbia, Ohio, Indiana, Tennessee, Mississippi, Georgia, Kentucky, Alabama, Missouri, Illinois, North Carolina, Louisiana, Texas, and Michigan—22. The names of the Delegates will be given at the conclusion.

The proposed amendment of the Constitution laid over at the last triennial meeting, making P. H. Priests of State G. Chapters members of the G. G. Chapter, was, on motion of Comp. Dean, taken up and adopted. The vote, however, was subsequently reconsidered; when the amendment was so amended as to admit P. G. H. Priests to all the privileges of members, *except that of voting*. In this form it was again adopted. The usual Standing Committees were then announced from the chair.

A Committee was appointed to consider the expediency of forming a Gen. G. Council for the R. and S. Degrees. It was subsequently determined, on the report of Comp. Stevenson, of N. C., that it was not expedient for this Grand Body to take any action on the subject.

On the motion of Comp. Gould, a Committee was appointed to consider and report, whether an *appeal* lies from the decision of the presiding officer, on a question of order, in any R. A. Masonic body?

On motion of Comp. Tupper, of Mississippi, a Committee was appointed to report on the expediency of amending those sections of the Constitution which fix the price of Charters, the amount charged for Degrees, and prohibit the conferring of "honorary" Degrees.

On motion of Comp. Blaney, a Committee was appointed to report on the expediency of establishing a *Representative Fund*, for the payment of delegates to this body.

On motion of Comp. John L. Lewis, jr., of New York, a Committee was also appointed on Rules and Orders. Adj.

Wednesday Morning, Sept. 11.

Met by adjournment and was called to order by the G. G. H. Priest, who announced the names of the Committees required by the proceedings of yesterday.

Comp. Gould, from the Committee on the communication of the Gen. Grand Secretary, submitted a report, making a proper distribution of the various matters presented therein. The report very properly compliments the late Secretary as an "able and faithful officer." It states that all the difficulties heretofore existing among R. A. Masons in Louisiana and Texas, have been amicably adjusted. The report will be given hereafter.

Comp. Lewis, of Louisiana, submitted a proposition to amend the Constitution, by striking out the words "Past Grand and D. G. H. Priests, Kings and Scribes," of State Grand Chapters. This amendment would exclude them as permanent members of their Grand Chapters. Laid over until next triennial meeting. We shall refer to this subject, at our better convenience.

A memorial from Comp. John Gedge, of La., was referred.

The M. E. G. G. H. Priest, after appropriate introductory remarks, in which he pertinently and forcibly urged its importance, proposed for the consideration of the Grand Chapter, the expediency of referring the whole subject of the Work and Lectures as practised under the sanction and authority of this Gen. G. Chapter, to a Committee to consider and report thereon. The proposition was unanimously adopted, and a Committee of ten was appointed; to which the M. E. Gen. Grand High Priest was added as Chairman.

Comp. Hubbard, of Ohio, submitted a report from the Committee on *Appeals.* Referred back with instructions.

Comp. Lewis, jr. offered a report on Rules and Orders, which was laid on the table.

The D. G. G. H. Priest offered a report of his doings since the last triennial meeting, which was referred to the appropriate Committees. The G. G. K. also submitted his report, which was disposed of in like manner.

A communication from Comp. Wm. T. Austin, of Texas, was received and laid on the table.

On motion of Comp. Hendrix, of Alabama, the Grand Chapter voted to go into an election of its officers to-morrow morning. This vote was subsequently reconsidered, and the election took place as stated below.

On motion of Comp. Orville Hungerford, of New York, the Committee on the Representative Fund, was instructed to report *permanent salaries and milage* to such officers as are entitled to them.

A Committee to designate the next place of meeting was appointed; and an invitation from the Grand Chapter of Kentucky, to hold the next meeting at Frankfort, in that State, was received and referred to it.

Comp. Graff, of Ohio, offered the following inquiry, which was referred, viz: "Is it competent for a R. A. Chapter to confer the Chapter Degrees on a Master Mason who has but one arm ?"

Appeals from Comps. O. Alexander and P. S. Van Houten and others, were presented and referred to the Committee on Grievances.

It was then voted that the exemplification of the Work be had to-morrow morning; and the G. Grand Chapter was adjourned till 4 o'clock, P. M.

Wednesday Afternoon, Sept. 11.

Met by adjournment, and was called to order at 4 o'clock.

Comp. Stevenson, of N. Carolina, was added to the Committee on amendment of the Constitution.

A communication from Comp. George Fisher, of Texas, was received and referred to the Committee on Grievances.

On motion of Comp. Stewart, the Secretary was directed to have the Constitution printed with the proceedings and distributed to the Grand Chapters owning allegiance to this body, and to the subordinate Chapters under its jurisdiction.

The G. G. Chapter then proceeded to the election of its officers, which resulted as follows.*

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*The election was not completed until Thursday; but we have preferred to give the final result here.

M. E. Robert P. Dunlap, Brunswick, Me., G. G. H. P.
" Joseph K. Stapleton, Baltimore, Md., D. G. G. H. P.
" Willis Stewart, Louisville, Ky., G. G. K.
" Thomas H. Lewis, New Orleans, La., G. G. S.*
" Benjamin B. French, Washington, D. C., G. G. Secretary.
" Edward A. Raymond, Boston, Mass. G. G. Treasurer.
" Rev. Paul Dean, Easton, Mass., G. G. Chaplain.
" N. B. Haswell, Burlington, Vt., G. G. Marshal.

Thursday Morning, Sept. 12.

Met by adjournment, and was called to order at 9 o'clock.

M. E. Comp. Lewis, of Louisiana, submitted a report from the Committee on Dispensations, which was adopted, and Charters were ordered to issue to the following Chapters:—

Newark,	Newark,	N. Jersey.
Union,	"	"
Brenham,	Brenham,	Texas.
Lone Star,	Austin,	"

Comp. Lewis also submitted a report from the Committee on Grievances, which was laid on the table. This report was subsequently taken up and adopted. It dismisses the appeal of P. S. Van Houten and others, from the action of the G. Chapter of New York.

Comp. Stevenson, of N. Carolina, and Field, of R. Island, were added to the Committee on Work.

Comp. Hungerford submitted a report from the Committee on Finance, which was adopted. This report dismisses the petition of the Grand Chapter of Mississippi, for the refunding of ninety dollars paid by Carrolton Chapter for a Dispensation.

Petitions from Brazos Chapter, Texas, and Reynolds Chapter, Cambridge, Ill., were presented and referred.

Comp. Hendrix, of Alabama, from the Committee on Grievances, presented a report restoring Comp. George Fisher, of Texas, who had been expelled by San Felipe de Austin Chapter, to his rights and privileges as a Mason. Adopted.

The same Committee also submitted a report on the petition, or appeal, of O. Alexander, of Washington, D. C., who had been expelled by Milwaukie Chapter, Wisconsin. The appeal not being in form, nor accompanied with the proceedings in the case, the committee asked to be discharged from its further consideration. Report adopted.

Comp. Hungerford, of the Committee of Finance reported adversely on the petition of La Fayette Chapter, East Berkshire, Vt. After discussion and explanation, the report was recommitted with instructions to report in accordance with the prayer of the petitioners. The Committee subsequently reported according to their instructions, and their report was adopted. This returns the sum of $94, paid by said Chapter for a new Charter which had been granted them in place of their original one, which was destroyed by fire, some years ago.

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*Comp. Barnum, of New York, declined a re-election.

Comp. Hubbard, from the Committee on Appeals, submitted a report which was amended, laid on the table, and subsequently taken up and adopted. The Report closes with the following Resolution :—

" *Resolved*, That according to the usages of Masonry from time immemorial, on a question of order, no appeal can of right be taken from the decision of the presiding officer, in any R. A. Chapter, to the body over which he presides."

Comp. Tupper, of Mississippi, (as instructed by his Chapter, we think he said,) submitted a resolution, asking that the Committee on next place of meeting, may be " instructed to report as to the expediency of abolishing the General Grand Chapter, and recommending the same course to all other General Grand Masonic Bodies in the United States ; with the view of substituting in their place, a General Convocation of Masonic Delegates, representing all State Grand Bodies, to meet annually or triennially, at some central location, for the purpose of exercising a general legislative jurisdiction over all Masonic bodies in the U. States." Laid on the table.

Comp. Tupper, of the Committee on amending the Constitution, submitted a report and resolution, providing, that " each State Grand Chapter may, in their discretion, increase or diminish the fees for Dispensations and Charters of Chapters under their respective jurisdictions." The report was rejected.

At 11 1-2 o'clock, the General Grand Chapter was called from labor, for the purpose of witnessing an exemplification of the Work, by St. Paul's Chapter, Boston.

At half-past 2 o'clock, the G. G. Chapter resumed its labors; and Comps. Storer, of Con., Courtney, of Md., and Lewis, of La., were appointed a Committee on the next place of meeting.

The Committee of Finance, through their Chairman, submitted a report, which was laid on the table.

The report was subsequently taken up, amended and adopted. The report states that the Committee find the accounts of the G. G. Treasurer in all respects correct; and that there is a balance in his hands of $4,854 26. The Committee complain that monies received on account of the G. G. Chapter are not always paid over into the hands of the G. Treasurer, as promptly as required by the Constitution, and recommend a more strict attention to this matter in future. The Committee also recommend, with the concurrence, and on the suggestion, of the present incumbent, that the Treasurer be required to give bonds for the faithful discharge of his duty. They also recommend that the sum of $3000 be invested by the Grand Treasurer, in such manner as he shall deem for the interest of the Chapter.

To-morrow at 12 o'clock was assigned for witnessing a further exemplification of the Work.

Comp. Hubbard, of Ohio, offered a report on the memorial of Comp. Gedge, of La., which was laid on the table.

The G. Grand Chapter was then adjourned to to-morrow morning, at half-past 8 o'clock.

Friday Morning, Sept. 13.

Met by adjournment, and was called to order at 10 o'clock, the Gen. G. Encampment being in session until that hour.

Comp. Tucker, of Vermont, submitted a report on the inquiry proposed by Comp. Graff, of Ohio, which, on his motion, was laid on the table. The report was subsequently taken up, discussed, and again laid on the table.

The Committee on Dispensations submitted a second report, which was adopted. This report directs Charters to issue to the following Chapters :—

Brazos,	Washington,	Texas.
Washington,	Houston,	"

Comp. Stapleton submitted a report of his doings as G. G. Secretary, pro tem., which was referred to the Committee on Finance.

On motion of Comp. French, it was resolved, that the Installation of the officers take place on Monday, and in public.

Comp. Stapleton presented sundry papers in relation to Whitfield Chapter, in Arkansas, which were referred to the Committee on Dispensations.

Comp. Hubbard submitted a resolution instructing the Committee on next place of meeting, to confer with a similar Committee from the G. G. Encampment, for the purpose of fixing on a place for the permanent sessions of the two Grand Bodies. Adopted.

Comp. Lewis, jr. of New York, offered the following resolution which was adopted :—

Resolved, That in the opinion of this Gen. Grand Chapter, all persons who have been expelled or suspended for unmasonic conduct, by any regular Lodge or Grand Lodge, of competent jurisdiction, from all the rights and privileges of Masonry, should be forbidden to visit or sit in any Grand or subordinate Chapter of R. A. Masons in this jurisdiction, or in this Gen. Grand Chapter; and that it is the duty of R. A. Masons to abstain from all Masonic communication with persons so expelled or suspended, until they shall be duly restored to those rights and privileges.

Comp. Courtney, of Maryland, offered the report of the Committee on doings of Grand Officers, which was adopted. The report testifies to the faithfulness and correctness of the officers, but presents no subject for action.

At this point of the proceedings the G. G. Chapter was called from labor to witness a further exemplification of the Work. At 2 o'clock, it resumed its labors.

The Committee on Dispensations submitted a further report, which was adopted. This report states that a number of Chapters, (U. D.) have made application for Charters, but have failed to send up the record of their proceedings. We think it more than probable that, in consequence of the long absence of the G. G. Secretary, the returns of some of these Chapters may have been mislaid. The Committee, however, have provided for their relief in the following resolutions :

" *Resolved*, That the Dispensations heretofore granted to Reynolds Chapter, in Cambridge, Ill. ; Stapleton Chapter, in Rushville, Ill. ; Springfield Chapter, Springfield, Ill. ; Quincy Chapter, Quincy, Ill. ; and Friendship Chapter, El Dorado, Ark. ; be continued in force until the next triennial meeting of the Gen. Grand Chapter, unless sooner revoked by lawful authority.

" *Resolved*, That the G. G. H. P. be authorized, in his discretion, to grant Charters, to such of said Chapters as shall furnish him with the Constitutional evidence of their being worthy and entitled to the same."

The report of the Committee on the Memorial of Comp. Gedge, was taken from the table and adopted. The memorialist asks for the adoption of some regulation by which R. A. Masons from England, and elsewhere, where the " intercallary" degrees of M., P. and M. E. Masters are not required as preparatory to the R. A., may be allowed to visit our Chapters. The Committee consider the question of such admission as a matter " *res adjudicata*;" and not open for further consideration. They however recommend that the Chapters under the jurisdiction be allowed to confer the Degrees in question on such Companions, free of charge and dues to the Gen. G. Chapter.

Saturday Morning, Sept. 14.

Met by adjournment, and was called to order at 8 1-2 o'clock.

Comp. Lewis, of Louisiana, offered an additional report from the Committee on Dispensations, which was adopted. The report recommends that a Charter be granted to Rising Star Chapter, San Augustine, Texas, and that the Dispensation of Whitfield Chapter be continued, the records not having been sent up.

The same Committee, through their Chairman, also reported that the Dispensations granted to San Jacinto, Jerusalem, and Trinity Chapters, in Texas, be continued, and that they be authorized to surrender them, and take out Charters from the G. Chapters of that State, if one is formed previously to the next triennial session of the G. G. Chapter.

The committee on the next place of meeting, reported in favor of Lexington, Ky. Adopted. The committee also reported in favor of Baltimore, as a permanent location. Lies over.

Comp. Hubbard, of the Committee of Finance, submitted a report on the accounts of the D. G. G. H. P., as Secretary, pro tem., which they pronounce correct, and properly vouched. The report also appropriates $405 for the payment of expenses of the Grand officers.

On motion of Comp. Stewart, it was

Resolved, That on the first day of each triennial session of this body, the following Committees shall be appointed, viz:—On Credentials; Returns; Grievances; Finance; Foreign Correspondence, and Masonic Jurisprudence.

A committee, consisting of Companions Tucker, of Vt., Gould, of Geo., and Tallman, of Me., was appointed to " report at the next triennial meeting, whether any of the Chapter degrees may be conferred on persons maimed, or otherwise imperfect in body."

Comp. Haswell, of Vermont, offered the following resolution, which was unanimously adopted:

" *Resolved*, That the thanks of the Gen. G. Chapter of the U. States be transmitted by the present G. Grand Secretary, to Comp. Charles Gilman, of California, for the able and satisfactory manner in which he has heretofore discharged the duties of Gen. Grand Secretary of this Grand Body, as well as for the Masonic zeal he still manifests in the cause of Masonry upon the shores of the Pacific; and that a suitable Jewel be presented him by this Gen. Grand Chapter, through its Grand Treasurer."

Comp. Lewis, jr. submitted a written report from the Committee on Work, which was amended and adopted. The report is of too great length to be given entire in this place, but will be published hereafter. The Committee say they take the Work as exemplified by St. Paul's Chapter, Boston, as the basis of the system they propose. They regard uniformity as vitally important, but do not expect or aim at perfect sameness of expression. Their object is to secure, if practicable, uniformity of action, believing perfect unity of language to be unattainable, however desirable such a result might be; and this is a sensible view of the subject. The report is signed by all the members of the Committee, and closes with the following resolutions:—

" *Resolved*, That in all things not decided upon at this meeting of the G. G. Chapter, as a system of Work to be observed in Chapters under this jurisdiction, the Work and Lectures remain as they were or may be modified under the supervision and direction of the presiding officers of the several Chapters and G. Chapters under this jurisdiction, until otherwise directed by this G. G. Chapter.

" *Resolved*, That for the purpose of introducing the Work and Lectures now agreed upon, the first four officers of this G. G. Chapter be requested to take such measures as they may think best, for diffusing as extensively as may be, the knowledge of the same to the several Chapters under this jurisdiction."

The written report was laid on the table, and the Committee submitted their verbal report, which, having been carefully considered and discussed, was adopted by a unanimous vote. The written report and resolutions were then taken up and adopted. And thus has been matured and secured, an approximation, at least, to a *uniform system of Work and Lectures*, for the Chapters—thanks to the M. E. Gen. G. H. Priest, to whom thanks are due; as they are to the intelligent Companions of the Committee.

Comp. Blaney submitted a report on the Representative Fund, which was discussed and laid over for the opinions of the State Grand Chapters. The Grand Chapter was then adjourned—having accomplished a good work.

Saturday Afternoon, Sept. 14.

Met at half past 4 o'clock. The Committee of Finance submitted an additional report of a further appropriation of twentyfive dollars, which was adopted.

Comp. Lewis, jr., offered a resolution defining the meaning of the phrase " Constitutional Degrees;" which was discussed and rejected.

The Gen. G. Chapter was then adjourned to 1 o'clock, on Monday, for the completion of any unfinished business and the installation of its officers.

Monday, Sept. 16.

Met and was called to order at 1 o'clock.

On motion of Comp. Lewis, of La., the following resolution was adopted:—

" *Resolved*, That the thanks of this Gen. Grand Chapter, and of its members individually, be presented to the Grand Bodies of Massachusetts, for the use of their elegant and convenient apartments in the Masonic Temple, and for the fraternal kindnesses which have been so freely and generously extended to them.

The returns and dues of Springfield Chapter, No. 1, Springfield, Ill., were received and passed over to the Grand Treasurer.

The Gen. Grand Chapter was then adjourned to 3 o'clock, for the Installation of officers.

Monday Afternoon, Sept. 16.

Met and was called to order at 3 o'clock. The Gen. Grand Chapter immediately repaired to the public Lecture Room of the Masonic Temple, where a large number of Brethren, and their Ladies, were assembled to witness the ceremonies of reception and installation; among the former were the officers of the Grand Lodge, Grand Encampment, and Grand Chapter of the State. The M. E. Gen. Grand Chapter was welcomed to Massachusetts by the M. E. and Rev. Benj. Huntoon, G. H. P. of the G. C. of the State, in a forcible and pertinent address. The reply was given by Gov. Dunlap, the G. G. H. P., and was an appropriate and eloquent performance. The Gen. G. H. Priest was then installed by the M. E. and Rev. Paul Dean. The other officers were Installed by the M. E. G. G. H. Priest, and the usual proclamation was made by the G. G. Marshal. After which the G. G. Chapter returned to the Masonic apartments, and was closed in ample form,—to assemble again at Lexington, Ky., on the second Tuesday of September, 1853.

THE GENERAL GRAND ENCAMPMENT.

Tuesday Morning, Sept. 10.

The Gen. G. Encampment was called to order at 12 o'clock, on Tuesday the 10th, and organized as follows :—

M. E. Sir Wm. B. Hubbard, of Ohio, G. G. M.
“ Joseph K. Stapleton, Md., D. G. G. M.
“ Wm. H. Ellis, Con., G. G. G.
“ Charles W. Moore, Mass., G. G. C. G.
“ Rev. Paul Dean, Mass., G. G. P.
“ Ezra S. Barnum, N. York, G. G. S. W.
“ Morgan Nelson, Va., as G. G. J. W.
“ Edward A. Raymond, Mass., G. G. Trea.
“ Wm. T. Gould, Geo., G. G. St. Bearer.
“ Wm. Field, R. Island, G. G. Sw. B.
“ Simon W. Robinson, Mass., G. G. Warder.
“ H. H. Tuttle, Mass., G. G. Sentinel.

The Gen. G. Encampment was opened in form by the G. G. Master. Prayer by the M. E. Prelate.

Sir Charles W. Moore was appointed Recorder, *pro tem.* The usual preliminary votes having been passed, a Committee on Credentials was appointed, consisting of Sir Kts. Moore, Gould, and Vattier. Adj.

Tuesday Afternoon, Sept. 10.

Met at 4 o'clock. The Committee on Credentials reported the names of twentyfour delegates, representing the Grand Encampments of Mass. and R. Island, Conn., N. York, Ohio, and Kentucky, together with the following subordinate Encampments, viz. : Portland, Me.; Lafayette, Vt.; Washington, D. C.; Pittsburg, Pa.; Apollo, Ill.; Washington, Ala. Other delegates came in during the session, but how many we are unable to say.

The usual standing Committees were announced from the Chair, and the returns and Dispensations of several new Encampments referred; as were also the reports of the Gen. Grand Officers.

A communication from the Grand Encampment of Virginia, was also referred.

Sir Kt. Lewis, jr. of New York, submitted a resolution asking for a Committee to consider and report some rule of action on the part of the G. G. Encampment, respecting Masonic intercourse with those who may have been suspended or expelled from other Masonic bodies. Adopted and committed. Adj.

Wednesday, Sept. 11.

Met at 1 o'clock. Sir Benj. B. French submitted the report of the Committee on the doings of Grand Officers; which was subsequently amended and adopted. The report goes into a careful consideration of the various matters submitted in the able report of the Gen. Grand Master, and arrives at the following conclusions, viz. :—that the association at Philadelphia, styling itself an Encampment, is an irregular body,—that the granting of a Charter for an Encampment at London, Canada, would be to travel out of the rightful jurisdiction of this Gen. G. Encampment,—that no further action be had on the complaint of Wheeling Encampment against Washington Encampment for the initiation of a citizen of Wheeling, the matter having been satisfactorily explained, and the error admitted,—that the complaint against Columbian Encampment, New York, be dismissed, the matter having been adjusted. In relation to the *Grand Encampment of Virginia*, the report recommends “that this Grand Body occupy the same position and relation to the Grand Encampment of Virginia, and its subordinate Encampments, that it has for the past three years, unless, in the mean time, that Grand Encampment recede from the position of independence which it has assumed, and acknowledge the jurisdiction of this Grand Body, in which case we shall be most happy to extend to them the right hand of fellowship, and hail them with knightly and fraternal affection.”

Some other matters suggested in the communication of the Grand Master were recommended to be referred to special committees, and they were so disposed of.

An invitation was received from the G. Encampment of Kentucky, for this G. Body to hold its next meeting at Frankfort in that State. Referred.

The Committee on Dispensations submitted their report, which was adopted,—granting Charters to the following Encampments :—

Ruthven,	Houston,	Texas.
Detroit,	Detroit,	Michigan, (Dispensation.)
De Molay,	N. Orleans,	Louisiana, (Conditional.)
Tuscumbia,	Tuscumbia,	Alabama.
Wisconsin,	Milwaukie,	Wisconsin.
Burlington,	Burlington,	Vermont.
Bangor,	Bangor,	Maine.
Raper,	Raper,	Indiana.
St. Omars,	Macon,	Georgia.
Mt. Calvary,	Middlebury,	Vermont, (Renewed.)

Sir Thomas Bell, of Ohio, offered a resolution proposing a Committee to invite the presiding officers of the Encampments in Boston, to exhibit their Work before this Grand Body, which was agreed to.

Sir Kts. Dean, of Mass., Turner, of Con., and Hendrix, of Ala., were appointed a Committee on By-Laws. Adj.

Thursday Afternoon, Sept. 12.

Met at half-past 4 P. M. Prayer by G. Prelate.

Sir Kt. Bell reported that the Bosten Encampments would exhibit their Work to-morrow evening.

Sir John L. Lewis, jr. of New York, submitted the following report and resolution, which were adopted :—

To the General Grand Encampment of the United States.

The Special Committee to whom was referred the subject of considering and reporting some rule of action by this Grand Body, respecting Masonic Intercourse with those who have been suspended or expelled by other Masonic bodies, respectfully report :

That in the judgment of the Committee it is not a question as to what is the Masonic law on this subject ; the only point is to determine to *whom* it is applicable, and how it should be applied. We suppose that it is a well established rule that any discipline enforced, or penal provision of the Masonic code, inflicting upon a Brother or Companion of an inferior degree in the acknowledged Masonic series, inferior to that of Knighthood, affects his relation to the Encampment of which he is a member, and the superior body from which said Encampment holds its authority. If that penalty be suspension or expulsion, it deprives the suspended or expelled member from all the privileges of Masonic intercourse with his Encampment and its governing bodies, during the time that such sentence remains in force. It would be a solecism, Masonically and otherwise, to suppose that a Sir Knight could be suspended or expelled by a Blue Lodge or Royal Arch Chapter, and yet remain in good standing in his Encampment ; it would be to say that the axe might be laid at the root of the tree and yet it could bring forth its fruit and foliage, unaffected by it ; or that the fountain might be defiled and yet the stream be pure and sparkling. If the corner stone of the Masonic edifice be taken away, nothing is left of the structure.

The Committee are not unaware of the differences which exist in Masonic Jurisprudence, between its moral and its civil code,—between those offences which taint the whole moral character, and those which are merely infractions of governmental and local regulations, and yet with the solemn sanctions which are imposed to maintain the latter, a violation of them most frequently involves an offence against the former.

Nor have the Committee overlooked the two objections which have been raised against the application of such a rule ; the first, where an innocent Brother is deprived of membership through the suspension or forfeiture of its Charter by his Lodge or Chapter, and hence is by some regarded as suspended or expelled thereby, while by others it is denied : and the other, that it is unequal, because it does not work inversely, and incapacitate the Brother who has been suspended or expelled by his Chapter or Encampment. It is foreign to our purpose to discuss either of these questions, and therefore we neither affirm or deny the truth of them, and they are only adverted to, to negative the supposition that we have passed, or do pass, our judgment upon them in any manner.

Having thus stated their conclusions and deeming a train of argument unnecessary to enforce them, the Committee present them in an authoritative form in the annexed resolution.

All of which is respectfully submitted.

JOHN L. LEWIS, JR.
WILLIAM FIELD.
JOHN L. VATTIER.

Boston, Sept. 11, 1850.

Resolved, That in the opinion of this G. G. Encampment, when a Sir Knight has been suspended or expelled for unmasonic conduct by a Grand or Subordinate Lodge, or by a Grand or Subordinate Chapter having competent and lawful authority and jurisdiction over him, that he is thereby cut off from all Masonic intercourse with his Encampment and its governing bodies, and that no Masonic intercourse should be held with him until he be duly restored.

The Gen. G. Encampment, on motion of Sir Kt. Lewis, jr. of New York, then went into the election of officers, and the following Sir Kts. were elected.*

M. E. Wm. B. Hubbard, Columbus, Ohio, G. G. M.
" Wm. H. Ellis, New Haven, Con., D. G. G. M.
" Charles W. Moore, Boston, Mass., G. G. G.
" Wm. T. Gould, Augusta, Geo., G. G. C. G.
" Rev. Paul Dean, Mass., G. G. Prelate.
" Ezra S. Barnum, Utica, N. York, G. G. S. W.
" Morgan Nelson, Wheeling, Va. G. G. J. W.
" Benjamin B. French, Washington, D. C., G. G. Rec.
" Edward A. Raymond, Boston, Mass., G. G. Treas.
" David S. Goodloe, Lexington, Ky., G. G. S. B.
" Wm. Field, Providence, R. I., G. G. Sw. Bearer.
" Simon W. Robinson, Lexington, Mass., G. G. Warder.

Friday Morning, Sept. 13.

Met at 8 1-2 o'clock, and came to order.

Sir Willis Stewart, of Ky., offered an amendment to the 1st sec. of the 1st art. of the G. G. Constitution, repealing so much of said section as prohibits the officers of a subordinate Encampment from appearing by proxy, which was adopted. Such Encampments may, therefore, hereafter be represented by proxy in the G. G. Encampment.

The Dispensation of Washington Encampment, Penn., on motion of Sir Kt. Wickham, was continued, the returns not having been received.

Sir Kt. Stapleton reported that since the last triennial meeting, he had granted Dispensations for new Encampments at Houston, Texas ; Mobile, Ala. ; Macon, Geo. ; and New Orleans, La. He had also authorized the resumption of Work by the Encampments at Baltimore, Md., and Berkshire, Vt.

On motion of Sir Kt. Robinson, of Mass., it was unanimously

" *Resolved*, That the thanks of this Gen. Grand Encampment be presented to our worthy Sir Knight Joseph K. Stapleton, of Maryland, for the very faithful and satisfactory manner in which he has performed the duty of Dep. Gen. Grand Master of this Gen. Grand Encampment, for *fifteen* years past."

On motion of Sir Kt. French, it was voted that the Installation of officers take place on Monday and in public. This was in accordance with arrangements made by the Fraternity in Boston, to give the Gen. G. Bodies a public welcome to Mass.

On motion of Sir Kt. Wilson, it was " Resolved that a special Committee on

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*The election was not completed until Friday morning. We have preferred to give the result together.

Work be appointed, which shall present an exemplification at the next triennial meeting."

Friday Afternoon, Sept. 13.

Met by adjournment at 4 1-2 o'clock.

Sir Wm. T. Gould presented the report of the Committee of Finance, which was adopted. It appeared from the report, that there was in the hands of the treasurer at the last session, the sum of $490 67—that he received during the session $607 76—has received since, $1652 39=$2780 82. *Contra:* Paid at last session, by order, $872 28—has paid since, $118 85=$991 13. Balance in hand, $1759 69. Of the balance, $380 were ordered to be paid to Gen. G. Officers, for expenses. Leaving in hands of treasurer a final balance of $1379 69, not including receipts subsequent to the opening of the present session.

The Committee on By-laws submitted their report, which was amended and adopted. The report provides for the appointment of the necessary Standing Committees, and fixes the order in which reports shall be made and the business transacted. It also requires the G. G. Officers to provide for an exemplification of the Work at each triennial session. We shall give the whole report hereafter.

The Committee on next place of meeting, reported in favor of Lexington, Ky. which was adopted. The same Committee also recommended the city of Baltimore, Md., as a *permanent* place of meeting, should it hereafter be determined to fix on any particular place for the permanent meetings of the two Grand Bodies; a proposition to that effect having been submitted.

Adjourned to Monday morning at 8 o'clock.

Monday Morning, Sept. 16.

Met by adjournment, and was called to order at 8 1-2 o'clock.

Sir Kt. Bell, of Ohio, through Sir Kt. Wilson, of Pen. (the former having left the city,) offered the following resolution, which was unanimously adopted :—

Resolved, That the thanks of this G. G. Encampment be tendered to the G. Commanders and Sir Knights, of the Boston and De Molay Encampments, for their prompt compliance with our request, to show the manner in which they admitted applicants to their asylum as Knights of the Red Cross, Knights Templars and Knights of Malta, or Order of St. John of Jerusalem, and express our gratification at the same.

Sir William T. Gould, of Georgia, presented the following resolution, which was unanimously adopted :

Resolved, That the thanks of this Gen. G. Encampment be tendered to the G. Masonic Bodies of this Commonwealth, for the fraternal manner in which they have welcomed this body to the use of their spacious and elegant halls.

Sir Kt. French offered the following resolution, which was adopted :—

Resolved, That the letter of P. W. Fanning, dated Wilmington, N. C., September 8, 1850, with its enclosure, be referred to the G. G. Recorder, to reply to the same, and with the view of authorizing the Sir Knights at Wilmington or Fayetteville, to resume their labors as an Encampment subordinate to this G. G. Encampment; and that the M. E. G. G. Master be empowered, in his discretion, and upon examination into the merits of the case, to authorize the issuing of a Charter, in the place of one lost, without other than the Recorder's fees, as to him may appear just and expedient.

On motion of Sir Edward A. Raymond, the following resolution was unanimously adopted :—

Resolved, That in consideration of the long, able and faithful services of Sir Joseph K. Stapleton, in the various offices which he has held in this General Grand Encampment, that a Jewel of the Order be presented to him, and that the General Grand Treasurer procure the same.

The General Grand Encampment was then adjourned to 3 o'clock, for installation of officers.

Monday Afternoon, Sept. 16.

Met by adjournment at half-past 3 o'clock; and, with the General Grand Chapter, repaired to the public Hall, in the Temple, for the Installation of Officers. On arriving there the body was handsomely and fraternally received by the M. E. Sir John R. Bradford, Grand Master of the Grand Encampment of Massachusetts and Rhode Island. The response was given by M. E. Sir William B. Hubbard, General Grand Master, who, in closing his excellent and able address, gave expression to the following patriotic idea, which was received by the large and respectable audience, with a spontaneous outburst of acclamation :—

"I pledge myself, that every Knight Templar under the jurisdiction of this General Grand Encampment, will resist any attempt to overthrow the Union of the United States of America."

The General Grand Master was then appropriately installed by Sir Knight Bradford. After which he installed his associates in office, and the body returned to the Masonic Hall, and was closed until the second Tuesday in Sept., 1850, then to assemble at Lexington, in the State of Kentucky.

THE SOIREES.

Several brilliant *soirees* were given during the short sojourn of the members of the Grand Bodies in the city. The first was a select and elegant entertainment, given on the evening of the 12th, by M. E. Comp. EDWARD A. RAYMOND, Esq., at his residence in Chamber street. About one hundred and fifty Brethren were present, including many of the most distinguished members of the Order in the State. Among them were the Mayor and other public functionaries of the city. The rooms, which were elegantly furnished and brilliantly lighted with gas chandeliers, presented a fine and effective appearance, which, added to the gentlemanly attentions of the host, and the high character and intelligence of the guests, rendered the party one of the most agreeable it has been our happiness to attend.

The next, in order, was a grand MASONIC LEVEE, given by the Grand Bodies of the State, in compliment to their distinguished visiters. It took place at the REVERE HOUSE,—said to be the most elegantly furnished public house in the world,—and immediately after the installation of the officers, on Monday evening, the 16th. About three hundred Brethren were present. The company began to assemble about 7 o'clock, and by 8 o'clock the spacious drawing rooms of the establishment presented a busy and interesting scene. At half past 8, the doors of the ladies' dining halls were thrown up; when a procession was formed and the Brethren marched in order round the tables, that all might have an opportunity to witness the excellent taste and surpassing elegance in which they were spread. A friend who was present has well described them. They were "richly adorned with flowers, and gorgeously prepared by the master spirit of that elegant hotel, in a manner which did honor to the metropolis of New England. The luxuries of the season were spread upon the board in great variety and profusion. The assembling of so many Brethren from different parts of the country was a gladsome sight. Silver-haired veterans who stood firm, and have survived the dark days of persecution, young men who have recently joined the Order, and men of rank, not only with the Fraternity, but in the world, here met, and the hours of festivity passed away in a manner long to be remembered. It was a meeting of hearts, devoted to virtue, patriotism and philanthropy."

Several able speeches and public-spirited sentiments were uttered, which breathed forth a warm attachment to the Order, and to the Union of our country. It was, indeed, a joyous occasion, honorable to the Fraternity, and calculated to remove the harsh impressions of prejudice. Among the speakers were Gov. Dunlap, of Me., Hon. Wm. B. Hubbard, of Ohio, Thomas H. Lewis, Esq., of La., Wm. T. Gould, Esq. of Geo., Philip C. Tucker, Esq. of Vt., Benj. B. French, Esq., of Washington, and Brothers Bigelow, Schouler, Smith, Sheppard, Kimball, and others of Boston.

Mayor Bigelow, who is always happy at the festal board, made some eloquent allusions to the value and true character of Freemasonry, and concluded with a sentiment, the purport of which was, that the Masonic Fraternity formed a "royal arch," that would sustain the Union. The sentiment was electrical in its effect, and was received with spontaneous applause.

M. E. Sir Wm. B. Hubbard, of Ohio, who we believe followed Major Bigelow, also closed his remarks with a sentiment which for its comprehensive truthfulness, deserves to be printed and remembered. We cannot give the precise language of the speaker, but in substance and spirit it was as follows:—

"*The* UNION *of Freemasons—the best security for the* UNION *of the States.*"

Comp. Tucker, of Vt., made an excellent speech, in which he gave a glowing description of "Green Mountain Masonry," touching its past trials, and present reviving prosperity.

Comp. French, after having been loudly called for, made a few remarks highly complimentary to Boston hospitality in general, and Boston Masonic hospitality in particular, and concluded with the following sentiment:—

"*Boston Notions.*—Among them all no one surpasses their notion of entertaining their friends."

The same Brother also read the following interesting letter from Comp. CHARLES GILMAN, late G. G. Secretary and Recorder, which was received with great applause. The reading was followed by the singing of "*Auld Lang Syne.*"

San Francisco, July 15, 1850.

DEAR SIR AND COMP.—When, during the time of the sessions of the G. G. Chapter and G. G. Encampment, in September next, on some evening set apart, the sound of the gavel shall cease, and the Craft be called from labor to refreshment—when the festive board shall be spread, and the cheering cup be sent round—when the memory of the past shall be cherished, and the prospects of the future be greeted in hope—then would one, who many a time and oft, has been your Companion on similar occasions, but who now is a dweller upon the shores of a far distant ocean, for a brief space, break in upon your festivity and claim a moments attention.

In California the Order of Freemasonry has proved itself, in striking reality, what it has ever claimed to be when unclogged by the superstitions of the ignorant, the machinations of the designing, or the malice of the revengeful. During the past winter, among the hundreds and thousands whose habitations were little better than those of the savages of these wilds, there have been scenes of sickness, and suffering and of death, the bare description of which would pall the stoutest heart—and yet, under such circumstances, the inordinate love of "the accursed thing" has steeled the heart of the friend and companion, and he has abandoned the helpless to sorrow and to death. Here then has our time-honored Institution showed itself in its true character—nightly have the Brethren been assembled to devise the ways and means for the sick and the destitute, and he has been nursed, and fed and clothed—and still death demanded his victim, and all human aid proved unavailing—the Fraternity deposited him with decency in the narrow house.

"One last request," then let him make, not with a tear, but in cheerfulness and hope, for hope pursues him still, when you shall be assembled on that festive night, that you will in his name announce the accompanying sentiment.

Truly and fraternally yours,

CHARLES GILMAN.

Comp. B. B. FRENCH, Washington, D. C.

Freemasonry in California.—Her garments are pure and unspotted—her lamp is ever trimed and burning. Seduction has not claimed her—gold cannot corrupt her.

Several other speeches were made, songs sang and sentiments given; after which the company separated; all feeling, we trust, that they had spent an agreeable, and not unprofitable evening.

The next morning, in accordance with the previous arrangements of the Committee, carriages were ordered to the REVERE HOUSE, and the members of the two Grand Bodies, with their ladies, were taken out of the city to Bunker Hill, Mount Auburn, and other places of interest, in the vicinity—arriving at the city public institutions, at South Boston, about 3 o'clock, in the afternoon. Here the party, numbering about thirty, were cordially received by Br. CHARLES ROBBINS, Esq. and his excellent lady, and hospitably entertained with the rich luxuries of the season. The visit to this *model* establishment,—unsurpassed for its cleanliness and discipline by any similar establishment in the world,—was one of great interest to our friends, many of whom had never before had an opportunity of visiting an institution of the kind. The polite attentions they there received elicited the warmest expressions of gratitude from all present, and will long be remembered with the highest pleasure.

In the evening, the party were again assembled and taken out of the city, to Cambridge, in compliance with a polite invitation from the Messrs. WILLIAM and JOSEPH W. WARD, of the De Molay Encampment. Elegant taste and unbounded hospitality marked their reception here; and after spending an agreeable evening, the party again returned to the city, to prepare for their departure to their distant homes; where, we sincerely hope, they may all arrive in health and safety.

Thus closed this most agreeable Masonic *reunion*. We have not room to enlarge upon the many interesting occurrences connected with it, nor upon the importance or nature of the business transacted. This we may do hereafter. We cannot, however, close this hastily written account of the proceedings without adding, that the most entire harmony and good feeling prevailed throughout. We did not hear in all the debates,—and some of them were of great length and interest,—one harsh or discourteous word uttered. It was truly a Masonic meeting, and a true Masonic spirit pervaded all its deliberations. Nor have we ever met in a Masonic assembly more highly distinguished for the talent, learning and intelligence of its members. But we must close.

The following are the names of the Delegates, so far as we have been able to ascertain them. There were probably some present, in the course of the sessions, whose names are not here given. If so, the omissions will hereafter be supplied.

DELEGATES PRESENT—NOT INCLUDING THE OFFICERS.

GENERAL GRAND CHAPTER.

Maine.—John C. Humphreys; John Williams; Timothy Chase; A. B. Thompson; ——— Tallman.

New Hampshire.—John J. Prentice; Daniel Balch.

Vermont.—Philip C. Tucker; Samuel S. Butler; D. C. Stone; Philip C. Tucker, junior.

Massachusetts.—Benjamin Huntoon; Samuel Millard; Stephen Lovell; Henry Earl.

Rhode Island.—William Field; Thomas Whittaker; N. H. Gould; James Hutchinson; C. B. Mansfield.

Connecticut.—Cyrus Goodale; Horace Goodwin, 2d; Eliphalet G. Storer.

New York.—Orville Hungerford; John L. Lewis, jr.

Maryland.—E. S. Courtney.

District of Columbia.—Benjamin B. French.

North Carolina.—L. L. Stevenson.

Georgia.—William T. Gould; Jason Burr.

Alabama.—William Hendrix.

Mississippi.—T. C. Tupper.

Louisiana.—Thomas H. Lewis.

Tennessee.—Charles H. Fuller.

Kentucky.—D. S. Goodloe.

Ohio.—Jacob Graff; Thomas Bell; Kent Jarvis.

Michigan.—E. Smith Lee.

Indiana.—Abel C. Pepper; James Brown.

Illinois.—Nathaniel Coffin; James V. Z. Blaney.

Missouri.—A. Patterson.

Texas.—N. C. Crawford; Charles Daniels; Otis M. Wheeler.

GENERAL GRAND ENCAMPMENT.

Maine.—Charles B. Smith.

Vermont.—Samuel S. Butler.

Massachusetts and Rhode Island.—John R. Bradford; James Hutchinson; Simon W. Robinson.

Connecticut.—Horace Goodwin, 2d; George Shumway; Francois Turner; Cyrus Goodale; E. G. Storer.

New York.—John L. Lewis, jr.

Pennsylvania.—William W. Wilson.

Maryland.—E. S. Courtney.

District of Columbia.—Benjamin B. French.

Virginia.—Morgan Nelson, (Wheeling.)

Georgia.—William T. Gould; Lemuel Dwelle.

Alabama.—William Hendrix.

Kentucky.—David S. Goodloe; Willis Stewart.

Ohio.—John L. Vattier; Thomas H. Bell; Kent Jarvis.

Illinois.—John R. Chase.

The number of States represented in the two bodies was twentyfour. Comp. Bruen was present from New Jersey, as petitioner for a Charter for a Chapter working under Dispensation, and is therefore not counted as a member, he not being entitled to a seat as such. It is probable other Brethren were present, as proxies, whose names are not here given.

THE TRESTLE-BOARD.

Westminster, August 27, 1850.

R. W. Br. Charles W. Moore:—It affords me pleasure to assure you that a careful perusal of your "New Masonic Trestle-Board," has given me great satisfaction. In view of the intelligence, research and care exhibited in its revision—the beautiful Plates, and the explanation of the various Masonic Symbols and Emblems—of the arrangement of the Prayers, Charges, Illustrations and Ceremonies, from the Entered Apprentice to the Templar Degrees—together with the quotations of Scripture, chain of history, traditions, principles, usages of the Order, and of the duties of the Brethren, in all the stations and relations of life,—in view of all this, I feel that the author is entitled to the respectful gratitude of the Fraternity; and that the work itself justly claims to be the best and most comprehensive embodiment of Freemasonry yet given to the Masonic Brotherhood; and as such is hereby most respectfully recommended to the favorable notice and use of the Lodges, Chapters, Councils and Encampments of the United States.

Yours truly and Fraternally,

Paul Dean,

Past Gen. G. H. P. Gen. G. Chapter of the U. States.

ESSEX LODGE.

Salem, Sept. 25, 1850.

W. Br. Charles W. Moore:—At the last Regular Communication of Essex Lodge, it was unanimously voted to change the evening of monthly meeting from the *First Thursday* to the First Tuesday Evening, of each month, which will hereafter be the time of their Regular Communication.

Respectfully and Fraternally yours,

William Leavitt, *Secretary.*

Obituary.

Died at Farmington, Con., August 14th, at the house of his son, Ezekiel Cowles, Esq., aged 94 years. Mr. Cowles was one of the few survivors who participated in the glorious struggle for American Independence. Few indeed of that glorious company were permitted to live so long, personally to reap the rich fruits of liberty, which their own self-sacrificing toils and hardships had contributed to secure. He was born in Farmington, September 14, 1756.

He was a participator in the first glorious struggle for liberty, at Bunker Hill, and was often found in the service of his country. In the campaign of 1777 he was a Quarter Master of the 15th Regiment of Connecticut troops, under the command of Col. Hooker, and was attached to the army encamped at Peekskill; his Regiment was subsequently detached to reinforce Gen. Gates, and he was present at the surrender of Burgoyne, in 1779.

During his service in the war of the revolution, he became the associate of many gallant officers, and formed a personal acquaintance with Gen. Washington; for whose principles and talents, he, like other revolutionary veterans, always entertained the highest respect.

In politics, he was truly the disciple of Washington, and the early Presidents; always religiously weighing his political responsibilities.

Mr. Cowles was at the polls, and voted at every Presidential election, and at every Electors' meeting holden at Farmington, since the formation of our government. His history is identified with the history of the ancient and honored town of his nativity, for more than half a century. Few men, even in Farmington, ever possessed, to so great a degree, the confidence of their fellow-townsmen. Several times, we believe, did he represent the interests of the town in the State Legislature. He was, also, for many years in succession, chosen Selectman of the town, and for fifteen years officiated as Deputy Sheriff. He was affable and courteous in his manner, possessing in a great degree physical and mental vivacity, which continued, with little abatement, until a short time previous to his death. His business transactions were marked by a singular acuteness of discrimination, precision, and correctness.

Mr. Cowles was a member of the Congregational Church, and a firm and warm supporter of religion. He was also anciently a member of the society of Free and Accepted Masons, and was the oldest Mason in Connecticut, and it is believed in New England. To their principles he was a constant and consistent adherent. In his last days he spoke with enthusiasm of his early Masonic history, and recounted with pleasure his Masonic knowledge of Washington and La Fayette.

His funeral was attended in Farmington, on Friday, August 16th, by a large concourse of people, among whom were a goodly number of his Masonic Brethren, from this and adjoining towns.

After the burial service, at a special communication of Frederic Lodge, No. 14, the following Resolutions were unanimously adopted :—

It having pleased Almighty God, in the exercise of his inscrutable wisdom, to remove by death our aged and venerable Brother, Ezekiel Cowles,

Resolved, That the Masonic Fraternity have been deprived of a bright example in Masonry, and of a just and upright Brother.

Resolved, That the public services rendered by our late Brother; his revolutionary services, the ability and zeal with which he discharged the numerous important civil trusts committed to his care, for more than half a century; his unspotted integrity as a citizen, and a man, render his departure, at this advanced age even, a mournful and melancholy event to the large circle of his acquaintance, and to the community in which he lived.

Resolved, That we tender our heartfelt sympathies to the children and family relatives of our deceased Brother, in the loss of a kind parent, and a faithful friend,—one who had endeared himself to all, by kindness, benevolence, intelligence and christian courtesy.

Resolved, That in view of this mournful event, we should be incited to due efforts to make ourselves eminently useful here, in the various spheres in which Providence has called us to act, and to fit and prepare ourselves for the Grand Lodge above, where the weary, worn out Soldier, Patriot, Christian and Brother shall receive his eternal reward.

Resolved, That the thanks of this Lodge be, and hereby are, tendered to our Brethren from abroad, for their sympathy and presence on this mournful occasion.

Resolved, That the Secretary be, and hereby is, authorized to transmit a duly attested copy of the foregoing Resolutions to the children and family relatives of the deceased, and to the Freemasons' Magazine.

Edward Hooker, *Sec. p. t.*

Farmington, Aug. 16, 1850.

At a regular communication of Somerset Lodge, No. 34, holden on Wednesday evening, August 21st, A. L. 5850, on motion of Br. M. Eaton, the following Resolutions were adopted :—

Whereas, it hath pleased Almighty God, in the dispensations of his Providence, to remove from amongst us, our much esteemed Brother, and worthy Past Master, Chauncey Burgess, and

Whereas, in his death we recognize the loss of a faithful Mason; a zealous Craftsman, and a generous friend, Therefore

Resolved, That we deeply sympathize with the family of our deceased Brother, who have been thus suddenly bereft of a kind husband, and an indulgent parent.

Resolved, That in the death of our late Brother Dr. Burgess, his profession have lost a valuable and distinguished member; Masonry a faithful Brother, and a large circle of acquaintances, a warm and generous friend.

Resolved, That the furniture and jewels of this Lodge be clothed in mourning for the space of ninety days.

Resolved, That a copy of these resolutions be forwarded to the family of our deceased Brother, and a copy of the same to the Freemasons' Magazine for publication.

Attest, H. H. Roath, *Sec'y.*

MASONIC CHIT CHAT.

THE G. G. CHAPTER AND ENCAMPMENT.—We have devoted so much of the present number of the Magazine to the proceedings of these bodies, that we have very little room for any thing else. But of this we think our readers will not complain, inasmuch as they get the result of the proceedings earlier by some weeks than they otherwise would have done. The inquiries of Correspondents, and other matters, which should have received attention the present month, will be considered in our next.

THE SYSTEM OF WORK AND LECTURES, as revised and adopted by the G. G. Chapter of the United States, at its late meeting, is *in exact conformity with the arrangement given in the* "NEW TRESTLE-BOARD."

The system is based on that which was carefully revised by a Convention of Royal Arch Masons held in this city the last year, under the sanction of the Grand Chapter of Massachusetts, and is as nearly in unison with the Work as originally practised in this country, as is now attainable. The Convention referred to, was composed of delegates from most of the New England States. The G. G. High Priest, who is an accomplished working officer, was present, and materially aided the Companions assembled, by his counsel and experience. The corrections subsequently made by the G. G. Chapter, are such as were manifestly proper; and it is most sincerely hoped, that the system, as now matured, may be preserved in its purity. To this end, we recommend an entire abolition of the practice of employing *itinerant lecturers.* Let each Grand Chapter appoint one or more competent and educated lecturers for the State in which it is located, and prohibit the interference and teachings of all others, and there will be a reasonable prospect of ultimately securing uniformity and correctness of Work among the Chapters throughout the country. The General Grand officers will doubtlessly take the proper steps to impart a correct knowledge of the system to all persons authorized to receive it; and it would be well if these persons were specially appointed for the purpose, by and under the seal of the respective State Grand Chapters.

DEATH OF REV. ADDISON SEARLE.—We are deeply pained to be called on to notice the death of this most estimable and excellent Brother. He died on board the U S. ship Cumberland, in the Mediterranean, while on his passage to Alexandria, and was buried at sea.

Br. Searle had been a Chaplain in the Navy for thirty years, and we believe was the oldest member of his profession in the service. He had been attached to the Navy Yard at this station for the eleven years preceding his last voyage, and was universally beloved as a pious, intelligent and accomplished christian and gentleman.

He was an active, consistent and faithful Mason, and by none will his death be more deeply lamented than by his Masonic Brethren. He had filled the offices of Dist. D. G. Master, and Grand Chaplain of the Grand Lodge of Massachusetts, and was, at the time of leaving the country, Prelate of the Boston Encampment, and, we believe, Chaplain to one of the Chapters and Lodges in the city.

The Rev. Br. Thomas R. Lambert, his successor and particular friend, preached an eloquent and feeling sermon on his death, at the Chapel, in the Navy Yard, on Sunday the 22d ult. The Rev. Dr. Eaton and Rev. Mr. Chase of the Navy, were present and assisted in the service. Br. Searle was a graduate of Dartmouth College, and of fine literary taste and talents.

☞Our correspondent at Bridgeport, Con., is informed that we publish obituary notices of deceased Brethren free from charge, particularly when sent from Lodges. If one was sent from Bridgeport, it has not come to hand. If the one from Farmington be the one referred to, it was not received in season for last month.

In the obituary from Somerset Lodge, the Secretary has accidentally omitted the name of the town, and we are at a loss to supply it.

☞We have received two accounts of the late celebration at New Haven, Con., which, with almost every thing else, we have been obliged to omit, to make room for the proceedings of the Gen. Grand Bodies. In our next we shall endeavor to supply all omissions.